

mine, would not before the nobility of such a character have felt itself ashamed and wretched. It was so with me. I hated myself for the course I 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 last 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 and too thrilling for speech to break upon them by a word.

Wilbur accompanied his betrothed 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 say, "the cunning plot between you both to supply me with money. It is a 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, that 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 again."

TO BE CONTINUED.

LEAGUE OF THE SACRED HEART.

Charity to the Poor.

GENERAL INTENTION FOR NOVEMBER, 1898.

Recommended to our Prayers by His Holiness, Leo XIII.

American Messenger of the Sacred Heart.

Alter 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 charity 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 is poor is in a special manner a love for God, not only because He urges all to love the poor 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 the 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 because it fears their anger, or dreads their importunity, and partly because it is shocked by the sight of human misery. 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 love.

"Blessed is he that understandeth concerning the needy and the poor." It is 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-

cause it is really a mystery to human reason, and something made clear only by the light of faith. Almighty God appreciates it, and recommends it to our love. "His eyes look 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 thirst of water, but of hearing the word of the Lord."

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 have blamed Him for their poverty, and go so far as to turn them against their only true helper and counselor. 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 whereof 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 poverty by which His chosen ones seek to bind themselves permanently in His service! Blessed is He that understandeth that Christ was poor in the strictest sense, and why He 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 world. When our Lord was enumerating the incontestable proofs of His divine mission, He clasped 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 is 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 thought 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 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 on 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 charities 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. A Charlemagne could sell his royal treasures 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, behold 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 in 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 Himself.

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 extending their benefactions. The names of Saints John the Almoner, Hilary and Basil the Great, Dominic, Vincent de Paul, Augustine, Rose of Viterbo, Catharine of Siena, and a host of others, remind us that, even when God's servants have made them-

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 wail and the aged, the sick and infirm, the homeless and destitute, not from their own resources 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 economy, philanthropy, humanitarianism, to use a term much in vogue of late, bid fair to supplant the works of Christian charity in our times. The secular charity agents grow more and more numerous every year, and naturally look with jealousy 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 benevolent, others benevolent with a purpose, 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 reality, charity, as a motive, may be wanting in all their schemes of relief or benevolence. 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 compensation whatever, are toiling night and day, and year by year, in virtue of the vow by which they have generously given over to Christ, not only their present day only, but the future also, that they may make their sacrifice permanent and perfect.

Catholic charity is ingenious in devising 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 deceptive, 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 consecration, they take His 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. The poor lack the very necessities of life, and God has given the same abundantly to many that they may act as His stewards for the children of His predilection, the poor.

ABANDONING THE REFORMATION!

From the Christian Intelligencer.

It is said that there are 1,700 clergymen 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 that body. Many efforts have been 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. It is claimed that the large majority of the membership is opposed to the efforts of the confraternity and allied societies, such as the Holy Cross and the Ritualistic Sisterhoods, but can accomplish nothing because the Bishops thwart their endeavors or wishes. There is unquestionably a decided tendency among the clergy of the 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 Britain. The membership of the churches 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.

Toronto Firemen Testify.

M. McCartney, Lombard Street Fire Hall, Toronto, dated March 4th, 1897, states: "An subject to very painful conditions of costiveness and other troubles resulting therefrom, but I am glad to say that I have found a perfect remedy in Dr. Casso's Kidney-Liver Pills. I trust this may be of benefit to others."

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The Orchard-Lands of Long Ago. The Orchard-lands of Long Ago! O drowsy winds, awake and blow The snowy blossoms back to me, And all the buds that used to be! Blow back along the grassy ways Of fragrant feet, and lift the haze Of happy summer from the trees. That trail their tresses in the sea Of grain that float and overflow The orchard-lands of Long Ago!

Blow back the melody that slips In lazy laughter from the lips That marvel much if any kiss Is sweeter than the apple's bite. Blow back the twitter of the birds— The lip, 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-bellied poppins cling, And golden russet-glories gleam As in the old Arabian dream The fruits of that enchanted tree 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 follow 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 to Protestant belief and practice. Italy, Mexico, Spain and South America 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 the least consideration. Protestant 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 for 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 irreligion and infidelity. We do not 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 it may result in the loss of the people; and the contemplated invasion of Cuba and Porto Rico will be no exception to the rule.—Catholic Columbian.

Build Up.

When the system is run down a person comes an easy prey to Consumption or Scrofula. Many valuable lives are saved by using Scott's Emulsion as soon as a decline in health is observed.

How to Cure Headache.—Some people suffer until misery day after day with Headache. There is rest neither day nor night until the nerves are all unstrung. The cause is generally a disordered stomach, and a cure can be effected by using Parmentier's Vegetable Pills, containing Mandrake and Dandelion. Mr. Finlay Wark, Lysander, P. Q., writes: "I find Parmentier's Pills a first class article for Bilious Headache."

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The terrible trials of the "gentler sex" are beyond description. How Hood's Sarsaparilla is adapted for them and how it restores health and helps over the hard places, is well illustrated by Mrs. Place's letter.

"C. I. Hood & Co., Lowell, Mass.:

"Dear Sirs:—In early life I suffered much from stomach troubles and spent a great deal of money in doctoring. I received temporary relief only to have a return of sickness, and for the past five years my life has been made miserable by constant illness. During this period there have been six months that I was not off my bed, and for one year I suffered most severely. I was

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 benefited. 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.

For nearly three months this siege of typhoid fever held the family down. All this time, as by a miracle, my health kept up and I grew stronger. At present I am feeling well and know that the benefit derived from Hood's Sarsaparilla is permanent. Other members of the household have since taken Hood's Sarsaparilla and Hood's Pills with good effect." Mrs. REBECCA PLACE, N. Sixth St., Goshen, Ind.

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