### MIRACULOUS CURE

A RELIGIOUS OF THE SACRED HEART DVING OF CANCER RESTORED.

tession of Blessod Mother Barnt Aillisted Nun at the Convent Home, Mary-

ene of the Sisters of the Sacred Heart. what is said to be a miracle at the Servent of the Sacred Heard Order in Maryville. Cloistered and hidden from the public gaze as are the nuns of all ere those of the Sacred Heart, the Sisform of the Maryville convent made every effort to keep secret this remarkwhile event which took piace a month ago. Gradually, however, it has become known. It was learned by the didren of the convent school; it peached the ears of parish priests at ecclesiastical gathering and has been told to the archbishop. The lack of boasting and the pious quietness which kept the event unknown for hany days after it happened have tend... to increase credence in the miraculcharacter of the cure which has been accomplished, recalling the while the words of Jesus, who, after healing the leper, said unto him: "See that tou tell no man."

The subject of the miracle—for such a is believed to be by those who wit-Bossel it—was Mme. Burke, a sister of the Sacred Heart, who lay sick, almost to death, at Omaha early this fall. Her trouble commenced with a pain in her aide and gradually a lump developed. which a physician in Omaha proare need a tumor. About this time the Rev. Mother Burke of the Maryville signment visited the house of the Sased Heart in Omaha. She was greatly distressed over Mme. Burke's condidwised an operation. Dr. Boyce was sandy for the operation, but the sisters asked him to wait nine days till the pa-Mont wight be fortified by a nevens

which they would offer in her behalf. During this novem the intercession of Blossed Mother Barat, who was the Soundress of the Sacred Heart Order in be special graces granted through her as the Eiks: entercession in answer to prayer. In

tage attributed to the intercession of Mme. Duchesne were presented was recently held at St. Charles, Mo.

misters at the Maryville convent; a garcare she continued to grow worse. A malignant cancer develops rapidly, and an Elk. when the nine days were ended it was too late for an operation. All hope for essistance through human agency seemed to have vanished. The patient lendency of the Roman Catholic May on the verge of death. She ex- Church to keep abreast of the age," pressed no fear of death, but said that says the Chicago Tribune, may be for the honor of the Blessed Mother found in a theological treatise just Barat she had hoped that she might published in London, entitled "The Sa-Eve. Such a miracle as this would have craments Explained according to the greatly helped the cause of canonization of the revered mother. There was Church." The author is Rev. Devine, nothing more to be done for the suffer. Passionist, a recognized authority on ing nun but to administer the last sac- jorthodox Catholic theology. He says it

boly communion. Propped up by pil- be heard and alsolution given by telelows on the bed, this small exertion seemed almost beyond her strength, such action would be valid under such All in the convent were now prepared circumstances. It is one of the reto hear of her death.

But in the sick room suddenly there was a change. The emaciated look was presence of the penitent with the congone from the face. The eyes became fessor. A written confession sent to bright. In a few moments Mme. Burke an absent priest is not valid, but Fath. arcse—the lump was gone. She dressed for Devine says that 'a priest might give herself and, unaided, walked out of the absolution by telephone, under condiroom and down the stairs. When the ition, to a person taken suddenly ill, so doctor came it was his patient who ias to be in imminent danger of death, opened the door for him. She was en- and when he cannot possibly reach tirely cured, and from that time, one the place where the person is' in which month ago, until the present, she has case the penitent and confessor may been well and strong.

ville convent, when asked concerning ent to each other.' The idea of gratithe authenticity of the story yesterday, lying a venerable rite upon the most said that it was true, but she earnestly modern of inventions will have a currequested that it be unannounced through the public press, as the nuns for Catholics.". had no desire to be known save through their silent influence. Dr. Boyce also admitted the remarkable occurrence, but declined to discuss the matter without the permission of the mother

His Grace Archbishop Kain was seen fort night and gave a short resume of the reported healing as he had learned it while on a visit to the convent. He seemed much pleased over the occurrence, but said that he could not say whether it was a "real miracle or not. I hamened to be down to the convent that he couldn't get now.

a day or so ago," His Grace said. "and Profestant Objections ling the cure. Of course, of my own knowledge I know nothing about it and am not prepared to say whether it was a miracle or not. One thing I do know -that Mme. Burke talked with me and told me all about it. She seemed per- their sins to a priest? fectly well at the time. You must understand that I have no right to say which sins committed after bentism Was Employed During a Neverse For the whether it was a miracle. That is for can be remitted. Rome to say. If the sisters want this sccurrence made an authenticated mir- way?" acle, it will have to be gone about in a I shows that God is so very near to systematic way. First they will have ties, and through them to the minis-Such was the comment made by to gather every tota of proof; sworz ters of his church, "Whatsoever ye statements will be taken from the phycase and from the patient herself.

"When this is done I will sit in judgment, as it were. With me will be sev eral advisers. After weighing those communities, and especially retiring as proofs, if we think they are sufficient they will be forwarded to Rome. There they will be scrutinized closely. So closely is this done that the man who has charge of 'testing' the validity of these miracles is called 'The Devil's Advocate.' He is a sort of prosecutor. and if there is the slightest flaw in the proofs, the occurrence will not count for a miracle.

"I was told while at the convent that purported miracle authenticated. They told me that it would in no way help toward the canonization of the Blessed fused to remit would not be remitted Mother Barat, the head of the order. There have been a number of miracles performed in her name and to her giory which have been well authenticated by Rome. The addition of another would could have appointed other metheds have no possible effect. It will be only a matter of time when the head of the order will be canonized. This takes a long time. Before it can be done proofe of extraordinary virtue must be adduced. Miracles performed in her name and with her aid are supposed to be a left any method. They should bow proof of her virtue. There must be at | with profound submission to His will, least three of these to constitute unde- and make use of the means He has left niable proof.

"What do I think about this purported miracle? I told you that was not for me to decide. If it can get past the tion, and after consultation with the 'Devil's Advocate' at Rome, provided it methorities in the Omaha convent it is ever sent there, it will be plenty of taining requires him who possesses it was decided that the reverend mother time for me to give an opinion of its to pass a judgment. To pass a judgeshould bring Mase. Burke to St. Louis genuineness. No authenticated proofs for treatment by a physician of this have been given to me, and all that I ject matter on which the judgment is May. This was done. Dr. Adolphe L. know about it is what the members of to be passed. This subject matter is Bayco was requested to attend Mme. the order told me. They think that it the sins of the sinner. He cannot know marke and it is said that when he saw is a miracle without doubt, and I know these sins unless the sinner confesses. ease he pronounced it cancer and the sister looked well when I speaking with her."

## SEVERELY SCORED

the Elks Note Good Society for Catholics

asse in France, it being first given the land. Ohio, the official organ of the French name, Sacre Coeur, was prayed Cleveland diocese printed the followfor. Since her teath there have been ing editorial in its last issue, paying serveral evidences of what appeared to its respects to the organization known

"The Elks held their annual memoremsequence of this, she has reached ial services in this city last Sunday, the second step necessary toward can- | On the published program we note the anisation. The first step gives the title names of several Catholics who ought "vemerable;" the second, that of to be better employed. When Catho-"tilessed" to the one thus honored, Next lic men and women co-operate with this comes the full canonization. the promoters of the Payne pasture en-Another sister of the Sacred Heart terprise with its naked immorality, Order of early times, Mme Duchesne, and join them on accosions like this, has been similarly brought to the at- they are prostituting God-given talsantion of the Vatican and has received ents to one of the most loose-moraled title of "blessed." A convocation societies in America. Their princiat which the cures and spiritual bless- ples and works are well known, and it is mo credit to the intelligence of those who take the Elks seriously when they interrupt their usual occu-The intercession of Blessed Mother pations for a brief hour, to put them-Barat was constantly prayed for by the selves in the attitude of prayer. When Catholics look upon the function as a religious service and a Catholic bement which had been worn by Mother religious service and a Catholic be-tharat was wern by Mme. Burke; but comes the invoking priest at its altars, even with all this devotion and tender it is time to drop the curtain on Elk Catholicity. No Catholic should be

"A curious instance of the modern Teaching and Doctrine of the Catholic has not yet been officially decided by One Friday morning she received the Pope whether or not confession can phone, but he is inclined to believe quirements of valid confession and absolution that there should be 'moral be truly said to be conversing together. The mother superior of the Mary- and consequently to be morally pres-

> It is not the Catholic press along that claims that Admiral Dewey did not consult his political future when he married a Catholic. Thus The Christian Advocate says: Mrs. Hazen, the prospective wife of Admiral Dewey is a member of the Roman Church. He will no doubt be just as great and just as good a man after his marriage as before and a much happier one, but there are a great many votes that he . would have gotten for the presidency

> lous interest for Protestants as well as

# to Catholic Dectrines.

La B. Why do Catholics confess 65d. Because it is the only way in La B. Why do you say the "only,

Ed. Because Christ said to his aposshall bind on carth shall be bound in posterday after she had been speaking sicians, the sisters who knew of the Heaven, and whatsoever ye shall loose on earth chall be loosed in Heaven.' (Matth. xviii, 18.)

'Again, Christ thus addressed His disciples: "As the Father hath sent Me, I also send you . . . Receive ye the Holy Ghost; whose sins ye shall forgive they are forgiven them, and whose sins ye shall retain, they are retained. (John xx, 31.)

Now, from these texts it follows that, after this commission to remit or retain sine had been given to the ministers of the church, sins sould not be forgiven except through their ministry. | say "Martin Luther was God's chosen They had not only the power to rethey would make no effort to have this mit sins, but also the power to retain sins—that is, to refuse to remit, and Christ assured them that what they re-

in Heaven. In the above commission God binds ministers acting in His name. "He by which the sinner could be reconciled to Him, but He has willed to appoint the method indicated in the above commission. It is not for sinners to impeach His wisdom or goodness. They should be grateful that He us whereby we may be reconciled to

La B. But how does this prove the necessity of confession?

Ed. The power of remitting or rement the judge must know the sub-

La B. Is there any evidence in the Beriptures for confession? Ed. Certainly, Both in the Old and New Testaments. It is expressly commanded by Ged in the following words: "And the Lord spake unto Moses, saying, speak unto the children of Israel, when a man or a woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty: Then they shall confees, their sin which they have done.

(Numbers v. 5-6.) "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, the Lord also hath but away thy sin." (IIGamuel,

Here David confessed to Nathan according to the precept of Moses, and God forgave him.

"Be not ashamed to confess thy sins, but submit not thyself to every man for sin. (Ecclesiasticus iv. 31.) La B. But Ecclesiasticus is an apocryphal book. It is not inspired Scripture and not to be found in the Protestant Bible. Ed. True, it is not in the Protestant

Bible, and that constitutes one of the great defects of the Protestant Bible. All the Christians in the world, except the Protestants, recognize this book as a part of the Scriptures. They recognized it from the beginning. right had the reformers to reject a book that was recognized by all is to say which render him so suscept. Christian antiquity? None whatever. But why do you say it is not inspired? La B. Because the reformers reject-

Ed. Were the reformers infallible? La B, No. Ed. Then they might have rejected an inspired book? La B. Certainly, they may

Ed. Then their rejection of the book means nothing. La B. But it was not in the Jewish page 512).

Ed. Pray how could it be in the Ed. Pray how could it be in the instrument in the hands of God, to Jewish canon when it was written cen- throw light upon the world, pender turies after the Jewish canon was formed by Esdras or Ezra? But enough of this for the present; we will attitution of Penance and Confession have much to say on the Bible when we come to that subject.

La B. But the text you have quoted says: "Submit not thyself to every man for sin."

Ed. That is one of the reasons why Catholics do not go gadding about and telling, or prtending to tell, their sins to every man. They confess their sins only to some men, that is, to the

their deeds." (Acts 19-18.) "If we con- religion. This has probably nees your fees our sine, he is faithful and just to experience, and when you imagined forgive our sine and to cleanse us you had triumphed over their from all unrightecusness." (I John you had simply triumphed over their from all unrightecusness." 1-9.) "And there went out unto him ignorance and your success depended. The home is an epitome of the same all the land of Juden, and they of not so much on what you know ha on tion every public virtue may be called 1-9.) "And there went out unto him ignorance, and your success depended Jerusalem, confessing their sins, what they did not know, it was doubt, rated there. (Mark 1-5.)

proved from Scripture, why is it that bile briest, which by the way, is the Catholics alone believe it, and that all melancholy delusion I and in your Protestants refect 12 1 Ed. My dear air, that is one of the questions which the philosopher Her-

bert Spencer would refer to as the un-

knowable, or as Lord Dundreary would

say: "It is a conundrum that no teldow our find out." But it is not true that all Protestants reject confession. It is held in the Auguburg confession that 'particular absolution' ought to be retained in confession; that this abcolution is a true sacrament; that the power of the keys remit sine in the sight of God."

In the Common Prayer Book of the Church of England it is ordained that when a minister visits a sick person. "the latter should be moved to make a special confession of his sine, if he feels his conscience troubled with any weighty matter."

in the Excipine of the Methodist Church, edition of 1835, New York, yen can find regulations for Band Societies. The questions that must be put at every meeting are those: "Ist. What sine have you committed since our last meeting? 4th, What have you thought, said, or done, of which you

doubt whether at be a ain or not? It would be useless to quote the early Fathers of the Church to you, as they are of no weight in your mind. But we will conclude by specting the words of one whom you respect. You instrument to separate darkness from light." If this be your opinion, the words of Lather should convince you of the truth of what he says. Mear,

then, his words: "The august and holy Secrement of Penance, that abundant source of Himself to ratify the action of His | stace, is the only means which the divine mercy selected to pour grace sair consolation into the heart of the sinner, when the Keys were given to St. Peter, the representative of the whole Christian Church, Christ saying to him: Whatsoever you shall bind upon earth, etc. (Luther, wol, I, page 42, Jena. addition.)

"We most willingly admit that Penance, with the power of absolving, or the power of the keys, is a secrement, because it is founded on the premise of Ohriet, and grants the remission of signs in His same.—(Ibid, yel 3, page,

In B.—But Lather was a Papint when he said that.

MG-Not so fast, my door sir. He said that in 1516, near thirty years atter he became an instrument of God. as you call him. Again: "In order to prevent any one from according the of being opposed to good works, X decontrite, and to go to confeesion.

"It follows consequently that sarieular confession only extended to posttive sine, which from time to time awake and disturb the conseigned, for if it were riscountry to comfeds avery ain without exception, we amound he obliged every moment to go to comfossion. Nevertheless, it tends very much to Christian perfection to sonfess even our less weighty sing, eqpecially if our conscience for mot reproach us with mortal sine .- (Lather. vol. 1, page 341.)

"I esteem auricular confession, as most precious and most salutary. All What would be the affliction of the Christian if there were no assignar confession; how great, therefore, should be his gratitude to Ged for havy ing handed it down to us. Austeulan confession is an abundant breasury of graces, wherein God preserves for ne, and offers for us, perpetually, His mercy and the remission of all ear sins."

"There are two powerful motives to make us love confession. The first is the Holy Cross; that is to my, the shame and confusion which a man feels in disclosing his mins, in securing and humbling himself before another man. Neither feating nor preyer nor induigences nor pilgrimages nor selferings are so salutary as this shame humble the man so profoundly; that ible of grace. The second motive which should make us love confession -is the noble and brilliant promise of Jesus Christ, in (St. Matthew, chap. xvi, verse 19, and chap. xvill, werse 18). Amen I say unto you, whatsoever you shall bind upon earth, shall be bound in heaven, and whatsoever you shalf to the conductivity one wise a loose upon earth, shall be loosed in heaven, And in (St. John chap, xx-28): Whose sine you shall forgive, they are forgiven (Luther, vol 1,

Now, sir, if you consider Luther at well the eloquent words we have quoted, and you will conclude that the inis not a proper subject for your treet-erent ridicule.

La B.—There are some other oblications I have to make to confession. Ed.-Very well, sire you shall baye an opportunity, se we will southans the subject next week.

There are many Catholic methanics who associate with you and men like only to some men, that is, to the priests, who kione have received the commission to hear and remit them.

La B. Are there any other Soripture texts on this subject?

Ed. Certainly "And many that be lieved came, and confessed and showed their church and explose the variable to meet and explose th less these imaginary triumpas that led La B. If confession is so clearly you to think you could convert a Cath long letter.—Inter-Mountain and Colorado Catholic,

> A new home for working girls has been opened in Boston. Its chief war

pose is so furnish a some for sursarning very small salarhes, or tempor wirty not earning any, and for girls but lately arrived as this country who have not yet had an opportunity to become wage-paragra. It will be managed by the Cray Nuns, who have been wonderfully successful is the menage-ment of kindred places in other cities.

Dr. De Costa in a very lew words shows the absurdity of the notion that the dectrine of Papal infallibility in-terferes with individual liberty. This idea he peys "is as true as that the marinar's compass renders the saller Orac cas lister an abject slave. Without a spice we Finar set blo Co are all on an unknown and unexplor- friend: ed sea, and if that guide is not intalli- The Rev. Mother Mary or whose compare is wrong. In it in of American Ma lieve that the flow of God came into suppos, grandless that of Chief the world and died for us, and then That and grandales left us to steer our hark over the Chemi, ties in the waves without a reliable shart or companel-Washington Church News.

Descendants of the brother of the grandfather of Washington who some to America are in Holland, and are Catholica

Some Church Hules St. Paul's Quarterly, Philadelphia, It is the correct thing-

To stand while being incomed Solemn High Mara To remember that the ventionis

the church is not a reception room for the interchange of friendly greatings and surrent mounty. It is not the correct this To march up the side to a frent pe

if cone environ the abunda actor like has begun, especially during the ser For min and boys to letter as

the church entrance storing at pe To leave the shares as and gial to got out.

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It is the compect thing-For gentlemen weenyring the post to maye up or risk and let if base in before these.

It is not the correct this

akia. To impore the holy water fout at the entrance. To give a little bobbing courteer initend of the proper menumention before entering the new.

For persons occupying and meets to force others bolding seats in the same and the pew to elimb over them. Some before the the prince has even descended the sie and the to begin the sometiding perputs the second contract. pew to elitab over them.

## EVERYTHING NEEDS WEST.

have been anying for a grow, many years, that meetale him 1971s walked grow three and that magnetic for the better and sures for as immediate, read flower many that it an old my conwhich had been discarded becomes the of ten years, will edies surpaids the and confusion, which annihilate and owner by soing falthful into the limekeeper. A refractors teinaensted.

Telegraph speckies may that who beer were Monday than on Setuday on account of Bunday rest they get in some of the Beater States. They also say that a rost of three weeks adds 10 per sent

POINTED PARAGRAPMS

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