

AN APPARENTLY MIRACULOUS CURE.

DYING MAN, GIVEN UP BY HIS PHYSICIANS, RESTORED THROUGH THE INTERCESSION OF VENERABLE BISHOP NEUMANN.

Sister Mary Reparata, of St. Joseph's Academy, McSherrytown, Pa., writes from that place, under date of October 4, as follows: "On Friday, the 18th of September, word was sent to our convent by a priest at our parish church summoning two Sisters to a sick man of the name of Weaver, who was approaching death. When we arrived there the priest had already anointed him, and was preparing him for death. The patient had been given up by two physicians. They told his wife and mother that they could do no more for him. There was a pressure on the man's brain which the doctors could not remove. The patient's right side was paralyzed. He could not utter an intelligible word. The physicians said anything they might try to do would be death to him, so they preferred to let him die in peace.

"I spoke to him some time to console him, and did my best to make him reconciled to God's holy will. He was unable to leave a wife and three small children behind him. This thought made him cry like a baby. When I was leaving I put my hand in my pocket to see whether I had a medal to give him, but not finding any there, I took the medal of Bishop Neumann, which I carried with me, and with it made the sign of the cross three times on the top of his head and behind his ear, where the severe pain was, and we said three 'Our Fathers,' three 'Hail Marys' and the 'Glory be to the Father.'

"After we left he became very quiet and fell into a very peaceful sleep, the first he had for a long time. After waking up for a while, he fell asleep again, I called again on that same day, after school, when I was told that he was sleeping again. I took that medal from my beads and gave it to his wife to hang it about his neck, after I had blessed him with it three times. We again said the same prayers and left him without waking him.

"He slept the whole night. Next day the physician called again. And when he saw how much better the patient was, he said: 'We doctors can claim no share in this; it is God Almighty's work, not ours.'

"Mr. Weaver is still wearing that medal around his neck, and is getting better every day. When I called at his house last Friday, he opened the front door for me to let me in. This was just two weeks from the day he was dying.

"On Saturday, that is yesterday, he went to church to go to confession, and today, when the Forty Hours' Communion, he went to Holy Communion, and remained for the High Mass until the procession was over without feeling tired in the least. This afternoon he came to our convent to see the Sisters. "I went to Holy Communion several times in honor of Venerable Bishop Neumann, and promised if he would obtain Mr. Weaver's cure I would write it and send it to the Redemptorist Fathers in Philadelphia and ask them to publish it.

"So I am trying to keep my part, as he has done his part."—Philadelphia Catholic Standard and Times.

IRRELIGION IN FRANCE AFFECTING ENGLAND.

It would appear that all Frenchmen are pleased with the Anglo-French entente. One, at least, a resident for twenty-five years in London, and a Catholic, recently contributed to the French daily, the Gaulois, (Paris) a long letter in which he declares that the good understanding brought about between the two countries by King Edward is far from having a good influence upon the adopted country of our Frenchman.

Within the past four or five years, he declares with much bitterness, a change has come over the spirit and character of the Englishman. Whether it is that the frequency of visits exchanged between Paris and London, by the new allies is destroying the solid qualities of the Anglo-Saxon, he will not definitely say.

None the less does he note the tendency to skepticism and lippancy that now has taken the place of that sober earnestness which formerly marked the Englishman's general tone and demeanor.

It is, says the Gaulois correspondent, not confined to any particular sect, but has influenced them all, Catholics as well as Protestants and Dissenters. One looks in vain, he says, among the upper classes, for some indication that their faith is still with them. Far from finding any evidence of it, the truth would rather seem to be that English society sees in the irreligion of French society and its cause—the rabid anticlericalism of its government,—a possible release from the uncomfortable fetters that have barely succeeded hitherto in keeping the higher and monied classes from breaking into open revolt against the conventions.

Even among those who pose as the spiritual leaders of society, there seems to be too great a tendency to be lenient to the follies and extravagancies which characterize certain coteries—a sure sign of the decay of religion, and one which was salient in the days of social folly and irresponsibility which followed the irreligious or atheistic epoch which closed the eighteenth century.

French literature and French drama, to say nothing of French vandalism, has invaded London, carrying over in their train all those concomitants which mark the worst kind of life that Paris knows.

French traders in the most questionable kinds of literary matter have not been slow to take advantage of their opportunity, with the result that in London they are reaping a larger harvest than in the rue de Rivoli.

Young men, says the critic, are taking to cigarette-smoking and the drink habit more than ever, leaving the pursuit of sport to the professionals. In the business centers, there is not, as of old, the sober and serious attention to work that was once the boast of London commercial men.

There is less faith in the old business maxims, and young Englishmen are inclined to consider the view that life is too short for the policy of abiding honesty.

The public schools, says the Frenchman, are loud in their complaints that the boyhood of England is losing its old quality, once Oxford and Cambridge tutors declare that never were their undergraduates and graduates so prone to skepticism or materialism as at the present day.

Where does the critic seek for the explanation of this phenomenon, the like of which has, he declares, no historical parallel in Great Britain?

He points to the Gallicization of English society. The short distance between the two capitals has made them the nearest of neighbors, and France, with her usual influence upon all men and women, has cast her evil spell upon England. What, asks the Gaulois correspondent, is the result?

The churches are growing emptier Sunday after Sunday. Men and women are beginning to feel ashamed of their religious beliefs. Skeptical views prevail upon all matters touching religion. Morality and conscience are on the wane. There is growing up a distinct type of anti-clerical feeling which shows itself in the aggressive indifference of the people.

As a result of the entente, English literature taking upon itself all the characteristics of gross materialism and atheism that mark the French output of to-day.

Had France and England come together, he concludes, when the former still clung to her religious beliefs, the event would have been a gain to civilization. As it is, it is destroying the solidity of the English character which took its strength from the strong puritanism that underlay it, and in the Gaulois writer's view the good fellowship of France and England means the Gallicization of the latter, and that means the road to atheism and denationalization.

"THE NO-POPERY CRY."

FATHER BERNARD VAUGHAN AND THE PROTESTANT ALLIANCE. THE ABOLITION OF THE ROYAL DECLARATION.

The unusual scene of hundreds being turned away from a church door was witnessed at the Holy Name, Manchester, on Sunday evening, where Father Bernard Vaughan, S. J., was announced to deliver a sermon on "The Protestant Alliance and the Catholic Congress." Long before the hour of commencing the service there was an enormous congregation in the church, every available spot being occupied.

At the outset Father Vaughan said: "I must tell you how touched I am by the sight of so many thousand familiar faces before me. I thank you for again coming as in the days of old, when I stood here to utter my mind. My excuse for being here to-night is to appeal for the schools. So I now ask you to complete and finish your kindness by giving according to the measure of your generosity to these schools which by Catholic teachers and in a Catholic atmosphere, are turning out great citizens, builders of the empire of Christ and builders of the Empire of which we are the subjects.

During the past fortnight, he said, the press had been inundated with letters from protestants who were assuring the world that liberty of thought and civil and religious freedom were brought into this country by the Reformation, and that it was Protestantism that did it. The liberty the Reformers brought in was liberty to destroy and murder their Catholic brethren and to remove, as far as they could, every token and emblem of the Christian religion, and that for a thousand years had graced our temples, given us our charters of liberty, and made England great among the nations of the world.

In his "Constitutional History of England" Hallam told them that persecution was the deadly original sin of all the Reformed Churches, and that an honest man lost his zeal for them in the measure in which he read the story of their lives. What, again, did Freeman tell them? That there had been no greater mistake than to suppose that reformed religion established civil and religious liberty. Those who had been writing so much to prove that they had what they never possessed could not have read history unless in those editions of history which were a conspiracy against Catholic truth. Father Vaughan, continuing, explained the significance of the Mass and its supreme importance. Without sacrifice religion was like a body without a soul. The Mass and sacrifice were one and the same thing. "Christ Mass," he exclaimed, "it is the Mass that is the true Church, and hater of Christ's true Church had always exclaimed, 'It is the Mass that matters.' Here indeed, was an irony of fate. There was a section of the Protestant religion as by law established in this land, a section by no means contemptible, and one which held high intellectual status which not only believed in the Mass, but declared that it offered the Blessed Sacrament; that it had Confraternities of the Blessed Sacrament. How things change outside the Catholic Church? How is it? The truth is that Protestantism as a national religion is dead. The mind of the nation recognises with Newman that in true philosophy there is no standpoint between agnosticism and Catholicism; and it recognises that Protestantism is a mere human institution which is practically dying of old age after three hundred years. The Protestant Alliance, which ought to comprise every true Protestant in the country if it is a really national religion, raised the "No Popery" cry

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CARDINAL MERRY DEL VAL.

It is almost two years since anybody has dismissed the Cardinal Secretary of State from his high office, but this week the feat has been successfully accomplished by the Socialist Avanti!, the lurid Messaggero, and by the host of other newspapers in and out of Italy who have copied their remarks on the subject. It appears that Cardinal Gibbons and Cardinal Ireland (for apparently there is a second American cardinal) have expressed their discontent to the Pope with Cardinal Merry del Val's attitude towards the United States, that Cardinal Vincenzo Vannutelli on his return from the Eucharistic Congress (from which, by the way—but that is a detail—he has not yet returned (at once saw the Pope and informed him of the discontent prevailing in England and America with Cardinal Merry del Val, that Austria-Hungary is gravely displeased with him also—for some reason which is not mentioned, and that Pius X. is gravely perturbed by the results of the Cardinal's policy towards France—which (but that is also a detail) everybody knows is the policy of Pius X. himself. That silly story would not be worth mentioning in Rome were it not for the fact that it has been widely copied and that it offers a suitable opportunity for affirming that as far as anybody knows there is as little likelihood now of the Pope changing his Secretary of State as there was five years ago when Pius X. publicly affirmed that he would be aided throughout his whole pontificate in this most important office by Cardinal Merry del Val.—Rome.

THE WORLD'S COUNSELLOR.

His mission is to bless and to save. There is a man in every parish, who, having no family, belongs to a family that is world-wide; who is called in as a witness, a counsellor and an actor in all the most important affairs of civil life. No one comes into the world or goes hence without his ministrations. He takes the child from the arms of his mother and parts with him only at the grave. He blesses and consecrates the cradle, the bridal chamber, the bed of death and the bier. He is one whom innocent children grow to love, to venerate and reverence; whom even those who know him not salute as Father; at whose feet Christians fall down and lay bare the inmost thoughts of their souls and weep their most sacred tears. He is one whose mission is to console the afflicted and soften the pains of body and soul; who is an intermediary between the affluent and indigent; to whose door come alike the rich and the poor—the rich to give alms in secret, and the poor to receive them without blushing. He belongs to no social class, because he belongs equally to all—the lower by his poverty and not infrequently by his humble birth; to the upper by his culture and his knowledge, and by the elevated sentiments which a religion, itself all charity, inspires and imposes. He is one, in fine, who knows all, has a right to speak unreservedly, and whose speech, inspired from on high, falls on the minds and hearts of all with the authority of one who is divinely sent, and with the constraining power of one who has an unclouded faith. Such is the ideal parish priest, than whom no one has a greater opportunity for good or power for evil, accordingly as he fulfills or fails to recognize his transcendent mission among men. —J. J. M. LANDY

AN IRISH METHODIST DENOUNCES PENAL LAWS.

NOTABLE INCIDENT MARKS MEETING OF THURLES TOWN COUNCIL. The Clonmel Nationalist tells of a notable incident of a recent meeting of the Thurles Town Council. Mr. E. Murphy moved a resolution characterizing the action of the Prime Minister in prohibiting the carrying of the Blessed Sacrament in a gross insult to the Catholic religion, and calling upon the Nationalist members of Parliament to use their utmost efforts to have this penal code erased from the statute books. The mover said he did not mean the resolution as any disparagement of the non-Catholic member of the council, Mr. Joshua Lester Johnston, who is a Methodist, whereupon Mr. Johnston arose and said:

THE POPE'S EARLY LIFE.

TOUCHING STORY OF HIS BENEVOLENCE—HIS HOLINESS' KINDNESS TO A SOLDIER. In 1865 the Austrian infantry regiment No. 1 was manœuvring in the neighborhood of the village of Tomolo, near Padua. During the exercises, one of the soldiers of the regiment was suddenly taken ill, and fell senseless on the roadside, whilst the regiment went on its way, leaving him to be picked up by the ambulance.

Meanwhile, the parish priest of the place, who had been taking the Blessed Sacrament to a sick person, came along, and perceiving the poor soldier in that sad state, hastened to his help. Under his kind ministrations the soldier gradually recovered his senses, and then the worthy parish priest made him partake of some bread and wine, for which he had sent to the village, and conversed benevolently with the poor fellow whilst his strength returned under such kind treatment. Perceiving the ambulance approaching the priest gave the soldier a little medal and his blessing, and proceeded on his way. That soldier went through the campaign of 1866, and was afterwards discharged. He now lives at Tropan, in Moravia, where he keeps a tobaccoist store.

He often related the above episode of his military life to his friends and acquaintances, showing the medal which, for the past forty years, has been hung around his neck, and speaking with affectionate veneration of the good Italian priest who had given him that talisman to which together with his benediction, he attributed his escape from all the dangers of the battlefield.

A few months ago Mr. John Baier—such is the ex-soldier's name—chanced to read in a Catholic calendar a detailed biography of the Holy Father, and from this he learned that the young parish priest, his benefactor at Tomolo, was none other than Pope Pius X.

The good veteran's joy can be easily imagined; he decided at once to write to the Holy Father a letter of congratulation and renewed thanks, reminding His Holiness of the day on which he had acted towards him as the good Samaritan on the roadside near Tomolo, and begging that he would add the Apostolic Blessing to that which he had already given him so many years ago.

John Baier had not long to wait for an answer to his letter. His heart beat fast one morning soon after when he handed a foreign letter with an official stamp. On opening it he learned that His Eminence Cardinal Merry del Val had been instructed by the Holy Father to tell him that he had not only not forgotten the incident by the roadside near Tomolo, but also desired that the sum of 200 francs should be sent to Baier with his Apostolic benediction.

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There is no doubt at all, sir, but the pages of history in the past contained many enactments and many scenes which we in the enlightened twentieth century consider have no right at all to be there. I agree with Mr. Murphy that the penal laws are a disgrace to any civilized country, at the present time; that any enactments which lean on any side or to any religious belief whatever have no right to be there.

He has expressed my opinion already with regard to the king's oath, and I now reiterate it, and it is that every tolerating man and woman should see that these enactments should be removed from the statute book, and I only wish that the time will soon come when every one, no matter what belief he holds, may be able to worship under his own vine and fig tree, none daring to make him afraid. I have never said a word against religion, expressed or implied. I have always received the greatest toleration and kindness from all my Catholic friends, and I expect that I will always do the same.

The chairman put the resolution to the meeting, and declared, it carried unanimously.

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