mine, would not before the nobility of cause it is really a mystery to human such a character have felt itself ashamed and wretched. It was so with I hated myself for the course had pursued, and I could not rest until I came as I have done to ask the pardon of you both, and, should I not be permitted, as I do not deserve to be, to resume my former relation to your daughter, that, at least, I may have the mournful satisfaction of being to her a brother and a protector."

He drooped his head a little at the words as if in accordance with the humility of his speech, while into the prisoner's eyes came an unwonted and unbidden mist. He turned to his daughter. Her tears were already flowing; tears of gratitude and joy Her father took her hand and placed it

in that of Wilbur.
"This is the best answer I can
make," he said, "except to add that
God is very good!"
And then a silence fell upon the

three for a few moments; the emotions in the heart of each were too sacred

when she went home from the prison, and when Mrs. Sibly met them at the door on their entrance she seemed very joyfully surprised.
"I know it all," Agnes hastened to

consolation to know you considered me a charitable object.

The widow laughed. What a lengthy conversation the lovers held. There were no reserves now, and as Agnes frankly depicted her sufferings from the mysterious fear, doubt and suspicion that marked every day since her last farewell to Wilbur, over two years before, he was mentally calling himself a brute, a monster, and other equally hard names. Then, he told of his constant love for her, which he could neither forget nor subdue; how it flamed with an ardor that drove him day and night to his law book for distraction; and how it made hateful the very fortune he had gained by giving her up.

But I can atone for that," he continued, "for to morrow morning I shall set about resigning it."

This sacrifice of fortune which he had been so willing to make in the past and which he was now ready to renew, to her mind, more than atoned for his conduct in having sacrificed her to his pride, and she said half tearfully :

" It is too much, far too much, tha you should lose so large an amount of money for my sake.'

He silenced her with a look even before he answered "Never speak to me like that

TO BE CONTINUED.

LEAGUE OF THE SACRED HEART.

Charity to the Poor. GENERAL INTENTION FOR NOVEMBER,

Recommended to our Prayers by His

Holiness, Leo XIII. American Messenger of the Sacred Heart.

Atter our love for God, a love for His poor is the highest exercise of the virtue of charity which in His designs should rule the world. A true love of our neighbor is in some degree a love of God Himself, because all true char ity makes us love others for God's sake. Hence it was that Christ said : "Thou shalt love the Lord, thy God;" and the

second commandment is like this:
"Thou shalt love thy neighbor." Our love for our neighbor who a special manner a love for God, not only because He urges all to love the for His sake, but also because He deigns to accept as done for Him self whatever is done for them. By charity to the poor is meant not

merely the aid or alms given to the poor: it is the love which prompts the gift and makes it beneficial and acceptable. There is a way of helping the poor man which makes him shun the giver, and there is another way which makes him love the giver more than the gift : it is the way of true charity which is bound to beget love in others even when it cannot offer them favor

or benefit. Charity is the virtue by which we love things that are good and precisely for the good they contain. Hence to speak of charity to the poor means that e poor have something worthy of our love, and to say that such charity is a special exercise of the golden virtue means that there is some extraordinary excellence in a poor man worthy of our special love. This excellence it is difficult to discover. Flesh and blood cannot teach it to us, for the eye of sense and the wisdom of the world see in the poor only what is reputed misfortune and failure. The world detests their poverty and avoids their company; it organizes societies and pays its agents to act as intermediaries between it and the poor; it relieves them partly ecause it fears their anger, or dreads their importunity, and partly because it is shocked by the sight of human Sometimes it aids them because it is good, i. e., it pays to do so, it is a means of getting notoriety, influence or praise. The world has no eye for what is good in poverty; only those whose intelligence is quickened by faith, and who look upon things as Christ did, recognize the excellence of the poor and their special titles to our

"Blessed is he that understandeth concerning the needy and the poor.' all too easy to see their misery, but that makes it all the more difficult to appreciate what is so good in them as to call for our special affection. Still blessed is he that appreciates it, be. when God's servants have made them. For Table and Dairy, Purest and Best

reason, and something made clear only by the light of faith. Almighty God appreciates it and recommends it to our love. "His eyes lock upon the poor man." He will bless as He blessed Job, him that delivers the poor man, for he considers that: "He that despiseth the poor reproacheth his Maker; but he that hath pity on the poor honoreth Him." He takes what is done to the poor as done unto Himself: "He that hath mercy on the poor lendeth to the Lord." With all the jealousy of love He takes their part, pleading for them, rewarding all who succor them, threatening those who ignore, and crushing those who oppress them. "Hear this you that crush the poor,

and make the needy of the land to fall.

And I will turn your feasts into mourning, and all your songs into lamentation, and I will bring up sackcloth upon every back of yours. and baldness upon every head.

I will send forth a famine into

the land : not a famine of bread nor of and too thrilling for speech to break thirst of water, but of hearing the word of the Lord."

Wilbur accompanied his betrothed In spite of all God's charity for the

poor, in spite of the love which makes Him identify Himself with them in every possible way, blasphemous men blamed Him for their poverty, say, "the cunning plot between you against their only true helper and both to supply me with money. It is a consoler. Deaf to His pleading for the poor as revealed in the Old Testament, they are blind to the living model of charity for the poor in the person of Jesus Christ who, by actual poverty protested against this blasphemy and proved His divine sympathy with them How instinctively the world turns aside from the poverty of Christ! How cleverly even some Christians explain it away by ignoring that He ever was in need though He had not whereon to lay His head! How reluctantly even some Catholics admit the full force of His word to the young man seeking to be perfect: "Sell all thou hast, and give to the poor, and come and follow me," and in the very light of these words and of His own example, as followed by the Apostles, fail to acknowledge the efficacy and grace of the vows of peverty by which His chosen ones seek to bind themselves perma-nently in His service! Blessed is He that understandeth that Christ was poor in the strictest sense, and why preferred poverty to riches just as He

preferred the shame of the cross to joy. Verily real charity to the poor is a mystery and a stumbling block to the When our Lord was enumerat ing the incontestable proofs of His divine mission, He classed with such miracles as "the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again," this other marvel that: "the poor have the gospel preached to them"; and immediately He added : "and blessed is he that is not scandalized in me," that it to say, who does not find My love for the poor a stumbling block. That was a true love that could so unite Him with the object of it, all beneath Him though it was, that He could sincerely speak of Himself as if He were one with every poor man: "For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was stranger, and you took me in ; naked, and you covered me; sick, and you visited me; I was in prison, and you came to me. . . Amen, I say to you, as long as you did it unto one of these

my least brethren, you did it to me." How royal His charity is! It does not stop to consider who is poor, or why he has become so; it does not calculate the causes, or speculate as to the remedies, or measure the amount of service done, but it is careful to dwell ABANDONING THE REFORMAon every need so that none may be overlooked, and it purposely compares the cup of cold water to the risk of disease, so as to show that it is not the service, but the affection with which it is offered that measures true charity.

Unless we had Christ's own example to help us to understand concerning the needy and the poor, we might be disposed to consider the charities of some of His saints as extravagant and the narrative of His extraordinary favors for the same as beautiful pious legends. Saint Lawrence could well gather together the poor faithful and present them to his persecutor as the treasures of the Church, since He saw in them the clearest image of Christ, Saint Vincent de Paul could in all simplicity explain his enormous chari ties to the poor of Lorraine, even when his country was at war with it, and later to the Irish nobles made poor by Cromwell, by saying that our Lord was very noble but still very poor. Charlemagne could sell his royal treas ures for the poor, the saintly empress Mathilda prepare food, and fire and baths for them, the saintly queens Margaret and Elizabeth, and the holy Kings Louis of France and Stephen of Hungary, give them audience, harbor them and wait on them at table. Right royally did they help the poor, beholding in them the poverty which Christ the King of kings had embraced as His own; and we can well believe that He vouchsafed to manifest Himself to them n the persons of their poor, since their lively faith made them strain their eyes to discover Him in those with whom He had so generously identified

Were we disposed to question whether the God of charity rewards the charitable in such an extraordinary way, we need only recall for a moment how liberally He has provided them with the means of continuing and ex tending their benefactions. The names of Saints John the Almoner, Hilary and Basil the Great, Dominic, Vincent de Paul, Augustine, Rose of Viterbo, Catharine of Sienna, and a host of others, remind us that, even

selves poor in order to enrich His poor, He has not been outdone by them in generosity, but has enabled them to do miracles of benevolence in His name. Even in our own day and country we have known men and women in and out of the cloister, who have provided for all the known needs of their fellow men, for the waif and the aged, the sick and infirm, the homeless and desti

tute, not from their own re-sources but by the charity of the faithful, who are quick to respond to any appeal which is really prompted by charity. In this age of charity, it is common

to hear appeals that are not made in the spirit of charity. Political econ-omy, philanthropy, humanitarianism, to use a term much in vogue of late, bid fair to supplant the works of Curis-tian charity in our times. The salaried charity agents grow more and more numerous every year, and naturally look with jealously on any body of men or women working purely for the love of God as a painful rebuke on their own motives and methods. Hence they attempt to take possession and control of institutions which owe their existence purely to the charity of private persons, in many cases to the collected offerings of the poor. The State has its charities, the sects have theirs, and great organizations, some purely bene-volent, others benevolent with a pur-pose, all parade before the world their deeds of charity, and advertise in the press, in books and in newspapers how much they benefit their dependents, until it looks at times as if the monopoly of charity were theirs, though in or beneficence. Meanwhile the Sisters of Charity and Mercy are not idle, and the Little Sisters of the Poor, and all the religious congregations of women, who minister to Christ's poor without salary, and without any earthly com-pensation whatever, are toiling night and day, and year by year, in virtue of the vow by which they have gener. ously given over to Christ, not the present day only, but the future also,

that they may make their sacrifice permanent and perfect. Catholic charity is ingenious in de vising ways and means of helping the poor without adding to their sense of want the sense of shame or of abject dependence. The Catholic pastor puts his poor box in the church; his St. Vincent de Paul men visit his poor without salary; his sewing society helps the poor to help themselves, and all this is going on in thousands of parishes in this country, and not one word about it appears in the newspapers. There is no theorizing, no complaint that the poor are never decreasing in number, or never satisfied, or too importunate, or occasionally de-ceptive, or spoiled by assistance too readily rendered. There is no socialistic clamor about the rights of the poor, but there is no hesitation about preaching the duties of the rich. It is one of the marks of the divine origin of the Church that she has the poor always with her. They are a legacy from Christ; they are His poor, and, by His condescension, they take His As we love Christ, we place. As we love Christ, we must love the poor and do for them what we would do for Him. Blessed are they and blessed are all who take pity on them. All of us are poor in some respects; we lack some gifts of soul or body and depend on others to supply what is lacking. poor lack the very necessaries of life, and God has given the same abundantly to many that they may act as His stewards for the children of His pre

dilection, the poor.

From the Christian Intelligencer. It is said that there are 1,700 clergy men of the Church of England who are members of the Confraternity of the Blessed Sacrament, organized to destroy the work of the Reformation. They are allies of the Church of Rome. and in belief and practice agree with Many efforts have been that body. made to prevent these clergymen from continuing their Roman practices in the churches of the Church of England but with only small success. The Bishops of the State Church are apparently indifferent to the attempts to Romanize the Church of England. I is claimed that the large majority of the membership is opposed to the efforts of the confraternity and allied socities, such as the Holy Cross and the Ritualistic Sisterhoods, but can accom plish nothing because the Bishops thwart their endeavors or wishes There is unquestionably a decided tendency among the clergy Church of England toward the Roman Church. The other denominations of Christians in Great Britain have formed a federation to oppose this sacerdotalism and endeavor to Romanize the Christian people of Great Bri-The membership of the churches tain. of this alliance is now larger than that of the Church of England, and that majority bids fair to increase steadily. The prospect is that in a few years the Episcopal Church will cease to be the Established Church of Great Britain.

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Blow back the melody that slips Blow back the meloay that sups In lazy laughter from the lips That marvel much if any kiss Is sweeter than the apple's is. Blow back the twitter of the birds— The lisp, the titter and the words Of merriment that found the shrine Of summer-time a glorious wine That drenched the leaves that loved it so In orchard-lands of Long Ago!

O memory! alight and sing
Where rosy-belied pippins cling.
And golden russets gint and gleam
As in the old Arabian dream
The fruits of that enchanted trees
The glad Aladdin, robbed for me!
And, drowsy winds, awake and fan
My blood as when it overran
A heart ripe as the apples grow
In orchard-lands of Long Ago.

—James Whitcomb Riley.

THE ONLY POSSIBLE RESULT

If those of our Protestant friends who favor the project of sending preachers of their several sects into our newly acquired possessions, would only consult the history of the past and ask themselves seriously what results will fol-low from such missionary undertaking, they will hardly, we imagine, advocate

it as strongly as they are now doing. There is not a single case on record where Protestant missionaries sent into a Catholic country, like Cuba and Porto Rico, ever succeeded in winning any appreciable number of the inhabitants Protestant belief and practice reality, charity, as a motive, may be Italy, Mexico, Spain and South America wanting in all their schemes of relief are all evidences of the truth of that assertion. There is not in any one of those countries a Protestant element, composed of natives, that is worthy of Protestan the least consideration. missionary boards have sent thousands upon thousands of dollars into those lands; they have flooded them with Protestant literature : they have maintained at big expense an army of Protestant preachers there, and the result of it all is failure as far as any gain or Protestantism is concerned

The only possible result that can follow Protestant missionary effort in a Catholic country is a partial or total destruction of the Catholic faith of its people; in other words, the promotion of trreligion and infidelity. We do not of irreligion and infidelity. like to believe that our Protestant brethren, who profess to be Christians, desire to be responsible for such results But these are the facts, and they cannot be denied. Protestant missionary invasion of a Catholic land means that if any results follow from it, they will be a greater unbelief among the people and the contemplated invasion of Cuba and Porto Rico will be no exception to the rule. - Catholic Columbian.

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Nervous and Weak

and life seemed a burden. It happened that my husband bought a bottle of Hood's Sarsaparilla and I commenced to take it in small doses. In a short time it was evident that it was helping me. In two weeks I felt that I was being greatly cenefited. About this time our youngest son, then 15 years of age, was taken down with typhoid fever. He passed on to his reward, and soon others of the family were taken ill, until I was the only one left to care for them. I continued taking Hood's Sarsaparilla, and to the surprise of myself and all the neighbors, I not only kept up and took care of the sick, but my Health Continued to Improve.

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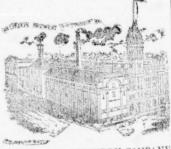
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