

THE ROSARY IN THE HOME.

The Christian home demands a family religion, which alone makes it a "household of God."

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.

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.

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 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.

Mrs. Jas. Brown of Molesworth, Ont., tells how her by 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.

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 His is the eternal good.

He offers us as 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."

The love of God is not precisely the sensible affection such as we feel to our relations and friends here on the 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.

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.

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 Saver.—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 used 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.

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 distinctly 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.

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, confessionals, 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 and abominable rite).

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, eulogistic of the late Bishop Good of Wakefield, England?

"Said the canon, 'I'd rather agree with a father, and hance I see a profound mystery. But by stronger ones yet confutes when unraveled, with stringest austerity. Modern impugners of Catholic verity.'"

An Interview With Pusey.

She went to see Pusey with the following deplorable result. "There are few pages in contemporaneous annuals," 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.'"

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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.

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.

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.

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.

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.

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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.



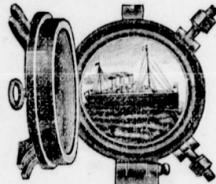
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Michael of the Mount.

Much distress and sickness in children is caused by worms. Mother Graves' Worm Exterminator gives relief by removing the cause. Give it a trial and be convinced.



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