

THE ROSARY IN THE HOME.

The Christian home demands a family religion, which alone makes it a "household of God." This family religion cannot be separated from the family, no more than we can cut off a limb from the human body without destroying the whole beauty of the body. Where this family religion is wanting, there is no true order. Each one does as he pleases, and that explains why so many fall away from the Church and are lost to God and heaven. We need more moisture—that is the grace of God—and that grace is given in prayer. "Pray, and you shall receive" are words that ought to ring in our ears constantly, and remind us how little we can really accomplish without prayer.

To insure peace and happiness we ought to return to the practice of our forefathers and say our prayers together in the circle of the family. And what prayer could be better adapted for this purpose than the Holy Rosary? It is a truly Catholic prayer. Wherever you go throughout the whole Catholic world you will find the Rosary. Go where you please and you will find the Rosary in Catholic homes: and whenever you find anybody telling his beads devoutly you may rest assured he is a pretty good Catholic. Bad Catholics, as a rule, care little for prayer, and bother themselves very little about the mysteries of the Holy Rosary. So we can say pretty safely that the Rosary is a characteristic sign of a true Christian, since bad Catholics neglect the Rosary and infidels detest it. Now if the Holy Rosary is such a good, solid Catholic prayer, we may say without fear of opposition that it is the very prayer we should practice in our family religion, as a means of bringing back to our homes faith, hope and charity—the requisites of true religion.

There can be no doubt that the Rosary is a holy prayer. The Blessed Virgin Mary herself taught it to St. Dominic and instructed him to spread it as a mighty means of restoring peace to the world. Made up of the best forms of prayer we know of—the Our Father, the Hail Mary, the Apostles' Creed—interwoven with the mysteries of our holy religion, it brings to our mind in a vivid manner the goodness of God towards sinning mankind, pictures to us the glories of the Blessed Virgin, and fills our soul with the sweet hope of once sharing heaven with her after passing through this valley of misery and death. The Rosary is a holy prayer, and will never fail to restore true piety and virtue in the hearts of Christians who say it with devotion and attention. And this spirit of prayer and piety is what is needed so badly in our families. Prayer must put back the family upon the good, solid foundation of faith, against which all enemies have directed their attacks, and, succeeding, have managed to undermine the Christian family. We are positive that people were much happier in olden times than they are now, notwithstanding the fact that they had but few of the advantages of the present age. It will profit us little or nothing for heaven if we can say that we lived in the enlightened nineteenth century, but we will one day be judged by our good works: our prayers, our devotion and piety will then count more than all the grand accomplishments and talents of which we now feel so proud.

A practical family prayer must be easy. Man naturally shrinks from difficult matters. Now, in regard to the Rosary, we think all our readers will agree with us that it is just as easy for a good old woman to say the beads as it is for the most learned professor. The prayers are easily remembered, the mysteries once learned will not so easily fade from memory. The Rosary may be said anywhere, without attracting the attention of the outer world, and we know of many who say their beads on the way home from work, and say them well. All that is needed is to shut out the light of the world, its distractions, and turn the mind to the holy mysteries pictured to us in the Holy Rosary. Is this so hard that you think you could not accomplish it?

The Holy Rosary is the best family prayer, because it is so very short. Few people like long prayers. The Rosary is so arranged that we can say one decade at a time: with each decade there is connected a different mystery of our holy religion, thereby giving variety to our devotion and avoiding the monotony that would otherwise easily creep in. Some good mothers never succeed in introducing this family devotion, for the simple reason that they expect too much. When people come home tired from work they are not well prepared for long prayers. But we are sure that if parents will set a good example to their children and participate in this little and short devotion of the Rosary there will be a change for the better in religious family life. Do not exact too much from your children. Tell them, in kindness, never to forget the Rosary, this little tribute of love to the Blessed Virgin Mary; ask them to join in and say the Rosary together, whenever practicable, and seldom will your children refuse you this favor. Such family religion will make our homes a sanctuary of the Almighty, will draw down upon us the blessings of heaven, and the protection of our dear Mother in heaven, the sweet, pious and clement Virgin Mary.—St. Anthony's Messenger.

The Baby Boy Covered with Eczema and Cured by Dr. Chase.

Mrs. Jas. Brown of Molesworth, Ont., tells how her boy eight months old was cured of torturing Eczema. Mothers whose children are afflicted can write her regarding the great cure. Dr. Chase's Ointment. Her child was afflicted from birth and three boxes of Dr. Chase's Ointment cured him.

WHY WE SHOULD LOVE GOD.

Sacred Heart Review.

What do people of the world appear to love the most? It is money. And why money more than anything else? Because with money they can procure what they desire,—houses, lands, clothing, good fare, to journey around where they will, to amuse themselves, etc. Money represents to them all sorts of temporal goods and advantages.

But money can not buy happiness; that is, true, real happiness. It can not buy health it can not buy long life, it can not buy peace and contentment of mind. The rich man must part with all temporal goods in a short time; as the apostle says, "We brought nothing into this world and certainly we can carry nothing out."

To love riches with his whole heart is a foolish thing. "Blessed is the man who has not gone after gold, nor set his heart on money and treasures."

No; God is the only treasure. He is the infinite, boundless good. All that is good or beautiful or desirable flows from Him as from its source, and apart from Him there is nothing good, beautiful, or desirable. And He is the eternal good. This happiness which He offers us is not a puff of wind which passes away, but will last for ever. If death finds us in a state of grace and friendship with God, we will possess, without fear of loss, superabundant riches, joy and happiness for the countless ages of eternity.

This is what we are created for. If God had intended us for this world He would not have had an adequate motive for creating us at all.

From all this it follows that we must obey the commandment, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind." God is entitled to our Love, for He is our Creator, "in whom we live and move and have our being, without whom and His upholding hand we should vanish away into nothingness." He is entitled to our love because He is our last end and supreme good. God is the only worthy object of the love of a reasonable and immortal soul made to His Own image and likeness. This is the dictate of our own good sense. If every one stops to question his own right reason he can not fail to receive this answer.

How shall we fulfil this great commandment? This is the question of questions, which should be now before us demanding an answer.

The love of God is not precisely the sensible affection such as we feel to our relations and friends here on earth. Our affections are not always under our control. We have never seen God and only know what He is by what He has revealed. This affectionate love we can only have as far as He imparts it to us. It is not what He demands of us. What is this love? St. John answers this question. "This is the love of God, that we keep His commandments." The love of God consists in true, heartfelt obedience. We must be disposed to keep His commandments and all of them. If we are fully, earnestly disposed to do this, then we fulfil the great commandment to love God. No matter how great may be our temptations or how great a sacrifice it may involve, we must be disposed to obey the commandments. Let us not rest satisfied a moment until we find ourselves solidly grounded in these dispositions; and if we find ourselves weak or wavering, let us pray, and never cease praying. God will help us, and we shall be able to say, with St. Paul, "I can do all things in Christ Who strengthens me," and with St. Anthony who, sorely afflicted, exclaimed, "Let God arise, and all His enemies shall be scattered, and they that hate Him shall flee before Him."

Anglican Orders.

A story told by a good natured Anglican parson has the merit of injecting a little humor into the dreary dispute about Orders. He was riding one day in a jaunting car near the Lakes of Killarney, whose famous echoes sometimes repeat a sound as many as eight times. Wishing to "take a rise out of the driver," the clergyman said: "Do you know, Pat, that there are none but Protestant echoes here?" "No, no, sir, I never heard it; and I don't believe it either," was the reply. "Well you shall hear it very soon," said the Anglican. Arriving at a favorable spot, he called out softly, raising his voice to a loud pitch on the last word: "Do you believe in Pious Nono?" and the echo replied: "No, no! No, no! No, no!" Pat was delighted at the joke; and, rubbing his hands gleefully, said: "Badad, when I drive one of the *raal* clargy here, won't I have the sport out of him!" And the parson began to reflect on the validity of his Orders.—Ave Maria.

Editor J. L. Montgomery, of Marshall (Ill.), Democrat, states that for many years he suffered untold agony from Dyspepsia. At last he began to take Ayer's Sarsaparilla, and by the time he used six bottles, he was as well as ever. Cures others, will cure you.

A Life Saved.—Mr. James Bryson, Camorau, states: "I was confined to my bed with inflammation of the lungs, and was given up by the physicians. A neighbor advised me to try Dr. Thomas' Electric Oil, stating that his wife had used it for a throat trouble with the best results. Acting on his advice, I procured the medicine, and less than a half bottle cured me; I certainly believe it saved my life. It was with reluctance that I consented to a trial, as I was reduced to such a state that I doubted the power of any remedy to do me any good."

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A PLAYFUL SKIT.

Our Episcopalian brethren, both here and in their "mother country" across the water, admit with more or less cheerfulness that religious differences, many and deep, exist among them. Broadly speaking, however, there are three distinct lines of demarcation in their body.

The root of the Episcopalian tree is the Low Church party—distinctly Protestant in principle, profession and habit of mind. This party has extended in one direction to the mere ranter who hates Rome with all the fury of the early Reformers, and in another to the broad churchman, who is so distinctly modern that he is distinctively skeptical and finds his chief intellectual nourishment in the destructive schools of German criticism.

The trunk consists of the Episcopate and the Episcopately minded. They are the party of compromise, religious opportunists, etc., who will believe one thing to-day and another thing to-morrow, in the effort to balance themselves between extremes. They expressed their mental condition in that sentence of the recent Lambeth "encyclical" dealing with the interpretation of the Book of Common Prayer, in which they "hold that it would be most dangerous to tamper with its teaching by narrowing the breadth of its comprehension, or by disturbing the balance of its doctrine." These men can meet in solemn convocations for several protracted sessions, deliver lengthy addresses, issue a document touching religious matters filling three colossal columns of the London Times, and with perfectly marvelous dexterity, manage to say nothing at all.

The third division we all know. In New York, and in most other large cities, there is at least one High Church, with holy-water font, confessional, high altar and tabernacle; the "priests" there say "Mass" (even Masses for the dead, which the Book of Common Prayer, their guide, philosopher and friend, describes as a blasphemous fable); they wear vestments (including the distinctly Roman biretta); they have processions of the "Blessed Sacrament" and would like to have Benediction and reserve the Host if their Bishops would permit them; they are great sticklers about being called Catholic and openly bemoan the unfortunate fact that their church is called Protestant Episcopal; and, finally, they prove everything, not directly from the Bible, but from the early fathers of the Church.

These are simple facts known to all educated Episcopals, and, therefore, to Bishop Potter of New York. But it is very wise on his part to point them out so amusingly as he has done in his recent letter to the Churchman, eulogist of the late Bishop How of Wakefield, England? "The Three Pundits" which was written by Dr. How and aimed at Bishop Eliott, Dean Alford and Canon Wordsworth, is quoted as naively by Bishop Potter as the "profound mystery." It is described as a playful skit by the Right Reverend Bishop and runs thus: "A Bishop, a dean and a canon, they say, Were discussing a difficult passage one day."

Said the canon, "I'd rather Agree with a father, And tangle I see A profound mystery, Which confuses, when unraveled, with stringent austerity, Modern impugners of Catholic verity." Said the dean, "It is clear There's a knotty point here; And I really can't say That I quite see my way. The Germans, no doubt, Have found it all out, Ah, no! But the canon is wrong, I am sure; So it's best, as we find it, to leave it—oh, so!"

"Said the Bishop, 'To me The solutions seem three, Which I'll call a, b, c. In favor of a There is much to say; Something for b, And a little for c. Against a I find Reasons strong to my mind; But by stronger ones yet B and c are both met. And so, when the three I impartially weigh, I'm disposed to give in my adhesion to a.' "Said the dean, 'It was thus that the canon Patience ran on.' It was thus that the dean Halted doubting between; It was thus that the Bishop Meantime did fish up; It was thus that dean, canon and Bishop, they say, Discussed that most difficult passage one day."

Truly, this is delightfully playful from one point of view, but it is also, from another, painfully apposite as a description of Protestant Episcopalian Christianity.—N. Y. Freeman's Journal.

An Interview With Pusey.

She went to see Pusey with the following deplorable result. "There are few pages in contemporaneous annals," says the writer of a sketch of her, "more simple, more touching, more dramatic, than those in which Mrs. Bessant tells of her pilgrimage to Oxford to Doctor Pusey, to see whether, as a last forlorn hope, the eminent leader of the High Church party might be able to save her from the abyss. She recounts the comfortable interview, and adds, 'Slowly and sadly I took my way back to the railway station, knowing that my last chance of escape had failed me.' "No wonder that the writer of the article in the Catholic World says in a footnote, 'Would that her visit had been to Newman instead of Pusey.' This might have saved her from being an unbeliever and an atheist."

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THE ANGELIC WORLD.

A Glimpse of the Highest Kingdom of Nature.

Church Progress.

On the 2nd of October the Church celebrated the feast of the Holy Angels. This festival recalls to our minds that whole world of glorious creatures, superior by nature to man and endowed with all the supernatural gifts of grace and glory with which, through Jesus Christ, Almighty God has crowned the work of His creation. We think of the angels most frequently as "ministering spirits, sent out to minister to them who shall receive the inheritance of salvation" (Hebrews i, 14). But apart from the functions of our guardian angels, most of us give little thought to that wonderful invisible realm of nature to which they belong.

It is a law of nature that the higher creatures illuminate and govern the lower; and the order of the universe does not stop where it ceases to be visible to our bodily eye, but ascends through whole hierarchies of pure intelligences, so that the whole creation, from the simplest material elements to the most exalted spirit before the throne of God, form one closely knit and integral cosmos. The angels preside, not only over the destinies of individual men, but over families, nations, churches, worlds and forces.

It is also a law of nature that the activity of creatures increases in degree and kind—in intensity and interiority—as we ascend the scale of being. So the highest of creatures, the angels, are pure spirits; their thought and will are entirely untrammelled by matter; they are devoid of extension, have no shape and occupy no space.

It is another law that the individuality of creatures become more and more pronounced as we ascend the scale of being. So while the whole human race constitutes but one single species, each angel is of a different species.

With all their diversity, they are grouped, like other beings, into classes which display in varying degrees different aspects of the Divine perfections, of which all created things are the manifestations and symbols. The whole countless multitude is divided into nine hierarchies, which fall into three great groups; in other words, to use the traditional phraseology, there are three hierarchies of three choirs each. The upper hierarchy are the Love angels, the second hierarchy are the Wisdom angels, and the third hierarchy are the Power angels. The first are particularly absorbed in the Divine contemplation, the second are especially engaged in the guidance of the worlds and other functions requiring special intellectual activities, and the third are employed in executive functions. The "choirs" into which each hierarchy is divided are distinguished in a lesser degree by the same characteristics: the love-hierarchy contains what may be called the contemplative love angels, or Seraphim, the directive and illuminative love angels or Cherubim, and the active love angels or Thrones; the wisdom hierarchy is made up of contemplative wisdom-angels or Dominations, the directive wisdom-angels or Principalities, and the active wisdom angels or Powers; while in the power hierarchy fall the contemplative power angels or Virtues, the directive power angels or Archangels, and the active power angels or Angels proper.

These three characteristics—love, wisdom and power—particularly reflect the three Persons of the Blessed Trinity: the Holy Spirit, the Eternal Word, and the Father, respectively. It is to be noted that similar divisions extend throughout the whole created universe. Corporeal things consist of matter and form and affinity (or attraction and repulsion); matter is potentially and is the lowest stage of power; form is the reflection of the Divine thought; and affinity is the reflection of the Divine Will. In man matter becomes power, form becomes a rational soul and affinity rises into volition. Corporeal things particularly reflect the Divine power; living creatures particularly reflect the Divine wisdom; man particularly reflects the Divine love.

The human race itself may be divided into three classes—men of affection, men of thought, and men of action. When perfected by Divine grace these become the contemplative saints, the masters of sacred learning, and the active saints.

Now because of our special relations to the God-Incarnate, as His brethren in the flesh, there is reserved for us the high honor of filling the gap in the angelic hierarchies caused by the fall of a portion of the angels (about two-thirds, it is commonly believed) at their probation. So the contemplative saints take their places in the love hierarchy; the holy doctors in the wisdom hierarchy; and the active saints in the power hierarchy. Each of the Blessed takes that place in the celestial hierarchy which he is fitted by his type of character and his degree of holiness in this life. St. Francis, for example, is called the Seraph of Assisi, because he is believed to rank among the Seraphim, on account of his supereminent participation in the supernatural virtue of charity. It is because the saints become as the angels that they participate in the angelic functions by becoming the patrons or spiritual guides, rulers and protectors of individuals and churches and nations. As the Scripture repeatedly tells us, it is our destiny to reign with Christ (Rom. v, 17; II. Tim. ii, 12; Apoc. v, 10; xx, 6; xii, 5); we are to be kings and priests to God (Apoc. v, 10).

There never was an age when devotion to the holy angels needed to be



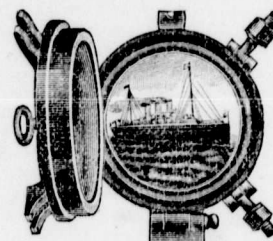
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more cultivated than in our time, when the world is so absorbed in material things, and yet struggling so hard to throw off the incubus of materialism which has so hampered its progress for the past two hundred years or so. How many of us remember and appreciate St. Paul's significant words, addressed to that portion of the Jewish people which remained faithful to the true religion, and, by accepting as their Saviour and Lord Him whom their fellows had crucified as a malefactor, entered upon the glorious privileges of the New Covenant—penetrating into the Holy of Holies through the veil, which is His Flesh: "You are come to Mount Zion, and to the City of the Living God, the Heavenly Jerusalem, and to the company of many thousands of angels" (Hebrews xii., 22).

Michael of the Mount.

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