

Song of the Captives. BY KATHLEEN CONWAY. By the waters of Babylon we sat and wept...

A WOMAN OF CULTURE.

CHAPTER XXII. THE FIRST FRUITS.

The social atmosphere after the consummation of the long-planned scheme of McDonell's incarceration possessed for Dr. Killany a clearness and brightness that for many a day it had not known.

His scheming was as patent to Nano as if he had traced it on paper for her amusement. Like the garrison of a beleaguered city, she watched with interest the gradual advance of the lines; the building of forts and batteries; read hopefulness, nay, certainty, of success in the besieger's eyes; felt the necessity of triumph in his cautious and seductive manner.

Two weeks of patient working and waiting the doctor gave himself. Then he judged the proper moment to have come, and on a certain evening, at the hour which in good society is supposed to be given only to familiar friends, he set out for McDonell House with the intention of offering himself to the mistress as a husband of a superior quality.

"No," she answered boldly. There is no man in earth could force me to that. The alternatives might be disgrace and ruin, as they are not in this instance, but I could endure both.

to wrong her own father so fearfully for the sake of wealth and position would not find it hard to wed an accomplished gentleman for the same reason, when by the act she would put away all danger for ever.

"Business," said she in return, "has rather an interest for me, and provided you do not come too often or give me too difficult problems to solve, I shall not need to dread footstep or voice any more than I dread them at this moment.

"I might remark, too," said Killany with inward uneasiness, "that you are as well as myself. I offer you myself and my estate. The full value of both you understand, and I do not think it necessary to expatiate on my devotion. Time will show that very plainly."

"Oh! none; I require none. They would not way me one way or another. My mind has been made up on this matter since I first discovered your intention of letting your heart run away with your head. I did not think you would be guilty of such a thing."

"I am glad that we have an understanding at this early date," she went on glibly. "It will make our business relations more settled and less constrained in the future. I do not like to live with a cloud over my head ready to burst upon me, yet never bursting."

"I cannot think you so. I would as soon see you of a desire to bite yourself as to bite me." "Some animals do both when hard-pressed, Nano."

"That sounds like a threat, doctor, of which I know you would never be guilty. As you said yourself, this is a pure matter of business given to me to settle. I have kindly or not. We shall continue to be very good friends, and shall take up and lay aside other businesses as gracefully. If it is any consolation to you to know that I refuse you from inclination, and not from affection or any other, take it as you will, but will save you from any quarrel until the force of this disappointment wears off."

"I am averse to creating a scene—" "Why should you think of that?" she said sharply. "But, to tell the truth, I expected something different, not on the strength of my services but of my knowledge. There is no money count say me for that, and I was given only to familiar friends, he set out for McDonell House with the intention of offering himself to the mistress as a husband of a superior quality."

as the gambler yields, with philosophic heroism, and took up again the old and never-to-be-shaken-off Bohemian habit. "Let it be as you say," he said quietly, and, after refusing an invitation to dinner, took his leave.

"Well, you are very kind, Nano, and I promise you that in this affair I shall never trouble you again, unless at your own wish. The fact is, I wish to make you my wife. I offer you myself and my estate. The full value of both you understand, and I do not think it necessary to expatiate on my devotion. Time will show that very plainly."

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FATHER BURKE'S PANEGYRIC ON ST. PAUL OF THE CROSS.

VERY REV. T. N. BURKE, O. P., preached the panegyric of the saint, taking his text from the 6th chapter of St. Paul's Epistle to the Galatians: "But God forbid that I should glory save in the Cross of Our Lord Jesus Christ."

DECLARED WAR AGAINST THE CATHOLIC CHURCH, but still at least pretended to maintain some kind of Christian belief; but in the beginning of the eighteenth century another school arose, no longer disputing this point or that of the Church's teachings—no longer denying the Real Presence of the Sacrifice of the Mass, or any other detail of the Church's doctrine, but scorning and reviling the very idea of Christianity itself. The man who might be called the founder of this diabolical sect of infidelity, which had spread its poison now for two hundred years, until the whole intellectual world outside the Catholic Church was utterly destroyed, and plunged into

THE MOST UNBLESSED ATHEISM and disbelief—the man who founded all this was Voltaire. He was born in the year 1694, in France; and just over the border, in the territory of Genoa, in the same year, another child was born into this world, who was to be the very opposite of Voltaire in all things—who was to be the great champion of the Church and its infidelity, both by preaching and by example, and that child, born in the same year, was St. Paul of the Cross. Here they beheld another example of the wonderful ways of God and of divine Providence in the guidance of the Church. Almost to the very day on which Martin Luther saw the light two hundred years before,

IGNATIUS LOYOLA was sent by Almighty God upon this earth. At the very time that Abelard was corrupting the schools, three hundred years before that again, Bernard of Clairvaux was raised up to combat him and to destroy his false philosophy; and at the very epoch when every element of modern infidelity was scattered broadcast at the schools and universities of Europe, Almighty God raised up Thomas Aquinas, the greatest scholar, the greatest philosopher, the greatest theologian of all, that he might pluck up the tares and preserve in the vineyard of the human soul the precious seeds of faith and the divine Word. Father Burke briefly sketched the

EARLY LIFE OF ST. PAUL, and the extraordinary mortifications and penances by which he disciplined himself, and the visions which he vouchsafed, until he waited on Pope Innocent XIII. to ask his sanction to the rules of the new Order. The Pope not only readily repulsed him, so that he recognized the will of God that his hour had not yet come, and with his brother he retired to a lonely mountain in Tuscany, where he subjected himself to renewed fasting and austerities. Innocent XIII. died and was succeeded by

REZZARDI XIII., a DOMINICAN FRIAR. There had been between the holy and blessed St. Paul of the Cross and the children of St. Dominic, a most intimate and loving and remarkable union. St. Paul went to Rome again, and this time was received with the greatest welcome, ordained a priest, the rules and constitution of his Order confirmed, and himself created a veridical apostolic preacher of St. Paul, the success which attended his labors, and his edifying death. He concluded: "What is it for which these sons of St. Paul live for that for which their founder lived; they live to show to every eye, willing or unwilling the *passio Domini nostri Jesu Christi*; they live to plant that Passion deep in holy hearts sanctified by prayer, and bodies chastened and crucified by the mortifications which they were taught by their saintly founder. Thus must they live. They contain in the very idea which they express the element of their own perpetuity in the Church of God. Ignatius expressed the obedience of Jesus Christ, Francis of Assisi the poverty of our Lord, Dominic typified the teachings and labors of the Divine Saviour, St. Paul of the Cross, the Passion and sufferings by which the heart of God was broken with love, and by which the whole race of mankind is to be saved.—DUBLIN Freeman, April 29.

RETRACTATION OF AN "OLD CATHOLIC."—The *Observer's* Catholic, of Milan, announces the end of the schism in the Diocese of Mantua, and publishes the retraction of Don Paolo Orioli, the intruder Curé of Paludano, who had been elected by the popular vote in opposition to the legitimate Curé nominated by the Bishop. Don Paolo Orioli declares that he renounces himself entirely to the Bishop of Mantua, and to the Holy See, and announces his temporary retirement into a religious house in order to make a long Retreat.

THE ANNUNCIATION.

Mary could have refused to be the Mother of Jesus.

In the annunciation, when an archangel announced to the Blessed Virgin on the part of God that she was to become the mother of the world's Redeemer, we see clearly the prominent part she played in the mystery of the Incarnation and there- in the scheme of man's redemption.

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KISSING THE POPE'S FOOT.

In his collection of recently published "Essays," Mgr. Seton says: "The custom of kissing the Pope's foot is so ancient that no certain date can be assigned for its introduction. It is which probably began in the time of St. Peter himself, to whom the faithful gave this mark of profound reverence, which they have continued towards all his successors—always, however, having been instructed to do so with an eye to God, of whom the Pope is vicar. In which connection most beautiful was the answer of Leo X to Francis I, who, as Binielli relates (Annal. Eccles., an. 1487, num. 30), having gone to Bologna, humbly knelt before him and kissed his foot, saying that he was very happy to see face to face, the Pontiff Vicar of Jesus Christ. 'Thanks,' said Leo, 'but relate all this to God himself.' To make this relative worship more apparent a cross has always been embroidered on the shoes since the pontificate of that most humble Pope, St. Gregory the Great, in the year 590."

Catholicity in the Wilds of Siberia.

Lieutenant Danenflower, one of the survivors of the ill-fated Jeannette, which was lost in the Arctic regions, in his description of his wanderings after the sinking of the vessel, speaks of his landing with his companions on the coast of Siberia. After proceeding inland some distance, they met some of the native Indians, and to his surprise found them to be Christians and Catholics. He says of them:

"After eating they crossed themselves, shook hands and said, 'Pashke bah.' They also showed us their crosses. They kissed, and I was very glad to have in my possession a certain talisman (a miraculous medal) which has been sent to me by a Catholic friend at San Francisco, who the message that it had been blessed by the priest and I would be sure to be safe if I wore it. I did not have much faith in this, however, but I showed it to the natives, and they kissed it devoutly. It was the only article in the possession of the natives that we were Christians. You can imagine our feelings at meeting these people, for they were the first strangers whom we had seen for more than two months, and I never before felt so thankful to missionaries as I did on that day at finding that we were among Christian natives."

Why He Spoke in Meeting.

The good done by the falling of a single tear from a little child's eye is thus beautifully told: "A gentleman was once lecturing in the neighborhood of London. In the course of his address he said, 'All have influence; do not say that you have none; every one has some influence.' There was a rough man at the other end of the room with a little girl in his arms. 'Everybody has influence—even that little child,' said the lecturer, pointing to her. 'That's true, sir,' said the man. Everybody looked around, of course, but the man said no more and the lecturer proceeded. At the close the man came up to the gentleman and said: 'I beg your pardon, sir; but I could not help speaking. I was a drunkard, but I did not like to go to the public house alone. I used to carry this child. As I came near the public house one night, hearing a great noise inside she said, 'Don't go, father.' 'Hold your tongue, child.' 'Please, father, don't go!' 'Hold your tongue, I say! Presently I felt a big tear fall on my cheek. I could not stop a step farther, sir. I turned around and have never been in a public house since, thank God for it. I am now a happy man, sir, and this little girl has done it all; and when you said even she had influence I could not help saying, 'That's true, sir; all have influence.'"

Catholics Must Love Protestants.

Bishop Meurin, S.J., of Bombay, writes to his people: "Whilst speaking so dogmatically of the various Protestant religions, let us be careful, my dear brethren, not to confound the Protestant errors with the errors of the Protestants. We cannot indiscriminately apply to them what we have said of non-Christians; for many of them have been validly baptized; many, as children, have preserved their baptismal innocence up to the hour of their death; many have been too deeply imbued with religious prejudice to be able to emerge from its thralldom; few only have the resources of mind required for breaking through the cobwebs of erroneous argumentation; only a few are able to perceive the utter insignificance of the authority and support which an erroneous religion derives from a great number of respectable and fashionable adherents, on whose example unfortunately so many rest the salvation of their immortal souls; there may be many who before dying receive the extraordinary grace of eliciting an act of perfect contrition for their sins, which as you know, is besides the Sacrament of Penance, the only means of obtaining the forgiveness of mortal sin. Therefore judge not before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.' (1 Cor. 4, 5.) Far be it from us to judge, and much more to condemn, any person. But let us pray with all our heart that our Father in heaven may grant to all who are entangled in error, a ray of the beneficent light, which of late has brought back great numbers of erring sheep to the happy fold of His Son, and that soon there may be but 'one fold and one shepherd.' (John 10, 16.)"

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are broken up and cured by Dr. R. V. Pierce's Compound Extract of Smart-weed. It is an excellent remedy for neuralgia and rheumatism, and the best liniment for sprains and bruises. By druggists. All those painful and distressing diseases and irregularities peculiar to the female sex may be promptly cured by BRONCOX BLOOD PURIFIER. It regulates every organ to a healthy action.

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