

IN THE HEART OF THE WOODS.

Wm. J. Flaher, M. D., in Rosary Magazine, I.

Sheltered by a number of large pine trees, in the very heart of Notre Dame de Lorette—the thickly populated home of the Hurons—stood the lodge of the humble missionary.

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were willing—the very tongue of Nature was parched and hot and longed for the cooling showers, that God alone could give. As the earnest Blackrobe drew nearer he at once noticed that the Indians, gathered in groups, were discussing some vital issue.

The priest was too much absorbed in his prayers to notice the dramatic attitudes of the participants in the dance. Suddenly he felt a light touch on his shoulder.

When the dawn purpled the eastern hills, Father Menard and Flying Eagle left the lodge, the latter carrying a canoe on his strong shoulders.

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then the west, as they sang six songs for rain. The songs were all in a minor key and fairly gloyed with an intensity of feeling that could not but inspire the hearts of every brave.

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"you must not go now; wait till the storm is over." Tsohahissen's face wrinkled into a smile, as he shook his head and said carelessly: "Big chief fears neither thundering lightning or rain. He loves it—but wife and children are all alone in wigwam and they wait Tsohahissen's return."

Then he raised himself straight as an arrow, his fiery eyes fairly sparkled, and there was a sudden sweep of his right arm and almost instantly he sprang out into the darkness and rain.

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very soft, light yellow. Her lips had the color of the crimson twilight, her long, flowing hair was black as the night. Necklaces of white beads and strings of wampum lay on her throbbing bosom, and her dress was of fine deer skin, thinned and cured so that it was soft as silk.

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Winona—her glowing face bright in the pure sunlight that stole through a few cracks in the wigwam above, her eyes riveted upon the kneeling figure of her father at the bedside.

Father Menard stood transfixed for a moment, for Winona moved slowly and he thought he had disturbed the quiet serenity of the scene.

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Glady she said "Well, X tenderly after over, "any home—cards, post-cards, day. Let me see she took the "An yes, my French trade day. Good new she took the "An yes, my French trade day.

"My Dear arrived safely of your good God is with no wonder, and contented left our best long years the myself! Broken. Gane in Paris and needs a month he arrived, he will as long as he to go, my d has crippled journey would suffer much— Your brother I will make it you two la that will be home, I a for Nanette her my love weeks; my and my inf "Pray I God knows ing near th get you or you both, children.

"The da into autumn when the w were all entered N his French glad that end. The warmly, and for ho the grand old friend France. ture da into a sm puffed his Gabrielle the priest some figur light, wit and manly and ruddy of tender dark dre softened in he was a sturdy y promising morning.

The w Gabrielle on his v the wondr Hearts t warmer; forth lobe children place, a its ropy limbed h To G forest s elled in about hi and the Somer being. —he kn to the I memory new peo above a him—W. G stood b been rewa From stood o striking so-un-I have se alike m All G Gabrielle his adri brother one te the spe mission treasu warm was no with a new him v abode, when birds had ne to lov now to n finger hotly the dr his dr A Y happy Win the d proved forme able Gero daug Gab'n Or In lister

When Father Menard again returned to Notre Dame de Lorette all hearts were glad. Tsohahissen, himself, had gone down the river in his canoe to meet him at sundown.

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COMBES AND THE CONCORDAT.

The very strained relations existing between the Holy See and the French Government have drawn attention to the Concordat or treaty which for more than a century has been the link connecting Church and State in France.

The Concordat was for the purpose of limiting the spiritual authority of the Holy Father. Recently the bishops of Laval and Dijon were summoned to appear before the Holy Office in Rome on or before July 20.

Instead of obeying the summons the bishops appealed to the French Government, which ordered them not to leave France, which was equivalent to a declaration that in matters ecclesiastical the authority of the civil power is paramount to that of the Vicar of Christ.

Suspension of Episcopal functions, followed by excommunication, may be the penalty meted out for this flagrant offense. The Concordat was for the purpose of giving a brief synopsis of the instrument.

It consisted of seventeen articles. The first guaranteed the free exercise of the Catholic religion in France. The next four dealt with the nomination of bishops.

After the statement that the Holy See in concert with the Government will arrange a new hierarchical fabric for France there follows a declaration that the Pope expects that the titulars of the dioceses will acquiesce in the new arrangements.

It is hardly necessary to say that Pius VII. did not accept and approve of a plan devised to shake the Church in France. A century has come and gone since the evil work of Talleyrand was accomplished.

VII, who was then Pope, signified his acceptance within the given time. But the document was not promulgated until nine months later.

"The Organic Articles" consisted of eight articles. The spirit that breathed through them is made manifest in the wording of the first two articles, which we give in their entirety:

"Article 1.—No bull, brief, rescript, decree, mandate, provision, signature or other document emanating from the court of Rome, including those relating to personalities, published or circulated unless authorized by the Government.

"Article 2.—No individual under the title of nuncio, legate, vicar or commissary apostolic, or acting under any other title of similar functions, shall, without the same Government authorization, exercise on French soil or elsewhere any function relating to the affairs of the Gallican Church."

Another article declared that no decree of any synod outside of France or those of a general council should be published in France before the Government had examined them and approved of them.

There was another provision that no diocesan synod should be held without the express permission of the Government. Article 6 of Talleyrand's "Organic Articles" probably supplies the basis to the Combes Ministry for the position it has taken in the cases of the bishops of Laval and Dijon.

"Appeal may be taken to the Council of State in all cases of abuse on the part of superiors and other ecclesiastical persons. Cases of abuse are the usurpation or excess of authority; contravention of the laws and regulations of the Republic; intraction of the rules established by the canons received in France; attempts against the liberties, franchises and customs of the Gallican Church; or any proceedings in the exercise of religious functions which may compromise the honor of citizens, arbitrarily disturb their consciences, or lower them by oppression or injury or public scandal."

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Article fourth, after conferring upon the First Consul the right of nominating the Archbishops and bishops for the new diocese, adds: "His Holiness will confer the canonical institutions according to the forms existing in relation to France before the change of Government." The words we have just quoted had reference to a provision of the Concordat between the Holy See and France which had remained in force down to the French Revolution.

former as the teacher of mankind. You will often hear Freemasonry say: "Masonry is a good religion for me," or "The lodge is all the church I want."

4. The Church is opposed to Freemasonry because the latter makes its members take oath to obey commands not yet given, and it is not lawful for a Christian to swear obedience in a way to yield up his right of conscience.

5. The Church is opposed to Freemasonry because this society binds its members to a secrecy that is not open to legitimate authority.

7. The Church is opposed to Freemasonry because the latter obliges its members to help one another to get free from every crime except murder and treason. But even in murder cases, the obligations of the triangle, at the signal of distress, have often been made superior to the duty of justice, and to fidelity to the oath of office as prosecuting attorney, witness, juror and judge.

These are some of the reasons why the Church is opposed to this worldly, infidel, revolutionary and anti-Christian organization. — Catholic Columbian.

HIGHER EDUCATION.

The present is a time crowded with grave consequences for a host of Catholic children. For we take it that many parents are now engaged selecting the institutions in which their children are to receive their higher education.

It would be an easy task. Such a selection would be a matter of choice between various Catholic colleges and academies. And it should never be otherwise. For higher education under such influences is just as essential as the primary instruction of parochial school.

Actuated by this spirit it would then be only a matter of choice between various Catholic colleges and academies. And it should never be otherwise. For higher education under such influences is just as essential as the primary instruction of parochial school.

But why the need to select any but those of our own? It is those alone that teach true ethics. In these alone there is to be found a system deserving the name of philosophy. They are equally as well equipped. Their moral atmosphere and moral influence cannot be equaled, much less surpassed.

THE FINAL COMPENSATION.

ALL WHO SUFFER WILL ONE DAY FIND REWARD. Rev. D. J. Stafford, D.D.

The most appalling fact is the existence of evil. It is the most universal, the most continuous, the most saddening. Our reason rebels against it, our heart sickens at it, our nature cries out against it.

Many, like the comforters of Job, look upon all calamity and suffering as the direct result of sin, and say: "Sin, and you suffer; sin not, and you suffer not."

But Christ seems to point to a higher harmony and a more profound meaning in and behind a solution of the problem which, though it may leave something to be desired by human reason, is all satisfactory to reason illumined by faith.

I can understand the operation of general law, and even the sacrifice of the individual to it. But upon one condition—that compensation will be made to the individual thus sacrificed.

It is not too much, therefore, to hope that every sentient being which comes up out of the ocean of birth, passes over the continent of life, and disappears in the ocean of death will, in the providence of God, be compensated for all suffering which fell to its lot.

"One of the best features to be noted in our Catholic societies of men," says a Pittsburgh paper, "is that drink is tabooed at their public dinners and luncheons. The initiation is due to the Knights of Columbus, and the custom has spread. There was a time when it was deemed the proper thing to have the menu garnished with a list of wines that were thought good fellowship could not be exemplified without the social glass.

A swindler, forger and ex-jail bird of national ill-fame, fell into the clutches of the law in New York recently. He gave his name as "Michael J. Sullivan," untruthfully, for he possesses a genuine Anglo-Saxon name, and moreover parts it in the top heavy way affected by many English persons and some American Anglo-manics.

Hawthorne and the Church. "Hawthorne got into closer sympathy with the Catholic Church than most of the eminent Americans who visited the Eternal City in his day," says the Pilot. "But he had stumbling blocks apparently insurmountable. He could not understand the heavenly treasures being entrusted to earthen vessels. He would admit the divine origin of the Church, but would contend that it should be managed by angels. He loved Catholic art, and he loved Rome, but he calls 'more intimately our home than even the spot where we were born'—a characterization which every Catholic who has ever visited the 'city of the soul' will appreciate, while marveling that a non-Catholic could have made it."

A Grand Probation.

How many hearts were set to ponder an eternal things by the unearthly joy which took visible possession of all the nations, tribes, and languages of the Church at the definition of the Immaculate Conception; and how it seemed to darken the dread shadow in which those who stood back hurt and seared by that outburst of light from the Eternal Truth, that making visible of Mary's Throne by the Incarnate Word Himself! It is as if the definition of the Immaculate Conception were the grand probation of our times, when the Mother is now, like her Son, set for the rise or fall of many who deemed themselves in Israel.

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LEAGUE OF THE SACRED HEART.

GENERAL INTENTION FOR AUGUST.

The intention for August is to be "a greater use of reason in religion." This should appeal to all, particularly to those of us who have been heretofore too indolent to apply any reason to our religion.

See that you follow up the intention for August, in spirit and in practice. We do not, adds the leaflet, make enough of our reason as a means of appreciating our faith or of enabling others to appreciate it.

Dear Editor: I don't understand why the Church condemns Freemasonry. The Masons seem to be a harmless, social, beneficial organization. I can't see why a Catholic should be excommunicated for joining them.

1. The Church is opposed to Freemasonry because Freemasonry is opposed to it. Freemasonry had no right to do with the temporary downfall of the Pope's religious orders from the exile of the religious orders from France; with agitation for and legislation for divorce, the secular education of the young, civil marriage, opposition to "sectarian appropriations," cremation, and every other anti-Christian idea that has obtained in public life.

CATHOLIC MISSIONARIES MURDERED IN CHINA.

VICAR APOSTOLIC OF HUPEI PROVINCE, AND HIS BROTHER, SUFFER MARTYRDOM AT ICHANG.

A press cablegram from Shanghai on July 23 contained a report from Ichang, in the province of Hupei, that a French Bishop, a priest and two converts had been killed, two brother priests taken prisoners and three chapels burned at Siehuan, near Singau-Fu.

Later advices are to the effect that the victims were Belgian Franciscan monks, the Vicar Apostolic of Hupei province and his brother. According to a Paris cablegram, the French Government, which exercises a protectorate over all Catholic missions in the Far East, has promptly instructed the French Minister in Peking to demand the exemplary punishment of the murderers and the surrender of the two priests carried off as hostages.

What ex-Catholic is there among the Protestants who compares with such ex-Protestants among the Catholics as Cardinals Manning and Newman, the Marquis of Ripon and a score of others? There must be some meaning to the fact that while we get some of the best minds and the purest of hearts among Protestants to come to us, the few "Catholics" who Protestantize are open to moral impeachment all around.

Let us try to forgive all and every one from our heart, as it is the only way to heaven. Little children are the jewels of a home.

A VERY GOOD CUSTOM, INDEED.

"One of the best features to be noted in our Catholic societies of men," says a Pittsburgh paper, "is that drink is tabooed at their public dinners and luncheons. The initiation is due to the Knights of Columbus, and the custom has spread. There was a time when it was deemed the proper thing to have the menu garnished with a list of wines that were thought good fellowship could not be exemplified without the social glass.

Meanest Kind of Rascal. A swindler, forger and ex-jail bird of national ill-fame, fell into the clutches of the law in New York recently. He gave his name as "Michael J. Sullivan," untruthfully, for he possesses a genuine Anglo-Saxon name, and moreover parts it in the top heavy way affected by many English persons and some American Anglo-manics.

OUR CONVERTS AND THEIRS. What ex-Catholic is there among the Protestants who compares with such ex-Protestants among the Catholics as Cardinals Manning and Newman, the Marquis of Ripon and a score of others? There must be some meaning to the fact that while we get some of the best minds and the purest of hearts among Protestants to come to us, the few "Catholics" who Protestantize are open to moral impeachment all around.

THE FREEMASONS. Dear Editor: I don't understand why the Church condemns Freemasonry. The Masons seem to be a harmless, social, beneficial organization. I can't see why a Catholic should be excommunicated for joining them.

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THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXXII.

Sacred Heart Review. The Presbyterian Witness says: "In Christ alone is found the true refuge from atheism." True. But the Witness goes on to make peculiar applications of this truth. These applications seem to me to be Catholic, at least largely Catholic. Leaders, are not in Christ and so teach religion as to drive their pupils into atheism.

It goes on to say: "Voltaire was a pupil of the Jesuits, who would not, if they could, leave the slightest exercise for reason in relation to religion." Now, even if this were true of the Jesuits, it would not be the point. Voltaire's religion, like himself, was frivolous and shallow. He was not an atheist. He was a very decided Deist, and wrote in defence of Deism. Moreover, there was sufficient energy in his Deism to drive his disciple, Robespierre, into sending a good many people to the guillotine because they were atheists. The middle part of the Reign of Terror has been defined as a successful struggle of Theism with Atheism.

This spirit of courageous independence does not seem to have forsaken the Order. At a late Catholic Congress it was a Jesuit who called attention to the many superstitions and unwarranted legends which Catholic scholarship has yet to uproot, and who reminds us that while pious feeling, intertwined with a pius tradition, is to be reverently regarded, only Apostolic Revelation is of the faith. Indeed, some of his illustrations were of a boldness which surprised me. I submit to the Witness, that if its editors will keep their eyes open, they will find that the Jesuits are by no means afraid to use the graining-knife of reason in matters of religion.

For some fifteen centuries the Church had included in her Canon Law an implication of the possible salvation of non-Catholic Christians, living in piety and good faith. Yet the statement is embryonic and in the constant course of centuries the centuries had scarcely come into Catholic consciousness. Now, for two hundred and fifty years the Jesuits have applied themselves to develop this embryonic statement into full distinctness, using the weapons of reason, of philosophy, of tradition, of piety, of feeling. Their first great victory was achieved in 1713, when Rome condemned the Jansenist position: "Grace is not given out of the Church." In 1718 they were arraigned before the Inquisition of Naples, on the ground that they had taught that "many heretics, and even many heathen would probably be saved." They did not answer and the Inquisition did not act. Thereafter they went on developing the implications of the Canon Law and of the Scholmen, until, remarks Cardinal Newman, whose satisfaction is shared by Cardinal Manning and by Mr. Ward, there appeared, August 10, 1863, the first authoritative papal declaration, making no distinction of race or religion, that all persons whatsoever, being withheld from Christian and Catholic Communion only by the invincible influences of education, but honestly doing the will of God as far as known to them, "are able by the operation of divine light and grace, to lay hold on eternal life." Nor, except in official form, is this anything new for says the Pope to the Bishops of Italy, "it is already known to us and to you."

FIVE-MINUTE SERMON.

Eleventh Sunday After Pentecost.

WANT OF CONFIDENCE IN GOD. He hath done all things well. (S. Mark vii. 35). The spectators of the double miracle related in this day's Gospel were filled with admiration at our Lord's power and goodness; they could not help exclaiming, "He doth all things well." Would to God, brethren, that such a sentiment of our Lord's love and power filled our hearts! Confidencians in God, however, is the very virtue many Christians lack most. True, we say and believe that God is infinitely good—that He is mercy itself. But such language is very indefinite and may express a very dim conception. It is something like saying that a stone is very hard or that water is very wet. We are apt to form pictures of God's attributes in our minds, just as a painter may make a portrait of some historical personage he never saw; many of our notions of God are fancy portraits, all imagination.

But just think of the actual grounds of our confidence in our Blessed Lord. Just realize that this wonderful Being is filled with the tenderest human love for the worst of us, and has all the divine power at His command—being both man and God—to make good His love by bringing about our spiritual and temporal welfare. The incarnation is the divine mercy made man for the love of us. Can we suppose that such being, having begun the good work of our salvation by giving us the true religion, will leave anything undone, that we will let Him do, to bring us to the kingdom of heaven? Do you think that such a loving Father would teach us, His children, A B C except with the set purpose of going clean through to X Y Z? Just think, that if positively never happened, that every wretched sinner, never degraded, ever implored our Lord's forgiveness and was rejected; nay, that He Himself secretly inspires sinners with their grief and horror for their evil ways, and then imparts forgiveness in return for His own gift. The fact is that the question is not whether God will forgive us, but whether we will let Him do it. In a way of matrimony by this law were twofold. Namely, those which render the marriage null and void, and those which make it sin of disobedience. All Catholics should thoroughly familiarize themselves with these impediments. Otherwise it cannot be said that they possess an intelligent understanding of their faith.



NESTLE'S FOOD

TALK IT OVER. Yes, talk over the question of the best food to give your baby with every one who can help you. Especially the mother, but you know of very many mothers who have had serious trouble with their children because the right food could not be found for them. You remember the experiments they made, the constant change from milk to one food or another, and the struggle and danger which it all meant. We will send you, free of charge, a trial package of Nestle's Food sufficient for eight meals. Send as a postal card. LEEMING MILES & CO. Canadian Agents MONTREAL.

THE SIXTH PRECEPT.

In a previous review it was pointed out that the impediments placed in the way of matrimony by this law were twofold. Namely, those which render the marriage null and void, and those which make it sin of disobedience. All Catholics should thoroughly familiarize themselves with these impediments. Otherwise it cannot be said that they possess an intelligent understanding of their faith.

Such conclusion is certainly not to their credit. Neither is it to their advantage. For matrimony is a sacrament and it is the duty of all who know when and by whom the same may be received. Moreover, without such knowledge misstatement of the law cannot be corrected, nor are persons in position to protect themselves or to counsel others against its penalties. The importance of the duty, therefore, is quite apparent. First, then, as to the impediments which render marriage null and void. We shall confine our review of those which are of most likely occurrence or least understood. As to those which remain we would advise the reader to consult some good catechism, where all will be found explained at length.

Under this head persons related by blood to the fourth degree are prohibited from marrying one another. So, too, if either party before marriage has made a solemn vow of perpetual chastity. Should such persons marry the marriage is null and void. The same is true should either the husband or wife again marry while both are living. Again, where one who is a Christian, and baptized, marries another who is an infidel, or who is not baptized, such marriage is null and void. Finally, in all places where the discipline of the Council of Trent prevails all marriages which are not contracted before two witnesses in the presence of the pastor are clandestine in character and consequently null.

As to the impediments which do not annul the marriage but make it a sin of disobedience, these are four in number. First, where ecclesiastical authority has imposed delay for a specific time and marriage is contracted contrary to the prohibition; secondly, if solemnized within forbidden times; thirdly, not to marry the persons to whom a future promise has been made, if that person is already married; and, fourthly, to marry after making a private vow of perpetual chastity, or a vow to enter into religion or Holy Orders. Concerning these impediments we shall say a few concluding words in our next issue.—Church Progress.

Irish Temperance Work. The twenty-fourth annual report of the Father Mathew Total Abstinence Association of Dublin, is a record of steady progress made in a great and holy cause, says a correspondent. The Capuchin Fathers have reason to feel proud of their work done for temperance not a one in Dublin but nearly every part of the country. Among the many interesting items referred to in the report is the establishment of the Father Mathew Union of Total Abstinence Priests. "As time rolls on," it says, "the fruits of the unique assembly are likely to be far-reaching, and every diocese in Ireland will reap the reward of its labors." Another important fact is that the register of total abstinence families established last February is being taken up throughout the country. Five hundred Dublin families alone have joined it and others are joining it every week.

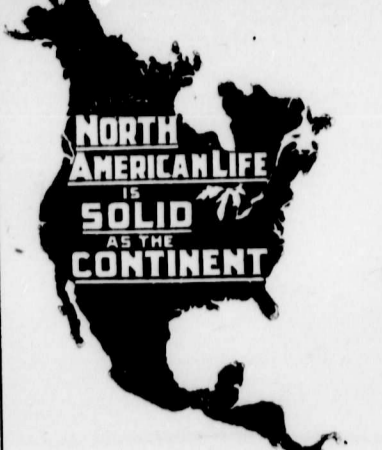
IMITATION OF CHRIST.

OF HAVING CONFIDENCE IN GOD WHEN WORDS ARISE AGAINST US. It is hidden for the most part, and to few laid open in everything; yet it never errs nor can it err, though to the eyes of fools it seems not right. To Me, therefore, must thou run in every judgment, and thou must not depend upon thine own decision. For the just man will not be troubled whatever happens to him from God. (Prov. xii. 21). And if any thing be wrongfully pronounced against him, he will not much care.

Any man may make a mistake, but none but a fool will continue in it.

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IRISH TEMPERANCE WORK

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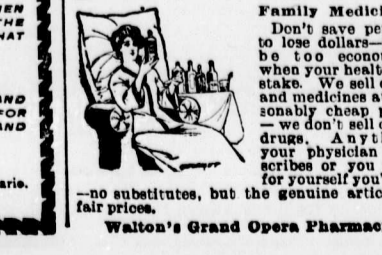
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CHATS WITH YOUNG MEN

No man can ever hope to be successful in life unless he build upon the broad and changeless principles of justice and truth. Yet no man is building thus unless his mind be illumined by the principles of Christianity, by the light of the Holy Ghost.—Bishop Caspary.

It was a practical hint of great value that Bishop Caspary gave to the graduates of St. John's Parochial School, Altoona, on occasion of the recent commencement.

There is a higher meaning in a vocation than making a living or seeking fame. There is something broader, deeper, and nobler in an occupation than these, which are merely incidental.

To the young men who have written for advice let me say that, if you are making money by forcing yourself by sheer will power to work your whole heart, or that into which you can not fling your entire being, because you fear that it is not quite right, you can do a thousand times better in an occupation which has your unreserved, unqualified consent.

Let me point out briefly what are our duties as citizens at the present time. The present is for the Catholic people of this country a time of great responsibility. We are now reeling over the period of prophecy and speculation; we are already in the time of results and fulfillment.

A good character is the best tombstone. Those who loved you, and were helped by you, will remember you when for-get-me-nots are withered. Carve your name on hearts, and not on marble.

Do not be afraid to be kind; do not be too selfish to be kind, for we give of kindness to others, so shall kindness be meted out to us again.

Man's ideal is the truest expression of his nature, and the most potent agency in developing its powers. If the ideal we aspire to be below us, life's aim will be downward, and the nearer we approach its realization, the smaller and littler we become.

There is no impossibility to him who stands prepared to conquer every hazard. The fearful are the failing.

OUR BOYS AND GIRLS.

Mr. Charney went off to sit with his wife before she went up to bed, and the girls rose soon afterwards. "Are you going to Benediction, Mary?" asked Lucy. "No, I cannot," said Mary. "I have to see mother in bed, as Anne is out tonight."

"I do care, Lucy," said Mary, "but I have no money just now that I can spend. Isn't it time for you to dress if you are going to church? Phil is going with you, I suppose. You know mother does not like your going alone," she added, anxious to change the subject.

"You won't dare," called out Lucy as she ran upstairs, and returning quickly, the brother and sister went to the church, which was ten minutes' distance from their house.

"Yes, but you must try and remember, Phil, for the church is so hot in the evening and you know what catching a cold means with you. Now be off."

As Mary saw her brother and sister go off to the church for the Benediction, which was daily in the month of May just commencing, she looked a rather wistful, for she would dearly have liked to have accompanied them. However, she felt that she could not have gone as matters were, and it never seemed to occur to Lucy to try to take her place in any way.

There was no end of small things to do that evening besides seeing Mrs. Charney comfortably settled for the night, and it was nearer 11 than 10 before Mary went into the door of her little room at the top of the house. Next to hers was Lucy's room, just the same size, and both with a pretty bow window giving out on the pretty garden.

Mary was tired, but she gave her best attention to her night prayers, which were usually very brief indeed. She always managed to get a little time before dinner when she said her evening prayers and beads, leaving very little for bedtime.

"The devotion of her people to the Church is an example to our Protestant people. Every Catholic Church has services at 5 or 6 o'clock Sunday mornings, and great congregations attend, while there is no Protestant church in the world that is trying to keep up a service at that hour, and for the very good reason that it is not done."

Repentance is the golden key that opens the palace of eternity.

WHAT WE OWE TO THE CATHOLIC CHURCH.

A METHODIST MINISTER'S BROAD AND GENEROUS TREATMENT OF THE SUBJECT—DR. DIMMICK'S SERMON. Remarkable in many respects was the sermon preached last Sunday in Wesley chapel, perhaps the most prominent Methodist church in Columbus, by its pastor, the Rev. B. F. Dimmick. It is not often that the claims of the Catholic Church receive such fair, clear and comprehensive treatment in a Protestant house of worship, and this discourse is all the more noteworthy because of the rather distorted vision of some past incumbents of Wesley's pulpit in their view of Catholicism.

"I offer no apology for asking you with me to thoughtfully and seriously consider the contribution that the Roman branch of the Church Catholic has made to our common Christianity and to the progress of civilization."

"Roman Catholicism has never wavered from her steadfast adherence to the divine emanation of the Son of God. In His vicarious death, in His resurrection into heaven, and in His divine rulership as the King of kings and Lord of lords over the world."

"A Church that has given the world the example of so many holy saints as has the Roman Church has made a contribution to the uplifting of the race that is incalculable. She may go too far in her adoration and worship of her saints, but no one will deny that she has gone very far in presenting the world with rare Christianly lives."

"The world would be very poor if there had not lived in it such characters as Francis, Pascal, Thomas Aquinas, Savonarola, Faber, Newman and a host like them. Of such the world was not worthy."

"The devotion of her people to the Church is an example to our Protestant people. Every Catholic Church has services at 5 or 6 o'clock Sunday mornings, and great congregations attend, while there is no Protestant church in the world that is trying to keep up a service at that hour, and for the very good reason that it is not done."

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OUR LADY'S ASSUMPTION.

On the 15th of August the Catholic Church celebrates solemnly the feast of the Assumption of Mary, by which we believe that the Blessed Virgin immediately after her death was taken up into Heaven.

"There was for her no waiting; no fear; no decay; no time in Purgatory; with soul and body she was carried at her death by angels' hands into the presence of the Most High. She closed her eyes on a world of created things, and opened them to behold the Beatific Vision of God—that joy which it hath not entered into the mind of man to conceive."

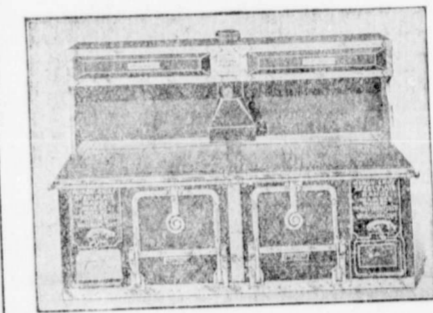
"We are often inclined to look upon Mary as altogether separate from ourselves, and consequently we do not find the encouragement that we ought in this her Assumption into Heaven."

"It is equally your duty to provide for a wife and family. The college men who deliberately leads a single life whose social circle is the club and whose religion is a refined and fastidious epicureanism, is not a man. It would not be worth while maintaining colleges and universities for the production of froth like that."

Repentance is the golden key that opens the palace of eternity.

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"Single Man Not a Man."

At Cornell's commencement, President Schurman delivered a strong denunciation of unmarried collegemen.

THOUGHTS ON THE SACRED HEART.

Take care to stir up in yourselves deep veneration for the Most Kind Heart of Jesus, that Heart so overflowing with love and mercy.

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