

The Blue, Blue Smoke.

BY ALFRED PEREGRINE GRAVES.

Many and many a time In the dim old days, When the chapel's distant chime Pealed the hour of evening prayer, I've bowed my head in prayer...

A WOMAN OF CULTURE.

CHAPTER VI. THE FIRST FALL.

The most fortunate of plotters seemed to be Dr. Killany. The lingering, corned doubts which Nano had entertained as to the truth of his information were put to flight by the accidental glimpse of his father...

Therefore she remained silent with eyes cast down as they rode homeward through the streets. He was silent, too, determined not to forget himself so outrageously as he had done some time before that evening...

stood beside her with his suggestions, and took a breathing personality in the form of the silent doctor. She shook him off with increasing fear and agony, and leaned out of the carriage to catch a breath of the air of heaven...

"Where is my father?" she said gently. "In his own room, ma'am," he answered, "and the doctors are with him."

"Do you not yet believe me, Nano? You are thoughtlessly cutting your own throat." "And my father?" she said, consenting to argue the point.

endeavoring to push his face close to the jewel with an eagerness all unseen and misunderstood. She changed his position and her own. He moaned and still made futile effort to approach his lips to the saving sign...

"Will he be answered, raising his eyes languidly. 'He sleeps.'" "You wished to tell me something of importance—to yourself, I suspect. Say it quickly, for I am going to my own room."

"I shall remain here," she said; and moved unceasingly. As she stood up at Killany's suggestion, the paralytic's eyes had caught the glimmer and shape of a diamond cross on her breast, and he was now

her attention to him, and the patient made manifest his disapproval of such officiousness by an emphatic utterance of the only sound he could just then command. The doctor retired meekly and vented his rage on the other side of the door.

"Will you send for the priest?" he asked. "Why not?" she answered. "Do you not yet believe me, Nano? You are thoughtlessly cutting your own throat."

What it is and how we should assist at it. Do you think of the preparation necessary on your part, so that you may assist at the Holy Sacrifice of the Mass with proper devotion? Consider what it is...

"Amen." We must not say "and of the Holy Ghost" on the left shoulder and "Amen" on the right. "Amen" is said after we have finished the act of blessing ourselves. Immediately after this act, we raise our eyes to the altar. There we behold the representative of Calvary.

MANUSCRIPTS WHICH THE CHURCH COMBATS HIM TO WEAR. Every article that he puts on and wears during the Sacrifice tends to make him more to the likeness of Him whom he personates—Jesus Christ the Chief High Priest and Victim.

CONFESSION. The Richmond Southern Churchman having declared that the sacrament of penance is "destructive of the grace of Christ," we asked it to make good that declaration by proof. Our request, which appeared in the Catholic Mirror for November 25, was formulated in the following terms:

assertion that such is the case is clean nonsense. In the second place the term "imperfect contrition" as used in the Catholic theology is of the nature of a technical term, for the sorrow that is implied by it is precise so far as it goes, inasmuch as it is a true, sincere, hearty grief for sin, with a purpose of sinning no more; and this grief is supreme or sovereign because it regards sin as the greatest of evils; it is supernatural because it is produced by the grace of God and is founded upon motives of faith; and it is universal because it extends to all mortal sins without exception that the sinner has committed. It is imperfect relative to that really perfect contrition which is the outcome of pure charity and is based on the highest motive—the love of God for Himself because of His infinite goodness, with regard to the consequences of obeying or disobeying Him, and is "so intense, so ardent, so vehement as to bear a proportion to the magnitude of the crimes which it effects." It is imperfect, also, in its efficiency for the remission of sin, because it must be supplemented by confession.

As for what is said by our blessed Lord in the twentieth chapter of St. John, this is to be remarked: It ministers pardon, it can only be a God pardons—viz., on conditions of faith and repentance. God pardons no one unless these conditions be fulfilled, and if he does fulfil the conditions, he does no more. But how can any minister know whether the conditions be fulfilled? Confession to priest cannot tell him. But as the priest pardons on conditions, and as it is impossible for him to know whether the conditions be fulfilled, what is there in his pardon save as declaratory? And this is all the minister can do. It is impossible for him to do more if his life depended on it. Now, as the minister can only declare pardon, and that on conditions, if he undertakes, as he does by this so-called sacrament of penance, to do more and to award an imperfect contrition in place of perfect, then he is not a minister of Christ at all; he is an impostor, and a subverter of the gospel, even as we are. We hope our contemporary is answered.

Answer This. Did you ever know any person to be ill withoutunction of the stomach, liver or kidney, or did you ever know one who was well when either was obstructed or inactive; and did you ever know or hear of any case of the kind that Hop Bitters would not cure? Ask your neighbor the same question.—Times.