

A CURE AT LOURDES.

The following description of the scenes attending and following the cure at Lourdes on the 8th of September of a young woman afflicted with cancer, from which only the night before the miraculous cure she was in such the danger of death that Extreme Unction was administered her, is taken from the Lourdes edition of La Croix, the widely circulated Catholic daily of France.

The translation is almost literal, and while to readers of American journals, it might seem that there is much superfluous verbiage in the account, it is given as it is that the metropolitan papers in this country which have the largest circulations have adopted a style of writing which is in many respects an imitation of that of the French press.

In this issue is reproduced a photograph taken on the 8th of September of the procession of the Blessed Sacrament and the incident of the cure of Olympe Nemery.

September 8—Anniversary of the Nativity of the Virgin. Radiant day of consecration, memorable day when there appeared upon earth she who was to bear on her breast the Saviour of the world.

For Lourdes, a day of consecration, when Christianity finds itself represented at the blessed sanctuary by an enormous crowd eager for miracles and divine manifestations.

After Vespers, which were sung in the Church of the Rosary, the throng was stretched along the railings in front of the church and the Blessed Sacrament was upon the unfortunate, offering full of generosity and magnificence.

Finally, the procession was ended; the prelate entered the church and between two files of worshippers.

A mysterious cry was raised among the masses. One minute and it was followed by the unanimous cry of "Long live Our Lady of Lourdes."

The brandieries resisted the crowding of the pilgrims, and their energetic resistance permitted the ceremony to proceed in calm and order.

As soon as the benediction was given, the dismissal took place and there reigned the greatest confusion. Groups were formed discussing the event of the evening.

"It is a Belgian. It is a young girl. She is eighteen years old, etc."

The bureau of constataions was surrounded. They wait with the greatest interest. Afterward as I passed under an arcade, I perceived a tumult, a movement of the crowd which had gathered, and I approached a slight figure in cardinals surrounded by a young woman whose face attracted my attention. Her features were long, gaunt and her eyes had a living expression of intense interest.

Her lips moved in a mechanical movement and her fingers followed the beads of her chaplet.

I broke through the cordon and inquired, "What is your name?"

No response. Her face is impassable, her lips fall dead at the questions, or at least to perceive the human accents.

I insist, and taking the hand of the miraculously cured, I pressed it with emotion.

The hand responded to my pressure, but the lips did not move, and always the eyes were fixed upon an imaginary point.

To my great regret, we moved near the bureau of constataions, but two seconds after I had more facility for questioning her.

I will leave it to men of science to discuss, to analyze. But for me, literally subjected by that apparition, as it were, in the supernatural, I wished to see her near at hand, to feel passing in my soul the breath of the truth, contact with a miraculous manifestation.

I ran to the hospital of the Seven Dolours, where I knew they entertained those cured by miracles and the gates of which are always opened to me graciously and freely by the Sisters of St. Emly and freely by the Sisters of St. Emly.

I found, I questioned and I had the good fortune to discover a young abed of the Belgian pilgrimage who favored me and gave me all the following first particulars:

"I can say nothing to you at once," he said to me. "I myself am searching and seeking around and no one knows anything; but come with me to the hall of St. Camillus, where there will be of that person, and perhaps we will have more opportunity." We are all ready friends and we go to the halls in quest of information.

Hall of St. Camillus—A group of persons smilingly accosted us. They were young infirmarians, young nurses who had been the object of our visit. With a charming grace, they recounted many facts and commenced to put me in possession of the details.

They took care of the young woman who was twenty-eight years of age, who had been married eight years before and who had occupied while in their care the bed No. 174.

As I insisted upon the name of the person a Belgian doctor arrived in the best of spirits. I remarked his brassard and demanded of him: "Doctor, you are interested for the sake of all the readers of La Croix de Lourdes, and I desire to have a sure source of information."

My interlocutor smiled, and he took me by the arm and drawing me aside, said:

"I did not see that grand event you speak of. However, I give you what I have. I know the woman slightly. She is a Parisian who joined our pilgrimage at Paris. Always, after the symptoms which I have remarked, it

was apparent that she had a cancer or an ulcer of the stomach.

"The last night they came to look for me, believing she was so sick as to be in danger of death. I made an injection of morphine at last to relieve her sufferings, which were enormous, though she bore them with a great hope. A priest administered the extreme unction." He had scarce finished speaking when a rumor circulated in the court of the hospital. The young Belgian abed rejoined me to urge me into the hall of St. Camillus and to invite me to remain at the bedside.

"You are a journalist, a place will be assigned you through which you will be able to give your readers the miraculous facts which occur here."

I found the young infirmarians who were now giving to the sick their report of the evening. Ah! How can you describe the devotion of those young ladies who give their lives to the service of the wretched! This solicitude fails in nothing.

As I made this remark to one of them she looked at me as if astonished very much, and inquired if I were not willing to devote myself, like her.

I did not have time to respond when a crowd entered the hall, carrying in triumph the miraculously healed.

I found the young woman that I had seen before and the effect which she produced upon me was the same.

She seemed illuminated and her expression was of an extraordinary spiritual insight.

She seemed less nervous and the hand which I took was calm, more calm than all the hour before the Grotto, after the cure.

The brandieries placed her upon her bed and she raised herself at once not wishing to retain that position which she had so long occupied.

"No, no," she said, "I wish to hold myself erect and you answer."

Before commencing she perceived her neighbor in the hall, a poor sick being who regarded her with eyes of envy and jealousy.

She fell into the arms of one of the others with an emotion which was greater for the persons present.

"Do not fear," said the healed one, "your turn that she will cure you."

He passed through the villages of Judaea and Galilee. The healed one seemed risen from the tomb and the pilgrims seemed the silent and naive witnesses of the early ages of the Church.

The pilgrims present wondered a while at my comparison and raised an energetic cry of recognition toward our Lady of Lourdes.

My spirit ceased to pursue its imaginative course, and I turned immediately to learning facts which I could obtain from my journal. The sick one of yesterday came to rest at the advice of the ladies of the hospital upon her bed, and meanwhile they all made preparations to leave the hall and I started to take these notes:

"What is your name?" "Olympe Nemery."

"Where do you live?" "At Chateau near Paris."

"How long ago are you?" "I am twenty-eight years. I was married eight years ago, and one year later I fell sick."

My interrogatory was menaced by the beseechings of the on-lookers who pushed me from the rear. I had the idea to ask again:

"How is it that while you are a Parisian, you became a member of the Belgian pilgrimage?" "Simply because two of my good sisters live in Belgium and that I yielded to their request that I should do so."

I take leave as I do hear a soft voice at my ear:

"Do you wish to render our a service?" I turn around and behold the young nurse who had so well received me.

"How can I render you a service? I would willingly oblige you with many."

"Very well; you will soon pass the house of the widow, Madame Barriot, rue Vivienne at Temple, 59, the mother of Madame Nemery, and announce to her the good news."

"The miraculously cured has requested this and you would be a good messenger. I take the hand which she extends and hasten to prepare this article, which is awaited with impatience."

THOSE WHO SIT IN DARKNESS.

Novary for the Blind—Some Late Printing for Their Benefit.

The cheerfulness which generally characterizes the blind, has frequently been remarked upon as an anomaly, considering their affliction, and the many pleasures from which they are debarred by their lack of sight. This is explained by the belief that God in withdrawing the faculties of the mind, thus enabling the ones thus afflicted to bear the burden with unlooked-for equanimity.

The blind always possess a melancholy interest for those to whom God has given the full possession of their faculties. They are as it were exiles in the land of night; and we look upon them with that curiosity we bestow on travellers into strange and unfrequented regions.

It is a suggestion of the Sacred Heart Rosary to the blind who are not of our faith, that they Catholics who are afflicted, have in the devotion of the Rosary an advantage over others who are similarly afflicted. The teaching would include the explanation, in simple vivid words, of all the mysteries, until the Resurrection, and all the rest stood out before the mind as so many word-pictures. These should be added the further impressing of the fact that, as the prayers said, one is joining with the angels in their sweet songs before our Lord and theirs.

The number of the blind in the United States exceeds 50,000. Their condition has long attracted the attention of the benevolent, and many schemes have been devised to render their burden less heavy. Perhaps their chief affliction is that they are driven in upon themselves and left dependent on others for the means of learning what is going on about them.

We owe to the ingenuity of Catholic France the means by which the blind have been taught to read. In 1741 an Institute for the Blind was founded in Paris. The books used were printed in raised letters and the blind were taught to recognize them by the touch. This system has many disadvantages because the letters are not sufficiently differentiated by their shape. One is oftentimes so like another that even the most expert readers are deceived. The difficulty of teaching the young is in this system for the same reason enormously increased.

It is likewise to French ingenuity that we owe the system of printing for the blind, which is now almost universal. In this system the ordinary letters which we use are replaced by combinations of dots or points. This renders the character far more legible and, moreover, lends itself easily to writing.

Though the system was invented by Catholics, in a Catholic country, have Catholics in the United States have very little use of it. Our Protestant brethren have many flourishing institutions which care for the blind, and they have made, as is their custom, the best use of the printing press.

As far as we are able to learn, the Catholic literature for the blind consists of an elementary catechism and prayer book. But in 1859, the Catholic Truth Society of San Francisco concluded to produce some Catholic books for the blind, and aided by the energetic efforts of two Catholic young ladies of the city, subscriptions were raised sufficient to start the good work on a firm basis. A few months ago, through the generosity of some Catholic gentlemen, the "Faith of Our Fathers" was printed for the use of the blind, and it is proposed to reproduce other standard books in raised letters as soon as possible.—Catholic Columbian.

Leo Grindon when lecturer at the Royal School of Medicine, in Manchester, wrote: "When death is actually in a great measure lost. At all events, it is not common, as is well known to the pillows of the dying."

My own experience, now extending over many years, is entirely in harmony with the above authority. To tell the truth, I have always been puzzled at the extraordinary calm, peace and freedom from anxiety that I have observed in the dying, even in those who have not been models of virtue, and since it is a certain fascination for me, I have again and again questioned other priests regarding their experience, which has in no case differed from my own.

Well do I remember proposing this fact as a difficulty to the late Cardinal Manning. Seated one winter's evening in his room, almost roasted by the huge fire before which he was wont to sit, his meager and wasted form and chatting began to refer to his declining strength and advancing years. This turn in the conversation soon gave the opportunity I sought for.

"How," I asked him, "do you account for the strange circumstance that when death really comes people seem to feel it so little? It seems to me that, however good a man may be, the mere notion of falling into the great unknown and of meeting God face to face and of having one's fate definitely and irrevocably settled for all eternity ought to cause any one on the brink of the grave the most indescribable apprehension and the most acute anguish."

"Well, dear fellow," replied the Cardinal, "the vast majority of persons do undoubtedly die calmly enough, and my explanation is briefly this: So long as God intends a man to live, He wisely infuses into his soul a certain natural dread and respect of death in order that he may be induced to take ordinary care of himself and to guard against danger and needless risks. But when God intends a man to die there is no longer any object for such fear. It can serve no further purpose. What is the result? Well, I take it, God then simply withdraws it."

This explanation of the old Cardinal pleased me well and seemed not only to account for the singular phenomenon, but to set God in a peculiarly amiable and tender light.—Father Vaughan in the Spectator.

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THE PROMISES OF OUR LORD TO MARGARET MARY.

These "promises" have been so often given that Catholics are really tired of the excuse for ignorance of them. We repeat them, owing to certain recent correspondences. The Very Rev. Dean Lings in "Our Favorite Devotions" has them as follows:

All the associates of the League of the Sacred Heart may, with especial reason hope to see realized in their favor the promises which our Lord Jesus Christ made to those who should honor His Sacred Heart and try to make it honored by others. The following are the promises in the same words in which they were spoken to Blessed Margaret Mary:

1. I will give them all the graces necessary to their state in life.

2. I will establish peace in their homes.

3. I will comfort them in all their afflictions.

4. I will be their secure refuge during life and above all in death.

5. I will bestow a large blessing upon all their undertakings.

6. Sinners shall find in My Heart the source and the infinite ocean of mercy.

7. By devotion to My Heart tepid souls shall grow fervent.

8. Fervent souls shall quickly mount to high perfection.

9. I will bless every place where a picture of My Heart shall be set up and honored.

10. I will give to priests the gift of touching the most hardened hearts.

11. Those who promote this devotion shall have their names written in My Heart—never to be blotted out.

12. I will grant the grace of final penitence to those who communicate on the first Friday of nine consecutive months.

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WHEN DEATH CALLS Leo Grindon when lecturer at the Royal School of Medicine, in Manchester, wrote: "When death is actually in a great measure lost. At all events, it is not common, as is well known to the pillows of the dying." My own experience, now extending over many years, is entirely in harmony with the above authority. To tell the truth, I have always been puzzled at the extraordinary calm, peace and freedom from anxiety that I have observed in the dying, even in those who have not been models of virtue, and since it is a certain fascination for me, I have again and again questioned other priests regarding their experience, which has in no case differed from my own.

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