

house forever, and one penny of your allowance you will never again receive.

"What a joke! But the day of jokes is over, too. I'll not leave the house, an', by hook or crook, I'll have my allowance to the last."

"Go, go!" cried madame, trembling. "Do not urge me to have you forcibly removed."

Florian was sitting one evening in madame's private parlor. Frances was engaged with her needle-work, and her mother was nodding over the pages of a magazine, when Peter unceremoniously entered. One glance at his face would show that he had come on a desperate errand. It was purple from suppressed feeling, and his eyes were averted.

"I have a story to tell you," said he in tones too unsteady for conching to render firm, "and I'd like you to listen."

Florian bowed in a cold assent. One of Peter's peculiarities of speech was that in moments of excitement he lost much of his tongue.

"Ye are engaged to marry this girl here," continued Peter. "Well, I forbid the banns—abam!—that is, the thing can't go on without my approval, which I won't give. I AM HER FATHER!"

Naturally, after this astounding revelation, there was a solemn silence, broken only by a sob from Frances, upon whom the truth of his last declaration fell crushingly.

TO BE CONTINUED.

"I AM THE IMMACULATE CONCEPTION."

(Translated from the Annals of Montligeon, France, December number. Read at Mt. Carmel chapel, Baltimore, Md., Sunday, Jan. 8, 1895.)—From Henry Lasserre.

What follows happened during the period of the apparitions which took place at Lourdes, France, at the beginning of the year 1858. Magnificent weather had favored the popular movement. There had been a series of beautiful days, such as had not been for many years. Miraculous cures continued to be visible.

Benoite Cazaux, of Lourdes, kept for three years in her bed by a slow fever, which was attended by severe pains, had had recourse in vain to medical science—nothing did her any good. The water of the grotto had cured her on a sudden. Blaisette Soupenne had seen disappear with the same suddenness and accuracy a chronic malady of the eyes, which hitherto medicine had failed to relieve.

Wonderful works were multiplied. God was doing His own work—the holy Virgin was showing her power. Bernadette had returned several times to the grotto since the first series of apparitions. And now, on the 25th March, she heard again the miraculous voice and she started immediately for the sacred spot. It was the anniversary of the day when the Angel Gabriel had descended to the earth, had visited the holy Virgin and saluted her in the name of the Lord.

As soon as the child had knelt down the apparition was seen. As always, around the Blessed Lady shone an ineffable aureole, whose splendor was limitless, whose sweetness was infinite—it was as the eternal glory of absolute peace. As always, her veil and her robe had the whiteness of the brilliant snow. Bernadette, in ecstasy, had forgotten the earth in the presence of beauty without stain. "Oh! my Lady," she cried out, "will you have the goodness to tell me who you are and what is your name?"

The royal apparition smiled and answered not. But at this very moment the whole Church carrying out its solemn office of the day, was chanting "Holy and immaculate Virgin, what praises could I give thee? In truth, I know not, for thy womb Him whom the heavens cannot contain."

Bernadette redoubled her entreaties and pronounced again these words: "Oh, my Lady, will you have the goodness to tell me who you are and what is your name?" Again did Bernadette repeat the same affecting words.

ion, in order that the chapel which the holy Virgin wished might be built."

NEWS FROM VARIOUS CENTRES. Austria.—The Baroness X—, who sends us every month fifty francs (\$10) for the building of our new church, has donated this month her offering. "Oh, how much I would love to see all the associates of the 'œuvre' increasing in zeal and helping you more generously in this grand work. It seems to me that many understand poorly what a monument you wish to erect with sound religion and so many sacrifices, in honor of our dear departed. How I would wish to do more myself if it were possible."

Ceylon.—A religious of the Good Shepherd calls to our mind that she has in a year registered 408 members, of whom 381 were in perpetuity. The inhabitants of this island have a great devotion to the poor souls of purgatory. A Sister, a native of the place, has requested a picture of Our Lady of Montligeon. Evening and morning the men and women come and kneel before this shrine and pray for their dear departed.

Calvados, Spain.—"After a melody of two months, grand and complicated, my father was at the last extremity; the doctors had condemned him; we had lost all hope. He had received during the night with piety the last sacraments; then he became unconscious; when I recommended him to the Souls in Purgatory, promising to have said five Masses, if it pleased God to cure him. He got better immediately, to the great astonishment of all, chiefly of the doctors in attendance. And as my father is now fully convalescent I must fulfil my engagement in thanking God and the holy Virgin for the grace obtained through the holy souls in purgatory."

Baltimore, Md.—After reading the above, Rev. E. Didier gave an account of his branch of the "œuvre" for the poor souls. Total membership to-day, 50,900; increase of 300 in three weeks, chiefly from Baltimore, Philadelphia, etc. He also told the audience of the opening of St. Ann's House for Aged Ladies—cheap board and happy times.—Philadelphia Catholic Standard and Times.

SIR HENRY HAWKINS.

This distinguished English Justice, whose recent conversion to the Catholic faith has been so widely announced, has now retired from the Bench at the age of eighty-two years. The St. James's Gazette proclaims him "the greatest criminal judge of the last quarter of a century"; and the London Times, expressing regret at his retirement, remarks: "When the courts meet again they will scarcely seem themselves without the strong and noble figure of him before whom the cleverest rogues knew it was useless to prevaricate and whose name has long been to evil doers a synonym for the terrors of the law."

Sir Henry's forty years' service as a justice ought fairly to have ruined his health, but his powers of endurance were little short of marvellous. His fourteen years did not prevent him from sitting fourteen continuous hours on the Bench without weariness; though the barristers were often long-winded and dull, and he sometimes told them so. The Weekly Register records that once, while listening to an exceedingly uninteresting argument which seemed likely to endure forever, he sent the court usher with a note to the learned barrister, who opened it and read only these words: "Patience Competition. Gold medal, Sir Henry Hawkins; honorable mention, Job."

THE SIGNS OF A SHAM.

Sentimentality is a striking characteristic of the age. It is generally disguised as Humanitarianism. The essence of its notion is that you must love mankind and do good, irrespective of anything and everything. The truth is, it is nothing more than a parody of Christian charity. It apes the virtue merely. It has no real love for mankind, for true love of man can only be founded on a love of God. A test of true love will be found in humility, for charity is never boastful, does not parade itself, seeks retirement. Now Humanitarianism is ever declaring and vaunting itself in books, magazines and newspapers. Its schemes, its purposes and its doings are in constant evidence in the columns of the daily press. It gets out voluminous reports, telling all the "good" it has done, the "great work" it has undertaken. Here is plain evidence of vanity and pride, and out of such a soil no real love can burgeon. You will note especially that it leaves God out of its reckoning. Everything is for the love of Humanity with a big H, and Humanity with a big H means itself. If you want to see real genuine love of humanity, with an everlasting root in God, look for it among the various religious orders and congregations in the Church, where men and women are giving up everything without reservation for the love of their fellow-men, for the love of God. Love of man not rooted in love of God is a sham.—Church Progress.

To Be Prepared

For war is the surest way for this nation to maintain peace. That is the opinion of the wisest statesmen. It is equally true that to be prepared for spring is the best way to avoid the peculiar dangers of the season. This is a lesson multitudes are learning, and at this time, when the blood is sure to be loaded with impurities and to be weak and sluggish, the millions begin to take Hood's Sarsaparilla, which purifies, enriches and vitalizes the blood, expels all disease germs, creates a good appetite, gives strength and energy, and puts the whole system in a healthy condition, preventing pneumonia, fevers, and other dangerous diseases which are liable to attack a weakened system.

A CONVERT TO THE "FAITH OF OUR FATHERS."

Baltimore Mirror. A prominent Catholic of this city has received a letter from a lady now residing in Switzerland in which she tells of her conversion from the Anglican to the Catholic Church, and attributes her spiritual enlightenment to His Eminence Cardinal Gibbons' book, "The Faith of Our Fathers." Her letter follows, names being omitted by special request:

Davos Platz, Dec. 14, 1898. My Dear Friend:—I venture to write to tell you, in as few words as possible, something of what has been done for me spiritually, through the book, "The Faith of Our Fathers."

My parents were staunch Scotch Presbyterians, and being myself born in Edinburgh I imbibed their stern religious feeling, but on arriving at the age of eighteen I found I could not believe the Calvinistic Creed, and so took refuge in the Church of England, of which I remained a member for twenty years.

We were taught as children to hate and fear the Roman Catholics, and I well remember one street in Edinburgh, on one side of which was the one theatre of the city and on the other side, the Catholic church. We always had to walk down the middle of the street so as to avoid any contamination from either, as they "both belonged to the evil one." And we believed all this as naturally as we did everything else our parents taught us, and they were saints—there is no doubt about that—and firmly believed it all themselves. Some few years ago, after a long residence here, my mind gradually opened up and I began to see the many weak points in the English Church. I then began to read books that were not anti Catholic on the so-called Reformation with the result that I found I had been taught much that was absolutely false. That was quite enough for my Scottish love of truth, and I never rested until I really knew the Truth.

I read many books lent to me by Catholics, amongst others Father Humphrey's "Divine Teacher." This touched me deeply, but still I was not sure that the Anglicans might not be right after all. Then I got "The Faith of Our Fathers," and before I had read half way through it, I was quite convinced that the Catholic Church was the only true Church. How happy I felt you may, perhaps, guess. As soon as possible I went to England and was received into the Church by the Rev. J. O'Fallon, Pope St. J., at Beaumont College, Old Windsor, on May 26, 1897. Soon after my return here I found that life in the world would not satisfy my devotion, and in May, 1898, I again went to England, and there, with Father Pope's sanction, I made a retreat at one of the Convents of the Sacred Heart, with the intention of coming to a decision as to my possible vocation.

The result is that by God's grace I have found my vocation, and in May or June, 1899, if God will I hope to enter the Dominican Convent at Staffordsire, as choir postulant. Their life is both active and contemplative, and I look forward with much joy to my future work with the Dominicans.

Here, then, dear friend, is a brief statement of my conversion to the Church, and I humbly beg of you prayers that my vocation may prove a true one.

KENSIT'S NO-POPERY CRY.

Mr. W. L. Alden, in his London letter to the New York Times, says: "The no Popery crusade is bearing strange fruit. Nothing is too wild or too preposterous for Mr. Kensit and his followers to say concerning men who have the good fortune to differ from them. One of the books that is constantly cited by the Kensittes as an authority is the 'Secret History of the Oxford Movement,' a book which professes to prove that Newman, Pusey, and in fact all the leaders of the Tractarian movement, were secret agents of Rome, and were doubtless members of the Company of Jesus. Of course no intelligent man can for an instant believe such rubbish, but then Mr. Kensit's followers are for the most very far from being intelligent."

"They are the same sort of people as those who believed that Mr. Gladstone was a Jesuit, and also that he was a mad man, who was constantly attended by a keeper wherever he went. The Kensit crusade will do more or less harm by stirring up strife within the Church of England, but it will have its chief value to students of England in the end of this century as a curious instance of the persistent survival of ignorance and prejudice. Of course there are men connected with the crusade who are not ignorant, and of these Sir William Harcourt is the most conspicuous, but Harcourt's adoption of the no Popery cry was merely the last throw of a political gambler who was in the intolerable position of the leader of a party that had no principles."

"He has found that he made a mistake in joining Kensit, and doubtless this knowledge is one of the reasons of his resignation of the Liberal leadership."

Grand Trunk Engineer Swears by Dr. Chase's Kidney-Liver Pills.

Mr. Geo. Cummings, for over 20 years engineer on Grand Trunk running between Toronto and Allandale, says:—"The constant duty with my work gave me excessive pains in my back, racking my kidneys. I tried several remedies until I was recommended by my friend, Mr. Dave Conley, to try Dr. Chase's Kidney-Liver Pills. Two boxes have completely cured me and I feel to-day a better man than ever. I recommend them to all my friends."

"THE CHURCH OF ROME."

The above is the title of an article in the (Methodist) Christian Advocate, written by H. K. Carroll, LL. D., who has recently been in Porto Rico. We know not what sect Dr. Carroll belongs to, but as he writes to the Advocate, we presume he is a Methodist minister. If so, he is of the better class of that school of sectarianism, as will be seen from the following opening paragraphs of his article:

"The Roman Catholic Church has more profoundly affected human affairs, doubtless, than any other Church which has borne the Christian name. Men do not admit its claims, or approve its record, or agree with its systems of doctrine and ecclesiastical control; but they cannot withhold a certain veneration for the illness of its years, the universality of its dominion, and the persistency with which it lives through assaults. No other Church was ever able to assemble so large and imposing a body of prelates as met in the Vatican Council; no other Church compares with it in reach of influence over the masses of mankind; no other Church could endure the losses it has suffered, and have a name to live. Its history challenges admiration from the mere fact that it crosses so many centuries, goes so far back toward the dim and distant days when He who was given to the world as its King gave His name to the world as its Saviour of men. What- ever men may think of it, however earnestly they may assail it, whatever combinations may be made for its overthrow, all must agree that it seems sublimely indelible."

"It is evidently not to be crushed by any force yet discovered. Kings who have measured arms with it have in the end gone to Canossa, and but recently a man whose name was a synonym of strength in Europe went to his grave after a memorable conflict with the powers at Rome, in which he was not successful. The Iron Chancellor of the German Empire carried on a 'Kulturkampf' re- sulting in the loss of his life, and he did not wield the sword against it. We have come to regard bloody persecutions as the harbinger of increase, instead of the agent of extinction. He used purely civil and legal means and sought by a Parliament under a constitutional government, to undermine the power of the Church and make it subservient to his wishes. He suppressed many of its rights and ordered and compelled their members to leave the country; he laid the heavy hand of Government on Bishop and priest, on the basis of State control over a Church enjoying State support. It is true that he had a political aim, and it is said that he gamed it; but the Church has emerged from what was pronounced a duel to the death without the scars of wounds. His mark against the Church is the mark of a dead man, and the organization which he had treated as a foe; and by a gradual process the series of repressive laws which he had called into existence was repealed, and the Church long since came to be regarded as the guardian of the rights of the Catholic Church can claim, according to the census of 1895, eleven million souls in Prussia, or about 34 per cent. of the population."

He elsewhere says: "It is not possible, I believe, to overturn it." Dr. Carroll, like Macaulay, can write eloquently of the Church, and, like him, he does not see that her history and extraordinary characteristics are superhuman; that she is a creation entirely beyond the genius of man, and is the most wonderful fact in history. She is, as Dr. Carroll says, indifferently indifferent to whatever combinations may be made for her overthrow. This sublime indifference is explained by her consciousness of her indistructible life and divine mission. She can apply to herself the words of the Psalmist: "Why do the Gentiles rage and the people devise vain things? * * * He that dwelleth in Heaven shall laugh at them; and the Lord shall divide them." (Psalm ii.)

Dr. Carroll speaks thus of the negro Catholics in Porto Rico: "The colored people seem to be specially devoted to the Church. On my visits to the Cathedral in San Juan I have always observed colored women and men, more particularly the former, worshipping at the shrines. They remain in the attitude of prayer, kneeling on a rug or prayer stool, a long time, and doubtless are faithful attendants at the confessional. There is no prejudice against the negro in the Church, as there is little or none manifested in industrial life.—N. Y. Freeman's Journal.

A Happy New Year Indeed

To those who believed there was no cure for catarrh and to whom the constant use of ointments, snuffs and washes was a weariness to the flesh. A delightful and sure cure has been found. No need for tedious breath and broken voice. Send for a free sample and be convinced. The name of this sure cure is Catarrhazone. Catarrhazone penetrates to the diseased parts in the form of a pure creosote gas. Write at once to N. C. POLSON & Co., Kingston, Ont.

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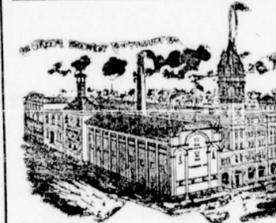
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