

The QUIET HOUR

HOLY WATER AND ITS USES.

There is, first, baptismal water, which is required to be blessed on every Holy Thursday...

In the next place, there is water blessed by a bishop to be used in consecrating churches, or reconciling churches that have been desecrated.

Then there is the common holy water, which, as is well known, is usually blessed by a priest. This blessing may be performed at any time, and in any suitable place.

According to another division, there may be said to be four kinds of holy water; for when water is being blessed for the baptismal font it is usually put into a larger vessel...

The present rite of blessing water by prayer and an admixture of salt is frequently referred to Pope St. Alexander I., who governed the Church from the year 109 to 119.

The blessing of water before High Mass on Sundays and the sprinkling of the people with it by the celebrant, before he commences the offering of the Adorable Sacrifice, are commonly attributed to Pope St. Leo IV., who governed the Church from 847 to 855.

There is also very learned authorities who trace it to a far more remote antiquity. The custom of placing holy water at the door of the church for the use of the faithful entering and departing is still more ancient, as may be inferred from the fact that the idea was evidently suggested by the Jewish custom of requiring purifications before entering the temple to offer or assist at the sacrifices.

GAVE HER LIFE TO NEGROES.

The New Orleans Morning Star tells the life-story of a Catholic woman whose name appeared in the newspapers for the first time with the notice of her death, but who for forty years performed a most important

and self-sacrificing public service in that city. Miss Anna Meyer devoted her life to the welfare of the poor and helpless among the colored people of her quarter.

She opened a little school in her own home, gathered her pupils from among the colored people of the neighborhood, and soon had a class of nearly 100 boys and girls whom she taught to read and write, and instilled into them the principles of their faith.

She died suddenly in the midst of her strength and usefulness, and her funeral at St. Boniface's Church last Monday morning was the largest and most remarkable ever seen in the parish.

THE HOLY NAME OF JESUS.

(By Eleanor C. Donnelly.)

No melody from angel choirs ringing, No echo from Creation's chorus springing, No dulcet word that earth or skies proclaim, Could ever fill the ear with music rare.

Like that arising from devoutest prayer, When loving lips breathe Jesus' Holy Name! Pledge of Thy mercy, Master!—wonder heaven, There is no other name to mankind given.

Be Thou in life our dearest, richest Treasure; Be Thou our only Good, our truest Pleasure;

RELICS OF THE CROSS.

Often it has been asserted that many of the relics of the true cross are shams; that there are more than could be carried by three hundred men; that a house or a battlement could be built with them, etc.

1. After the body of Christ was buried the cross was thrown into a cavern on Mt. Calvary. There it remained buried until found by St. Helena in 326.

2. St. Helena built a magnificent church over the place where the cross was found, and in it she placed the greater part of the cross, inclosed in a silver casket.

3. From that time (624) the wood of the cross became the object of pious veneration, and small particles were eagerly sought for and venerated as precious relics.

4. The first authentic example of death by crucifixion is that of Pharoah's chief baker, mentioned in Genesis, chapter xi.



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ordinary cross, and generally supposed to be the kind on which our Saviour died.

6. The dimensions of the cross of Christ were as follows: The upright beam was 15 feet long; the transverse beam 7 1/2 inches wide and 6 inches thick.

7. The entire cross contained about 6 1/2 cubic feet of wood, or 11,448 cubic inches. The wood belonged to the Pinus or pine tree genus.

8. The entire cross weighed about 200 pounds, but as it trailed on the ground when our Lord carried it, the actual weight on His shoulders was about 150 pounds.

9. Only 291 inches of the true cross are still in existence, and would weigh if brought together, only five pounds and two ounces.

10. The average size of a relic of the true cross is about one-sixteenth of an inch long, and as thin as ordinary thread. A common match will yield no less than 1,400 such pieces.

11. With the foregoing figures as a basis of calculation, the entire cross, containing 11,448 cubic inches, would produce no less than 503,193,600 relics, enough to give each Christian man, woman and child, of every denomination, one relic, and still have 56,113,442 remaining, for there are 447,080,158 Christians in the world.

However, only 291 cubic inches of the true cross still remain, and of these 184 cubic inches are cut up into twelve large pieces, varying in size from 33 cubic inches down to 6.2-3 inches. These large pieces are preserved in various cities. Only 107 cubic inches therefore remain for general distribution.

From The Hymns of The Church

"Jam Lucis Orto Sidera." (Hymn at Prime.) And e'en from light of rising star, With suppliant voice we pray, God keep the stain of sin afar, From deeds of ours this day.

Let deepest cell of heart be pure; Let lolly lie the mind; Our lust for food and drink let's cure, And pride of flesh of God grind.

Thus when the course of day is spent, And rules the mighty shade; When chasteing fast doth circumvent, To God the thanks be paid!

We give Thee glory, Heaven's King, With Christ Thine Only Son, And Spirit's loving praise we sing, E'en now, while ages run.

—R. H. Fitz-Henry. Feast of St. John the Baptist, 1908.

Our College in Rome

(In the Dundas Banner) This year a most interesting anniversary for Canadian Catholics will be celebrated, that of the foundation of the Canadian college in Rome, which is the most important institution of the Dominion, indeed the only one, in the Eternal City, and of which there is no member of the clergy at home who has not very pleasant recollections, either as student or visitor.

Miss the first place, as her college-brother of being a continuation of the school and hostel for the English people visiting Rome, which legend says was founded by Ina, King of Wessex, in 727. St. Thomas of Canterbury is supposed to have resided there, under Henry VIII. Several Englishmen took refuge there and when the Catholic bishops were driven from their sees, at the accession of Elizabeth, Thomas Goldwell, Bishop of St. Asaph, was also given hospitality. By 1647 the English college could not count among those who had been educated there, forty priests who had suffered martyrdom in England, giving occasion to St. Philip Neri to salute the students with the words, "Salvete flores martyrum!" (Hail, ye flowers of the martyrs!)

The Scotch also possess in Rome a Church and a Hostel of the name of Henry VIII., which Mary Stuart put on a sound footing, but the Scotch college, as it now stands, was founded by Clement VIII. in 1600. In 1616, it was made over, by Paul V. (Borghese) to the Jesuits, who had the management of it down to their suppression in 1773. Pius VII. revived it in 1820, and placed it under the charge of a Scotch secular priest, as Rector.

Gregory XIII., who, as we saw, was practically the founder of the English College, intended to have one also for the Irish, but as at that time they were persecuted he thought it better to devote the money to assisting them. The College was, instead, founded by his nephew, Cardinal Ludovico, in 1628, with the celebrated Irish Franciscan historian, Father Luke Wadding, as first rector, the college starting with six students and a donation of fifty dollars per month. This college also remained under the Jesuits until their suppression. Leo XII. restored it in 1816, and Cardinal Capellari, afterwards Gregory XVI., conceived a singular affection for this Irish community and loaded it with favors. In 1836 he paid a formal visit to the college while Paul Cullen, afterwards Cardinal Archbishop of Dublin, was Rector, and in the same year he gave the College the Church and Sant' Agata dei Goti (St. Agatha of the Goths), which has now a great interest for the Irish people, as it contains the heart of the Irish patriot, Daniel O'Connell, who left it to them as a legacy, and is enclosed in a monument to him.

Canada, which was known to Rome only through her pilgrims, and her Zouaves who fought bravely whenever called upon, owes to the Sulpicians and more especially to the Seminary of St. Sulpice, of Montreal, the foundation of her College, which is the most comfortable and the handsomest in Rome.

The negotiations for this new institution began in 1885, and on the 24th of August of that year Lord Salisbury, then British Premier, and Minister of Foreign Affairs, telegraphed to Lord Lumley, Ambassador in Rome, entrusting to his good offices the erection of the Canadian College

in the Eternal City. The cornerstone of the building was laid on February 24, 1887, in the presence of Father Icard, Superior General of St. Sulpice, while Cardinal Howard, Protector of the new institution, conducted the ceremony, assisted by Cardinals Taschereau and Gibbons, who were both in Rome to take their red hats, having been raised to the purple by Leo XIII. shortly before, in the same Consistory. Another prelate present at that interesting function, was Monsignor John J. Keane, then Bishop of Richmond, and now Archbishop of Dubuque, Iowa.

The inauguration of the College took place on November 11, 1888, with magnificent weather, one of those golden Roman days, in which sun, sky and air seem to combine for the delight of man. The ceremony was conducted by Cardinal Parocchi, Vicar of Rome, who was then supposed to be the most probable successor to Leo XIII., but who instead died several years before that great Pope. A glance at the notabilities present makes at twenty years distance, curious and interesting reading. The Seminary of St. Sulpice, of Montreal, had sent its Superior, Father Colin, who had done so much towards the erection of the new College, and the diocese was represented by the Archbishop, Monsignor Fabre, who died eight years later. He had brought with him as his secretary a young Abbe, Father Bruchesi, who was to succeed him in his high position. Of those who meanwhile have died I will recall the good Monsignor Moreau, Bishop of St. Hyacinth, who passed away a little over two years later. Other prelates, instead, still occupy the same position, as then, such as Monsignor Duhamel, the venerable Archbishop of Ottawa, Mgr. Riordan, Archbishop of San Francisco, and Mgr. Maes, Bishop of Covington, Ky.

The Canadian Bishops present assisted Cardinal Parocchi in the blessing of the College, which was performed in the presence also of Mr. Kennedy, British Charge d'Affaires, representing the English Government. Three days later Cardinal Simoni, Prefect of Propaganda, presented to Leo XIII. the staff of the College, and all the Canadian Bishops and prelates who were in Rome for the occasion. The audience took place in the Hall of the Throne, and the Archbishop of Montreal, speaking in the name of Canada, said that the College was a gift of the Dominion for the Papal Jubilee of that year. The Pontiff answered that he considered it was the handsomest and most useful present which could be offered to him, and expressed the hope of seeing the new College march along the same way as the other institutions of St. Sulpice. Father Colin, whom the Pope especially complimented, said, "Holy Father, this Canadian College is the Benjamin of the family, and desires to receive the benediction of the Patriarch."

"I bless it with all my heart," replied the Pope. "How many students are in the college?" "Twelve, as in the Apostolic College of the Apostles." "Well, they must become 20, 25, 30..." ended the Pope, and this prophecy has been realized, as there are thirty students this year. As is known they are already priests or clerics, who, having finished their elementary theological studies, desire to take academic degrees, and, therefore, come to Rome to frequent the schools of Propaganda for philosophy and theology, and those of the Apollinare for other branches. Each student pays 150 dollars a year while at the College and wears the ordinary ecclesiastical black gown, with black sash, which is most dignified and serious, while, for instance, their fellow-students at the German College, in their scarlet robes are so conspicuous as to be one of the "sights."

The first Rector of the College was Abbe Pain d'Leclair, and the third and present one, Father Georges Camille Clapin, of St. Hyacinthe, who

has occupied this post for eight years, and whose ability, tact, and learning, has won him an enviable position at the Vatican, he being one of the most influential ecclesiastics there. It may be well to add here that the Rector receives no payment for his services.

The inauguration of the Canadian College marked an epoch in Rome, not, however, a religious one, but an epoch of comfort, as it was the first building here in which steam heating or central heating, as they call it in Rome, was applied. Anyone who was in Rome fifteen years or so ago will remember the awful chill of the big places, and institutions, full of suites of immense rooms, with no visible means of heating them. No fireplaces, nothing but a brass brazier filled with charcoal ashes, very picturesque and delightful to read about, but fearful to have to do with. Even the huge Vatican, with its 11,000 years, had no other heating until the last year of Leo XIII.'s pontificate his doctor insisted on steam heating, so that he might always be in an atmosphere of equal temperature. The Pontiff fought hard, saying that he did live in an equal temperature of cold, but the doctor had his way, and Pius X. is reaping the benefit also, although in the beginning he disliked it somewhat; but not wholly, as he had been accustomed to great porcelain stoves in Venice.

The Patron Saint of the College is St. Joseph, who is kept fresh in the minds of the students by a magnificent bas-relief over the great door, a work of art by the well-known sculptor, Bartolini. It represents St. Joseph at work in his shop with the Divine Infant, a delicious interior, which teaches that work is the least of the sacrifices.

The building itself is most graceful, the architect, Signor Corinnini, having been inspired by Bramante, and, indeed, the College recalls the celebrated Palace of the Cancelleria.

Nor is this typical Canadian institution entirely without precious relics. On January 21, 1891, Leo XIII. worked, containing some boxes of the seven saints who founded the order of the Servites, and who were Canonized by him during his great Jubilee year, as a present to the College, and in the same year and month, a noble family of Rome offered to sell a reliquary, containing an authentic bit of the true cross, to the Rector. The price seemed beyond his means when the Princess de Broglie came forward, bought it, and gave it to the College as an offering to St. Joseph.

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