

The Catholic Record.

Published Weekly at 464 and 466 Richmond street, London, Ontario.
Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHGRAVES,
Author of "Mistakes of Modern Infidels,"
THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey.
Messrs. Luke King, John Nigh, P. J. Neven and Joseph S. King are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Advertisements must be paid in full before the paper can be stopped.

When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, July 9, 1896.

ACCOMPANIED BY A PAULIST.

The last expedition with troops for Manila was accompanied by the Rev. Francis Brooks Doherty, one of the New York Paulist Fathers, well-known throughout the United States as an eloquent and successful missionary. He goes at the special request of Major General Merritt, who is to be Governor of the Philippines when their capture from the Spaniards is completed. Major General Merritt asked the Paulists to furnish a priest knowing the Spanish language well, who might explain to the natives of the islands, most of whom are Catholics, that their religion will not be endangered in case of the conquest of the islands by the United States, and that the American soldiers will not loot their churches. The number of islands is about 1,500, and it appears that the report has gained credence among the islanders that the invaders, being Protestants, would desecrate or destroy everything suggestive of Catholicity. Father Doherty expects to be able to correct any such impression. Thus it appears that in spite of Apalish Catholic influence, as well as valor, is deemed a very desirable thing in critical times.

EXCOMMUNICATION OF A POLISH PRIEST.

The Holy Father, Pope Leo, has formally excommunicated the Rev. Anthony Koslowski, the Polish priest who endeavored, and is still endeavoring, to establish throughout the United States, a Polish National Church of which he shall be the Bishop, or Patriarch, or perhaps Pope, or whatever title he may think proper to assume. He has succeeded in getting four or five small congregations to put themselves into a state of schism with him, for the Poles are good Catholics, though there are turbulent spirits among them; hence they understand thoroughly the necessity of keeping to the unity of the Church, so that the schismatic priest makes no real headway among them. Of course the theory of independent National Churches cannot be tolerated in the Church, as it is subversive of Catholic unity; but this theory becomes still more absurd when it is made a pretext for establishing a Church for every foreign nationality in any one country.

ANTI-SEMITISM.

It is unfortunate that the wave of anti-Semitism which began in Russia and passed throughout Austria, Germany and France, has broken out into actual violence in Galicia, or Austrian Poland. In Russia, the government itself bitterly persecuted the Jews. In France, there was no further violence than expressions of indignation, and threatnings against the race because of their attempt to shield Capt. Dreyfus, who was convicted of treason. In Berlin and Vienna there was no violence, but in the present outbreak in Galicia, some Jews have been massacred. This outbreak seems to have been caused by agitators who persuaded the peasants that the distress under which they are suffering was caused by money grasping Jews. Austria has also so many different races within its bounds that these races frequently rise against each other, and this has also had something to do with the present trouble. We have no doubt, however, that the influences of religion will be more powerful in repressing the fiery temper of the mob than any military demonstration, as the Galicians are Catholics.

THE HOLY FATHER AND SPAIN.

A cable despatch states that the Holy Father is greatly disquieted by the fear that Spain is threatened with two new dangers—that of a Carlist rising, and that of a Republican insurrection. It is added that His Holiness wrote recently to the Queen Regent advising her by no means to abdicate, as her doing so

would endanger the dynasty. It is also said that he sent for one of the Carlist leaders who visited him inognito, and in the interview assured the Pope that the Carlists will not rise against the dynasty, but that they will oppose any Republican attempt, or even the proclamation of a Republic. These reports may or may not be true, or they may be true in part; but we have had so many false reports regarding the Pope's relations with Spain that we have good reason to doubt the truth of these allegations until they are confirmed. There is, however, no doubt the Holy Father would be pleased to see Spain's troubles ended. She has been harassed during nearly the whole century except the last nineteen years, and it is highly desirable she should once more have a chance for prosperity through an honorable peace.

METHODIST UNITY.

Many people are under the impression that the several Methodist churches which existed in Canada a few years ago had become one body. This is not the case, entirely, as last week the annual conference of "The British Methodist Episcopal Church" was held in Toronto, and it was reported that the Church is progressing satisfactorily, the increase in membership during the past year having amounted to two hundred. The churches which united some years ago were "the Wesleyan and Episcopal Methodist churches." It appears the "British Methodist Episcopal Church" were not invited to the union; and the reason will appear when we state that this is the Methodist Church of the colored people of Canada. It does not appear that our Methodist friends, even in Canada, have yet come to regard the man who has a tinge of African blood in his veins as his equal before God.

We are, of course, aware that on the other side of the line the color question was a burning issue before the civil war, and it is not a matter for surprise that there should have been a distinct Methodist Church for the multitude of colored Methodists there, but it does seem anomalous that this discrimination should be brought into Canada, where there never was a slavery issue.

The doctrine of St. Paul was: "In one spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free." (1 Cor. xii, 13.) It would seem, our white Methodist friends cannot accept this teaching so far as to admit the colored race to partake of the same sacraments, and listen to the preaching of the same gospel, with them.

Our readers generally are aware that this color question was deemed of so much importance that it caused a division of the Methodist Church in the United States into North and South, and the division is not yet healed.

Beside the B. M. E. Church, there is also a distinct Church known as "Primitive Methodists," and the Methodists themselves generally claim that the sect known as "Bible Christians" also belongs to them. "Behold how good, and how pleasant it is for brethren to dwell together in unity." (Ps. 132.)

LIBERTY AND CATHOLICISM.

At the meeting of the French Academy, called also "the Immortals," on the occasion of the admission of the Count de Mun into that body, an interesting discussion took place on the question of the effects of the political freedom which is now becoming so generally aspired to by most of the civilized nations of the world, on Catholicism.

It has been customary with the anti-Catholic press to assert that the Catholic faith is incompatible with free institutions, that the Church must decline in a Republic, that she is inseparably bound up with the monarchical form of government, and that absolutism is the form which best suits her constitution and doctrine.

The refutation of these assertions is to be found in the facts that she has flourished and is flourishing in many Republics, and that most of the violent disputes between Church and State which are recorded in history have occurred under despotic forms of government.

Under the old Republic of Venice the Church was in a flourishing condition. It may be said that Venice, though a Republic in name, was in fact a despotism, and there is much truth in the remark, and, in fact, this was the cause of many disputes between Church and State under the regime of the doges, the Church standing for the rights of the people.

Outside of Venice we find only two Republics having any considerable an-

tiquity, Switzerland and San Marino, but with both of these the Church was very harmonious.

In England, the greatest disputes of the Church with the State were with the despotic Norman rulers down to Henry II., and in every instance she maintained her own liberty and the liberties of the people. Cardinal Langton was the leading spirit among the barons who wrested from the tyrant John the Magna Charta, as his signature to that charter of English liberty, as first among the barons, proves beyond a doubt.

The war declared by Napoleon I. against the Pope also proves that the Church can maintain the cause of liberty, for it was because the latter gave an example of courage to all Europe by refusing to obey the despotic command of the French emperor that the war was declared; and that command was that all the ports of Europe should be closed to the commerce of Protestant Great Britain.

But, perhaps, the progress of the Church in the United States is the best evidence that the Church does not need a despotic atmosphere in which to thrive, for in that Republic she has increased from 40,000 to at least 100,000 in a century. In Canada the Church has progressed likewise, though not to so remarkable a degree. It is true that Canada is not a Republic, but it has free institutions, and is, perhaps, quite as democratic in its form of government as the United States itself.

The true position of the Church is that she can exist and flourish under any form of government, because she is not of this world, but comes from God, and her commission is to teach all nations, whether they be republics or monarchies, free or despotic, but in every case she will maintain her liberty to teach, and, where it is necessary, she will intervene to protect the people from tyranny.

The discussion at the meeting of the French Academy turned chiefly on the propriety of the intervention of the State in moral and social questions. The Count de Mun is the leader of the Catholic party in the Chamber of Deputies which favors State intervention in such matters.

As a new member of the Academy he delivered an address eulogizing his predecessor, Jules Simon, as is the custom, and while so doing he stated that he owes to M. Simon's reasoning the views he takes upon the subject above referred to. While maintaining his views on the subject of State intervention, as, for example, to give justice to the laborer, he enunciated his conviction that for the progress of religion and morality it is necessary the State should be an aid to the Church.

M. de Haussenville, the President of the Academy, differed from the learned Count on both these points, saying that the Count de Mun would give the Church, indirectly, political influence. He himself would have the Church alone deal with social and moral questions, and he twitted the Count that the latter would "make the government of France, the sergeant of Christ."

In regard to the Count de Mun's view that the State should aid the Church, he declared his belief that it would be better that there were no union between Church and State. In countries where there is no such union—countries where the people rule—the Church shows most vigor at the present day. He said:

"Liberty has made it possible for the Catholics to attain and keep power in Belgium for fifteen years, without any attack on the rights which modern society justly prizes. Thanks to liberty, the Catholics of England have gained a position where once the nation hated the Papacy. Thanks to liberty, the Catholics of the United States have seen in one century, their number increase from 40,000 to 110,000; their bishops from 1 to 84, and covered the country with churches, schools, and charitable institutions, and now in that great democracy where their priests take so important a position, they are the most united, most powerful and most numerous of Christian bodies. It would be an insult to the Catholics of France to doubt that they can be equally devoted, earnest, and generous."

Thus two sincere Catholics may disagree on points of policy on which the Church has made no decision, but there is no good reason for acerbity between the Count de Mun and M. de Haussenville. We think, however, that the latter is rather extreme in both positions which he has taken.

THE INFLUENCE OF THE CONFESSIONAL.

It has often been debated in the course of polemical discussion, whether or not the results of the Confessional are for good or evil. Protestantism abolished the Confessional, and as a matter of course it had to find reasons to prove that it was justified in so doing. It maintained that neither Christ nor the Bible imposes on man the obligation of confessing his sins to man, though admitting that the duty

of confessing them to God is inculcated, Catholics, on the other hand, have shown that the duty of confession is implied in the power given to the priesthood to forgive sin, which is very plainly mentioned in Scripture, and that other passages directly imply the confession of sins to the priest, who alone has the authority to forgive the penitent sinner.

It has, further, been shown that the Fathers of the Church from the very beginning have uniformly taught the necessity of confession. These constitute a chain of witnesses, proving beyond dispute what has been the constant belief of the Church in regard to this doctrine, that the doctrine was taught in the Apostolic age, and was handed down from the Apostles from generation to generation to the present time.

So powerful is the Catholic argument that during the last fifty years the movement of High Churchism has actually almost brought back the Church of England to the ancient Catholic belief on this point.

It is true that a large section in that Church still clings to the negative doctrine of Protestantism, that priestly absolution is a "vain superstition and an unwarranted assumption and usurpation on the part of the clerical or sacerdotalists;" but the fact remains that even if the sacerdotalists still constitute a minority in the Church, their activity and zeal are such that they are able to control nearly all the diocesan synods in England and Canada, as well as those of the Protestant Episcopal Church of the United States. Regular and frequent confession is now an established practice of the Church of England in whatever form it exists, and in all the countries which have Churches belonging to what is claimed to be the "Pan-Anglican world."

There also is at least one service in the Communion Prayer Book of Anglicanism which is held to be a justification of the High Church claim that Christ gave power to the priests of His Church to forgive sins, namely the Order of the Visitation of the Sick. In this service the "priest" (so called) is required to move the sick person to make a special confession of his sins, and after this is done, he must absolve him in almost the identical words which are used by a Catholic priest in giving absolution. This form of absolution asserts that the power of forgiving sins has been given by Christ to the priests of His Church.

It is a well-known fact that this form of absolution had fallen into disuse until it was revived by the great Oxford movement, and the promoters of this movement very reasonably argued that if such a power exists in the priesthood it ought to be used to reconcile sinners with God at other times than when death is imminent, as the sinner is bound at all times to reconcile himself to God as soon as possible.

On this point the anti-Sacerdotalists have been undoubtedly routed by their zealous adversaries, and in spite of themselves they have been compelled to use the form of absolution, to some extent, to save the credit of their Church which prescribes it. But as they had hitherto totally abandoned it and practically taught the people that it is useless and superstitious, it may be easily understood that they find but few of their own party in the Church to submit to it, and we have the curious spectacle in that Church of one party maintaining that Christ has commanded us to have our sins forgiven through the power of absolution, while another proclaims from the house-tops that there is no such priestly power at all, and yet they are compelled to attempt to exercise it at a certain moment in the life of each of their parishioners! The position would be an amusing one if it did not occur in regard to so serious a matter as the salvation of the souls of all mankind.

It is not our intention to make this an elaborate polemical article, but these thoughts arise naturally out of an occurrence which took place recently in Chicago, and which is thus related by a paper of that city:

Rev. J. F. X. Hoefler, S. J., rector of St. Ignace's College, was a few days ago the medium by which a conscience-stricken penitent restored to his employers the sum of \$1,000 which he had pilfered. Knowledge of the theft came to Father Hoefler through the confessional, and therefore it is impossible to learn from him how, when, where and by whom the money was stolen; but the Chicago and Eastern Railroad Company, who were the sufferers and to whom restitution has been made, say they will try to trace the matter in their accounts in order to reward the restorer of the money with a good position at a larger salary, if he is still in their employ. As the cash had not been missed, the company was very much astonished on receipt of a communication from Father Hoefler announcing that he held, subject to their order, so considerable a sum, and an impromptu meeting of the directors was held at which much amazement and pleasure was expressed.

It is a frequent occurrence that restitu-

tion of money due, or which has been fraudulently taken, is made through the influence of the confessional, as in the present instance. We have known of many such instances in Canada, and we know that similar cases of restitution have occurred in all parts of the world, for it is one of the conditions of absolution that it cannot be given by the priest unless the penitent truly repents of his past sins. In cases of justice where an injury has been inflicted on any one, whether in his person, property, or character, full restitution must be made as far as it is possible. In the Chicago case, the injury was evidently to property, and the restitution was therefore made in money.

Under such a law, the influence of the Confessional is evidently good, as it leads the sinner to true repentance. Thus is refuted the pretence which Protestant controversialists have constantly dinned into our ears, that it makes the sinner worse. The doctrine of priestly absolution is, therefore, a very fitting means whereby Christ brings sinners to repentance. We have already shown that even English Protestantism is fast coming back to this view.

FARICAL RELIGIOUS SERVICES.

There is often a good deal of balderdash spoken in public orations, and on feast days when societies or associations meet to proclaim annually the glorious work in which they are engaged we are often disposed to pardon their self-laudations even when we know them to be exaggerations. They may indeed often themselves imagine that they are speaking the strict truth, and that the work they are engaged in is really as noble and world wide as they represent it to be.

But surely it not merely borders upon profanity but it is actually profane to bring these exaggerations into a church and to give them in the character of a religious service conducted by a clergyman.

This is frequently done by the Masonic confraternity, especially on St. John the Baptist's festival, as the Masons are accustomed to claim St. John as their patron saint. This year we have noticed the repetition of this violation of the second commandment of the decalogue, and sermons have been preached which are so palpable a violation of truth that we can only wonder that any so-called minister of the gospel can be found to participate in the profanity.

As an example of it we may take a sermon published in the Detroit Free Press of the 27th ult., and which was preached to the Free Masons of that city on Sunday in St. Stephen's church by the Rev. W. S. Sayres.

The preacher must have been quite aware that the preposterous claims of Free Masonry, to be connected either with St. John the Baptist, or Moses, or Kings Solomon and Adoniram, or with the building of Solomon's temple, are without foundation in fact, and were invented merely for the purpose of catching the fancies of those who take part in these annual celebrations, yet he did not hesitate to give encouragement to such fable by his language referring to the grand history of Freemasonry with its wonderful antiquity and great actions achieved—as they claim.

The speaker described the mission of St. John, who is one of the patron saints of Masonry. He showed how grand and great a character St. John had become under the conditions of his life in the wilderness.

He continued his panegyric of St. John to considerable length, saying: "St. John lived for thirty years in the solitude of the rugged and majestic scenery between Jerusalem and the Jordan. God and nature and the wild beasts were his only companions. He was a Nazarete, or one consecrated to God. His hair and beard were long and his clothing the rough camel's hair, his food the locust and wild honey. Thus he grew up in communion with God, hearing God's voice in the thunder of the storm, the rustle of the wind, the rustle of the leaves, the rustle of the stars of night. Such a man could be tempted by no earthly threats, nor influenced by human blandishments, nor moved by fear of man to forsake or compromise truth or deny God. Such was Moses, who at forty years of age began a forty years' exile in the mountains of Sinai tending sheep, that he might not be looked upon as an end in himself, but as a means of approach to something better. The true Mason is bound by all the principles of his profession to become a true Christian. The lodge does not profess to give eternal life, nor spiritual birth. These can only come from the Church. A Mason who is not a Christian is a hypocrite, being only John's disciple and refuses to

obey John's command to go to Christ. He is not a loyal disciple of St. John. It is not a true Mason who says his lodge is his only Church. The lodge and the Church stand or fall together. God has raised up the lodge as He raised up St. John to prepare the way for the coming of the kingdom. When it is true to this mission it will prosper. But Masonry has also a lesson to teach the Church in these days. Masonry owes its great success to its principle of brotherhood. It emphasizes this and endeavors to bind all men of whatever creed or political belief into one body. All classes of men meet on the level and part on the square. This principle the Church needs to-day, for it has lost its original practice and belief in this respect."

A RETORT COURTEOUS.

N. Y. Freeman's Journal.

Mr. G. W. E. Russell, in his "Collections and Recollections," relates the following incident connected with Emperor William's visit to the Pope. It illustrates the "fine Italian hand" in the way of retort courteous.

"When the German Emperor paid his visit to Leo XIII. Count Herbert Bismarck was in attendance on the imperial master, and when they reached the door of the Pope's audience chamber the Emperor passed in, and the Count tried to follow. A gentleman of the Papal Court motioned him to stand back, as there must be no third person at the interview between the Pope and the Emperor. 'I am Count Bismarck,' shouted the German, as he struggled to follow his master. 'That,' replied the Roman with calm dignity, 'may account for it, but it does not excuse your conduct.'"

CAUTION!

Philadelphia Catholic Standard and Times.
Considerable quantities of literature are being disseminated in this country by the Rev. P. M. Barral, D. D., dating from "the Bethlehem Apostolic School," Lucerne, Switzerland, and purporting to be sent "with ecclesiastical approbation." Now we have the word of a very well known authority who has traveled over the ground that he knows of no such institution in Lucerne. Father Barral's record in the United States is not such as to entitle him to the confidence of the Catholic public, we are credibly informed. Hence all those who are charitably disposed would do well to cast their eyes around them here and see if there be no worthy object of Christian help here sending their offerings off to a doubtful goal.

"THE END JUSTIFIES THE MEANS."

Catholic Union and Times.
Waverly, N. Y., June 27.
Editor Catholic Union and Times.
Rev. and Dear Sir:—Do the Jesuits teach to adhere to the doctrine "That the end justifies the means," and if so, on what authority? Is it anti-Catholic?

A Protestant lady and member of the Episcopal Church made this statement to me a few days ago. I told her that I thought it was a mistake, but not being well informed I could not argue the question. A response through the Union and Times will much oblige.
It is gross calumny to accuse the Jesuits of either teaching or conniving at so un-Catholic a doctrine. This, indeed, is one of the calumnies with which their enemies have charged them, but when proof was demanded they could only reply by silence or wretched quibbling. The same charge was reiterated by the late Bishop Cox of the Protestant Episcopal Church of this city, but when publicly challenged to prove the accusation from any Jesuit utterance, written or oral, he signally failed. The Union and Times, at the time, replied surprised that so careful a reader of the paper as "Inquirer" does not recall the discussion. To say that the Jesuits ever held the doctrine that the end justifies the means is to utter an infamous calumny against a learned and religious body.

PREJUDICE vs. EXAMPLE.

Prejudice is sometimes wholly unsentimental and may better be termed misinformation; this is quickly set right by earnest statement of truth, followed up by good reading. Other prejudice is an evil disposition of the mind, a sentiment of aversion, often of hatred, instilled by early associations. Nothing remedies this so well as constant and uniform good example: sterling honesty in business, absolute truthfulness in kindly manners, patience in adversity, all associated with intelligent, practical Catholicity. On the contrary, bad example hinders conversions by deepening prejudice. Sometimes a "Catholic" picnic does more harm than a non-Catholic mission does good.—The Missionary.

CONTROVERSIAL SERMONS.

Controversial sermons, of the direct and aggressive kind, are nearly always a mistake. There may be occasions when a preacher, who is able to do it, may be called upon to reply to misrepresentation in good round terms, and to carry war into the "enemy's camp," in order to prevent the minds of simple people from being misled. But this is seldom required in ordinary preaching. "A direct attack on erroneous belief," says a wise German religious of our own day, "easily turns into an attack on the erroneous believer; and its effect is rather to irritate and embitter than to render him docile and win him over." The spiritual teacher should therefore avoid, as a general rule, the polemical treatment of dogma. It is only when, in a parish, pernicious errors are springing up when the seeds of unbelief and heresy are being sown among the faithful secretly or openly, by word or by writing, that the pastor finds himself forced to make a direct attack on lying and impiety, to expose the evil, and to crush it by the power of truth.

But the most useful sermon is the one which contains an exposition of Catholic truth from a common standpoint done in the most attractive way.—The Missionary.

A CHAPTER OF MIRACLES.

Remarkable Cures Effected Through the Intercession of the Venerable Archbishop Neumann.

Catholic Standard and Times.

Mrs. E. H.—now sixty-seven years old, contracted about eight years ago, a serious rheumatic affection. She walked from room to room with extreme difficulty, and if she wished to descend the stairs she was compelled to walk backwards. In this most painful condition she remained about eighteen months. She tried many remedies, but without success. Then M. H.—heard about the miraculous cures wrought through the intercession of the blessed Bishop Neumann. He resolved to visit the grave of the Venerable Servant of God on the first day of every month for nine months, in honor of the Sacred Heart of Jesus, to pray for her recovery at the Bishop's grave. In the meantime, she applied no remedies. Not until the fifth and sixth visits did she feel relieved. After the last visit she entirely cured. For three years she was free from rheumatic pains; there was a partial return of the rheumatism, which manifested itself in various parts of her somewhat corpulent body, but not in her knees, where formerly the evil was located. She is now a cripple in spite of her corpulency and old age, to move about with all ease.

HEALING OF A RUPTURE OF A LITTLE BOY.

July 7, 1896, Mrs. B.—gave birth to a boy bearing the signs of a rupture. After six weeks the mother's husband made a visit to a friend living at some distance and returned in a wagon late in the evening. At the end of the journey the child began to scream as if in great pain. Examination showed that the joint in the wagon had aggravated the rupture and the rupture appeared as large as a hen's egg. The next day the woman took the child to the children's hospital. It was declared the child was too small to wear a truss, and as the swelling had disappeared for the time no remedy was applied. After six weeks the swelling reappeared, and its aspect was even more serious. The mother then carried the child to an expert doctor in the vicinity, who diagnosed the case as a complete rupture and prescribed medicine. Later on he ordered a truss.

The mother took the child to a truss company, whose sergeants found a complete rupture. The entrails of the delicate body projected at two points. A truss was constructed, which was to be worn eighteen months. If the trouble remained at the expiration of that time an operation would be necessary. In consequence of wearing this truss the child suffered intense pain, and compassionate mother removed it the first day. She wished to replace it, but being ignorant of the method, again called on the doctor, who pronounced it wrong. The pains became more intense. In her agony the woman took the child in her arms, her sister-in-law, Mrs. McL.—to her advice. The latter had heard of miraculous cures effected through the intercession of the Venerable Servant of God, John Nepomucene Neumann, especially that of a blind girl, who, after having been restored, had advised the mother to visit the holy Bishop's tomb and pray for the recovery of the child, proposing at the same time to accompany her. Her sister-in-law, Mrs. McL.—advised the mother to visit the holy Bishop's tomb and pray for the recovery of the child, proposing at the same time to accompany her. Her sister-in-law, Mrs. McL.—advised the mother to visit the holy Bishop's tomb and pray for the recovery of the child, proposing at the same time to accompany her.

Now beg the holy Bishop that he heal you as he did the little blind girl praying at the same time herself. The holy Bishop, it is so hard for me to heal it, I will publish it for your healing and glory." After this she and three other Fathers and three Mothers, and her sister-in-law did the same. From the first moment the place was placed upon the tombstone of the Venerable Servant of God it was signifying that all pain had ceased. The mother took the child home. It happened Nov. 2, 1896. The day she only removed the bandage. All of the rupture had vanished and not since re-appeared. After a while she had elapsed Mrs. B.—, in company with her sister-in-law, took the child to the renowned surgeon, Dr. Gross, to convince herself of the cure. Examination completed over an hour at its conclusion he declared the rupture was to be found on the inside of the child, and if anything of the kind had existed, it had been completely cured. He told the mother to place the truss upon the child's more, it having worn it only a short time. The child is now a hearty boy, and since not even felt nor had a sign of rupture.

HEALING OF A BLINDED CHILD.

A little girl, aged four years, of E. D.—, living in the southern portion of Philadelphia, became dangerously ill of black measles, from which she suffered until, through thecession of the Venerable Servant of God, John Nepomucene Neumann, was entirely cured. The poison disease manifested itself principally in the face and in the eyes of the child. The skin of the face burst there was constant suppuration, made necessary the continuous action of cloths. The left eye was entirely blinded and the right one endangered. Mrs. D.—consulted a physician after another, but could help her. Seven doctors declared that the child would be forever blind, nay, they were convinced that the child would not long. One of them predicted within six months. The mother, however, did not despair. She sought where all possible means were