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Agents for Ontario, Mr. J. J. Noven and Miss Sarah H. Noven.

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amalgamation of bodies holding doctrines irreconcilable with each other.

The matter was then discussed by those present, nearly all taking the opportunity to express their views.

Some weeks ago we made some comments on a discussion which took place on the same subject at a meeting of the alumni of Knox Presbyterian College.

The Presbyterian Church is, and has always been, essentially Calvinistic, whereas Methodism is Armenian.

Further deliberations on Church Union. The question of union of the three denominations which have recently been earnestly discussing the practicability and desirability of such union.

true Christian doctrine, and that we may not be as little children, tossed to and fro by every wind of doctrine.

Mr. Sanderson states that he too is of the opinion that each of the denominations referred to is a branch of the true Church of Christ.

LAW AND ORDER TRIUMPHANT. A band of about twenty children was recently sent by the Sisters of Charity having charge of an orphan asylum in New York to Clifton, Arizona.

It now appears that the state of the case was grossly misrepresented in the telegram referred to. The story was in itself an incredible one.

THE DIVORCE COURT AT WORK. As a specimen of what is done in the divorce line in the United States courts, the following record from St. Louis is a fair sample.

orphan children by the Clifton mob. One girl was given to a divorced man; another to a saloon keeper and gambler; a local carpenter and his wife, both Mormons, obtained a little girl; while another was assigned to a second notorious saloon-keeper and gambler in Clifton.

Regarding the saloon-keepers and gamblers who secured the children, the places were found upon inspection to be the lowest kind of resorts frequented by Negro, Mexican, and white prostitutes in the employ of the proprietors.

THE WAY OF THE TRANSGRESSOR. For some time past there has been a good deal said in regard to an ancient cope which has recently fallen into the hands of J. Pierpont Morgan.

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trivial grounds as are allowed to be sufficient, that the number of divorces granted during the past year should reach the enormous figure of sixty thousand, as was stated by the Rev. Dr. W. W. Webb of Nashotah, Wisconsin, at the recent Protestant Episcopal General Convention held at Boston.

At the same Convention, Dean Goshier of Western Australia said that one of the things by which the United States is well known in his country is its divorce system.

The Rev. Dr. Webb said that there are signs that the people of the country are realizing that the divorce evil must be checked, and that some of the states have improved their divorce laws within the last few years.

IT WILL BE REMARKED THAT according to this it is an ordinance of God that the marriage shall be indissoluble till death.

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grapher named Roccigiani, who had been arrested under suspicion of being connected with the theft, committed suicide in his cell by hanging himself.

Simultaneously with Roccigiani's arrest, Mgr. San Lorell, the Rector of the Cathedral of Ascoli, and some of his assistant clergy, were summoned to give testimony before the Italian courts in regard to the disappearance of the cope, and the vestment was identified as being that which was under exhibition in South Kensington.

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the whole world... The war against Italy and the United States... The Italian Anarchists...

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THE TRUTH ABOUT THE CATHOLIC CHURCH.

Secord House Review. We have seen how, under the supervision of our friend of the Springfield... Herzog-Plitt sums up its description of Innocent XI. by presenting him as "one of the most ideal forms of the papal annals..."

his memory to the fire. The list of sixty-five propositions of false morality, contained in his celebrated decrees... Herzog-Plitt sums up its description of Innocent XI. by presenting him as "one of the most ideal forms of the papal annals..."

Innocent IX. (1691-1700) is described by Herzog-Plitt as having in everything taken Innocent XI. as his model, and although perhaps not quite as great a man, yet, besides his piety and virtue, he was distinguished by a peculiar geniality of character.

I hardly suppose that the correspondent will include this Innocent among his "culpables." Innocent XII. (1691-1700) is described by Herzog-Plitt as having in everything taken Innocent XI. as his model, and although perhaps not quite as great a man, yet, besides his piety and virtue, he was distinguished by a peculiar geniality of character.

Personally, as a Calvinist, or certainly anything but an Arminian, and as a profound admirer of Port Royal, I must own to disliking Innocent X. very cordially. But judgments on character must not be guided by theological leanings.

Herzog-Plitt, it is true, although attributing only pure motives to Innocent XII., says that he brought on Europe years of war by advising the childless Charles II. of Spain to make his elder sister's grandson, Philip of Anjou, his heir.

The imputations against Innocent X. and Donna Olympia are treated by Ranke and by Herzog-Plitt with complete contempt, as undoubtedly they would be by this correspondent. No note of culpability, therefore, rests upon the person of this Pope.

From the first period of our Saviour's life we learn that He was obedient to the laws of human authority. He who for thirty years was subject to Joseph and Mary at Nazareth died on the Cross as a Rebel and an Outlaw, and was "numbered with the transgressors."

Next comes Innocent the XI., Benedict Odescalchi, reigning from 1676 to 1689. He was a man of profound piety, and of the most rigorous purity of morals.

From the first period of our Saviour's life we learn that He was obedient to the laws of human authority. He who for thirty years was subject to Joseph and Mary at Nazareth died on the Cross as a Rebel and an Outlaw, and was "numbered with the transgressors."

The Jesuits, much to their credit, do not seem to have allowed this Pope's coolness towards them to restrain them from choosing the General Gonzalez, who was much of Innocent's way of thinking.

Let our friend, therefore, carry off the three Innocents whom he claims as the captives of his sword and of his bow, and leave us our ten, and hereafter forbear to talk about "the culpable Innocents," or "the apostolical Pauls," or "the reprehensible Clements," or "the undesirable Benedicts," for whichever list we take, the result is morally sure to be about the same.

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Extremes are, as a rule, created and sustained by counter - extremes. Licence is bound to provoke some aggression on liberty; absolutism is usually answerable for anarchy.

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Liberty is to the soul what air is to the body; it is the essential condition of our spiritual life and of the development of our character and personality. He who brought us the true doctrine of liberty brought the true doctrine of liberty.

those following His baptism by John, although each of these periods was plentifully interspersed with episodes characteristic of the other. Needless to say, the disobedience to the law was merely apparent, and relative to the undue pretensions of earthly authority.

"A fault on the right side" is the defence alleged in favor of those who eagerness for the rights of authority makes them deal to all suggestions of its limits; who seek a short-sighted remedy for the long-existing evil of "falling all justice," even where exemption might have been reasonably claimed.

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If the details of the "hidden life" are few, they are certainly significant in the testimony they bear to our Saviour's reverence for His own law, for law and custom, to His desire to "fall all justice," even where exemption might have been reasonably claimed.

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consideration, as Mary's words indicate: "Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing." His answer shows us clearly that here we have an episode, characteristic of the second period of His life, breaking in upon the first: "Why did you seek Me? Did you not know that I must be about My Father's business?"

Later, the same stern voice of duty was to call Him away permanently from the level and easy track to the steep and rugged path that sloped up to Calvary; from the quiet workshop of Joseph, from the peaceful rhythm of domestic, social and religious observances, honored and loved and obeyed as the Divine Will, to the business of His Heavenly Father, to the purging, destroying, and re-building of the violated Temple, to the resistance of lawless authority in the interests of lawful authority; to that disobedience to man which was obedience to God — obedience unto death, even the death of the Cross.

THE HOUR OF THE ABSENT LOVED ONES.

There is an hour, just after sunset, when all nature seems to be preparing for rest — when the heavens are falling, in the rich colorings of the dying day, the story of the great Light which never wanes! We watch the majesty of all this, and realize the solemnity with which our lives are ending. Then, oh then, the loved ones, absent from us, come into affectionate remembrance; and those too, whom we have loved and lost awhile, who rest in the Peace of God, invoke our loving hopes and earnest prayers. Thee, let us, in this sacred twilight, repeat for the living the following prayer:

"O God, merciful and gracious, Who art everywhere present, let Thy loving mercy and compassion descend upon the heads of Thy servants now absent from us, especially — Depute Thy holy angels to guard their persons; may Thy holy Spirit guide their souls; Thy providence minister to their necessities; let Thy blessing be upon them night and day. Sanctify them in their bodies, souls and spirits; keep them unblemished to the coming of the Lord Jesus; and make them and us to dwell with Thee forever in the light of Thy countenance and in Thy glory. For Jesus' sake. Amen."

Then, for those who rest in Christ, let us recite the De Profundis (the 129th psalm) or the following prayer: "Remember also, O Lord, Thy servants, our beloved — and all those who love and those for whom we ought to pray, who have preceded us with the seal of Christ, the Sign of Faith, and in the sleep of peace. To them, and to all who rest in Christ, grant, we beseech Thee, a place of refreshment, of light, and of peace, through the same Christ our Lord."

THE IDEAL HUSBAND.

I had a daughter in the sweet bloom of her years, when a husband might loom upon the horizon, far would it be from me to choose for her in a matter of such personal importance.

Yet I might give advice, and I hope I would do so tactfully, for much matrimonial counsel detests its own ends, confirms hesitation, and absolutely sends girls and men the opposite way from which the counsellor warned them.

Only on a solid foundation of true love and real respect can she or can he hope to build an edifice which will last. They must choose for themselves. I would like to see my daughter marry a man whose mother had early trained him in unselfishness at home. I would prefer a man who had as a boy lived with sisters — two older and three younger perhaps, and waited on them all, and who had been their escort, companion and friend.

The most charming man in the whole world is the man who appreciates a woman's need of small courtesies, who never in any circumstances finds fault or interferes in what is beyond his province, who keeps to his own side of the line in home management, and does not crowd around where he is not wanted. A polite, considerate, patient gentleman makes an ideal every-day sort of a husband.

If my daughter is wise she will not pin her faith to a man who has no reverence for God, nor belief in the Heavenly Father. A man who has no definite religious principles, no convictions, who is disposed to ignore the claims of the Church and of the Saviour, may be otherwise amiable, but he will not have ballast enough for the crises of life. A profane or imtemperate man should be avoided by the girl who is asked to put herself in the keeping of another. A man should be of knightly purity and stainless honor when he seeks the hand of a pure maiden.

By Prayer and Almsdeeds. "Do you wish to honor the dead?" asks St. Chrysostom. "Give alms for them! For what will weeping alone avail? What good can a pious funeral..."

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eral and vain display achieve? Rather be intent with all your might to assist the departed soul by almsdeeds, prayer and holy Masses. Let mourners weep and show their grief: let them find consolation in tears; but let them not forget to come, with still greater zeal, to the aid of the departed, by the Holy Sacrifice, by prayer and almsdeeds."

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CHATTS WITH YOUNG MEN.

The realization of a great purpose in life is always the inspiration to earnest effort. The weak become strong and the diffident bold under such an influence, and every age in the history of the world has witnessed its great heroes impelled to noble, self-sacrificing and often most hazardous deeds by recognizing the divine call to service for their fellow-men. — Rev. John M. Schiek.

A Fatal Habit.

A great many people seem to have a mortal dread of deciding things. They do not dare to take the responsibility, because they do not know what it may lead to. They are afraid that if they should decide upon one thing to-day, something better may come up to-morrow, and cause them to regret their first decision. These habitual waverers so completely lose their self-confidence that they do not dare to trust themselves to decide anything of importance. Many of them ruin naturally fine minds by nursing the fatal habit of indecision. — O. S. Marden in Success.

Nerve Force as Working Capital.

The man who hunts yesterday's hare over again or who dwells upon yesterday's letter or who suffers his thoughts to linger upon the more effective manner in which it might have been possible to terminate last week's interview is giving his substance in exchange for that which is naught. He is squandering his nerve cells in a fashion which can yield him no return and which not only by so much diminishes his power of using them fruitfully in other directions, but also, in all probability, converts some portion of the waste into material of a more or less toxic character. A man's brain cells are not only money but capital, and it is just as possible to dissipate them foolishly as to use them in the work of building up a career. — London Lancet.

Questionable Methods of Making Money.

How often we hear a young man say: "I do not like the business I am in. I know it has a bad influence over me. I do not believe in the methods used, or the deceptions practiced. I am ashamed to have my friends know what I am doing, and I say as little about it in public as I can. I know I ought to change, but it is the only business I understand in which I can earn as much money as I need to keep up appearances, for I have been getting a good salary and have contracted expensive habits of living, and I have not this force of character to risk a change."

Do not deceive yourself with the idea that somebody has got to do this questionable work, and that it might as well be you. Let other people do it, if they will; there is something better for you. The Creator has given you a guarantee written in your blood and brain cells, that if you keep yourself clean and do that which He has indicated in your very constitution, you shall be a man, shall succeed, and shall belong to the order of true nobility; but, if you do not heed edict, you will fail. You may get a large salary, but this alone is not success. If the almighty dollar is dragging its slimy trail all through your career, and if money-making has become your one unvarying aim, you have failed, no matter how much you have accumulated. If your money smells of the blood of innocence, if there is a dirty dollar in it, if there is a taint of avarice in it, if envy and greed have helped in its accumulation, if there is a sacrifice of the rights and comforts of others in it, if there is a stain of dishonor on your stocks and bonds, or if a smirched character looms up in your pile, do not boast of your success—for you have failed. Making money by dirty work is had business, and it will not last. — O. S. Marden in Success.

Opportunity Speaks.

Yes, I am Opportunity;
But say, young man,
Don't wait for me
To come to you;

You buckle down
To win your crown,
And work with head
And heart and hands,
As does the man
Who understands
That those who wait,
Expecting some reward from fate—
Or luck, to call it so—
Sit always in the "way-back row."
And yet
You must not let
Me get away when I show up.
The golden cup
Is not for him who stands
With folded hands,
Expecting me
To serve his inactivity.
I serve the active mind,
The seeing eye,
The ready hand
That grasps me passing by,
And takes from me
The good I hold
For every spirit
Strong and bold.
Work on,
Good hands, good heart,
And some day you will see—
Out of your effort rising—
Opportunity.

—WILLIAM J. LAMPTON.

Wants to be Lifted up.

Many a man who knows there is room at the top sits down and waits for the elevator.

Some Helpful Thoughts.

God sees better than man sees and he sets a higher value upon character and a clean conscience. His own kingdom and righteousness. These are very absolute and eternal, the gifts to be sought above all others. — Rev. S. O. Roche.

How little heed is given to the power of thought in character building! Men shift the blame for moral and spiritual defects to the influence of circumstances, environments, heredity, physical incapacities. These are very real, and their effects can not be denied; but we determine for ourselves whether they shall work upon us for good or ill. — M. L. Leibrock.

They are slaves to the things of time and sense who look no further than the end of their street. Would you be free? Look to the end of God's great plan. With no future before us it is difficult to be patient, to suffer long and still be kind, to keep on working even though results are small, but one can labor without flinching to the end of the day if once assured that his labor is not in vain in the Lord. — Rev. Charles E. Jefferson.

Cheerfulness.

"In the maintenance of health, and the cure of disease, cheerfulness is a most important factor," says Dr. A. J. Anderson. "Its power to do good like a medicine is not an artificial stimulation of the tissues, to be followed by reaction and greater waste, as is the case with many drugs; but the effect of cheerfulness is an actual life giving influence through a normal channel, the results of which reach every part of the system. It brightens the eye, makes ruddy the countenance, brings elasticity to the step, and promotes all the inner forces by which life is sustained. The blood circulates more freely, the oxygen comes to its home in the tissues, health is promoted, and disease is banished."

A great many people have brought sick, discordant bodies back into harmony by "the laugh cure," thus substituting cheerfulness for fretting, worrying, and complaining. Every time one complains or finds fault he is only acknowledging the powers of his enemies to hold him down and make his life uncomfortable and disagreeable. The way to get rid of these enemies of happiness is to deny their existence and drive them out of the mind, for they are only delusions. Harmony, health, beauty, success—these are the realities: their opposites are only the absence of the real.

"I try as much as I can," said a great philosopher, "to let nothing distress me, and to take everything that happens as for the best. I believe that

this is a duty, and that we sin in not doing so."

Sir John Lubbock has said: "I can not, however, but think that the world would be better and brighter if our teachers would dwell on the duty and happiness as well as on the happiness and duty; for we ought to be as cheerful as we can, if only because to be happy ourselves is the most effectual contribution to the happiness of others."—Success.

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY

The Scourging at the Pillar.

By LOUISA EMILY DOBBIE.

A FAILURE.

As Mrs. Jervis sat in her little back room in one of the poorest parts of London, she often let her thoughts wander back to the days of her youth, insistently contrasting past and present.

In the spring the sheep-shearing was a great function. Forty or fifty men, headed by their captain, came and worked hard for three days, and there was a big supper at which all kinds of good things were provided. The wool was all sent away in June to be sold, and in that month there was the rook-shooting, but Polly did not like those days, and shuddered at the sound of the guns. Haymaking was of course a glorious time, and autumn meant blackberry-picking parties, and making the most of every fine day.

Early in every December her parents went as usual to the cattle show, and that was a very important event, for Farmer Lumsley had won many a prize, of which he and his wife were very proud.

So the first early years passed—such long years as they are in childhood! Has not some one said that at that time from one summer to another seems an eternity to look forward to; that in months; later still just three hundred and sixty-five days? Ah! this latter period was the time to which Mrs. Jervis had come, and it seemed a far cry from the old farmhouse with comfortable and plenty, surrounded by wide lands, to the poor little room in a London slum. However, to return to the past.

When Polly was ten years old her parents announced to her that she was to be sent to a London boarding-school. The village school might be all very well as far as it went, but still she was a Lumsley, and must have even a better education than that which had answered very well in her mother's days, and as Farmer Lumsley said emphatically, she should have the best that could be got.

It was Polly's first big trial, and she cried like a baby when informed of her fate by her mother, whose eyes were not as bright as usual as she spoke, and she blew her nose rather loudly when she had finished her communication. Mrs. Lumsley painted a glowing picture of all Polly would learn at the Clapham establishment of the Misses Skeggs, but Polly at first would not be consoled at the thought of leaving home.

The Sunday before her departure came Polly went silently and sadly to church, picking her way down the lane, though the oval stool rings under the soles of her pattens kept her well out of the mud. She took them off at the door of the church and then followed her parents into the big square pew, which was comfortably furnished with

red reupcovered seats and a little table on which the farmer placed his hat, and long straw mats on which only Polly knelt.

Polly did not pay much attention to the service that day. The bass viol and clarinet squeaked and grunted, the preacher read a sermon for a good three quarters of an hour, but her thoughts wandered and she was deaf to the sounds around her. The labourers in their smocks rubbed their hard horny hands with a rasping noise; the farmer snored peacefully; Mrs. Lumsley nodded gently and then pulled herself up with a little start; Polly wiped her eyes now and then, thought of school and wished she need not leave home.

But consolation came on the morrow, and she could not but be pleased with her new new hair-covered trunk and the nice dresses that were put into it. By the time the actual day came her spirits had risen a little; she bade farewell to all the animals, putting her paws into the charge of Jock, and wondering who would look after her special flower-beds, with more fortitude than she expected to possess. Farmer Lumsley and his wife, who were going to take her themselves to school, were arrayed in their best. Mrs. Jervis could see them now as memory lit up the old pictures!

Mrs. Lumsley had a long, black lace veil hanging over her rubeicant curls framed in its brown sausage curls kept in place by little combs.

It was a bold Easter, so she had on her emerald tippet which came down to her heels, and a green silk dress which, as she expressed it, could stand by itself. It had yellow flowers on it. In one hand she had a silk umbrella and in the other a bandbox containing her best cap, which was trimmed with real lace and had cost two guineas.

Farmer Lumsley wore a big hat, breeches, below which, high gaiters, and a snuff-coloured coat with brass buttons.

Then the coach as it neared their gate stopped for them, the hair-covered trunk was hauled up, with a small box for the farmer and his wife, who intended to stay a couple of days in London before depositing Polly at the Misses Skeggs, and they were off.

Strike While the Iron is Hot.

From the Ecclesiastical Review.

It is worthy of note how closely public opinion is approaching to the teaching of the Church on some important questions. Scarcely a week passes without our hearing of some Protestant convention of similar body, or some leading thinker, taking the attitude which the Church has always preserved upon divorce, temperance, public education or some other matter of equal significance. Now is the time to strike, while the iron is hot. The Catholic preacher cannot do better than to give a clear, simple exposition of the Church's

position on these questions, so that the faithful may not be moved by extremists on either hand, but may hold always to the rock of Peter. So that the world may recognize the fact that she always has and always will, having Christ for her guide, be on the right side.

A MOTHER'S PRECAUTION.

There is no telling when a medicine may be needed in homes where there are young children, and the failure to have a reliable medicine at hand may mean much suffering, and perhaps, the loss of a priceless life. Every mother should always keep a box of Baby's Own Tablets in the house. This medicine acts promptly and speedily, cures such ills as stomach and bowel troubles, teething troubles, simple fevers, colds, worms and other little ills. And the mother has a guarantee that the Tablets contain no opiate or harmful drug. One wise mother, Mrs. Geo. Hardy, Fourchu, N. S., says: I have used Baby's Own Tablets and find them a blessing to children. I am not satisfied without a box in the house at all times." If your dealer does not keep these Tablets in stock send 25 cents to The Dr. Williams' Medicine Co., Brockville, Ont., and you will get a box by mail post paid.

A lady writes: "I was enabled to remove the cancerous growth by the use of Hallway's Corn Cure." Others who have tried it have the same experience.

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Some persons have periodical attacks of Canadian cholera, dysentery or diarrhoea, and to the great precaution to avoid the disease. Change of water, cooking, and green fruits, is sure to bring on the attacks. To such persons we would recommend Dr. J. D. Kellogg's Dysentery Pills as the best medicine in the market for all summer complaints. If a few drops are taken in water when the symptoms are noticed no further trouble will be experienced.

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