

The QUIET HOUR

OCTOBER'S QUEEN. (By Denis A. McCarthy.) When the grass was springing, When the fields were gay, When the winds were singing All the happy day,— Then we gathered 'round thee, Mother dear, and crown'd thee With the brightest blossoms Of the meads of May.

habitants of which enjoy the direct vision of God. "For those who merit heaven a state of endless happiness in the fruition of the unveiled vision of God is promised; to others who die in a state of rebellion, in a condition of voluntary separation from God, there will be awarded the punishment of endless banishment from the home of everlasting joy.

Now that winds are grieving, Over summer dead, All the woodlands reaving, Of their riches red,— Once again we're kneeling, To thy heart appealing, Twining other garlands For thy holy head.

The state of unending banishment from God constitutes the radical torture of the condemned, for any reflecting man who has grasped the purpose of life, who realizes what it is to be an intelligent being with a destiny so lofty, so ennobling as that held out to him by Christian theology, must clearly perceive that there can be no agony greater, no torture more insupportable than the grief which must follow the sentence of perpetual exile from the face of God.

Rosy crowns we wrought thee, In thy month of flow'rs, Rosy crowns we brought thee From the Maytime bow'rs. But when roses fall us, Rosaries avail us; 'Tis with these we crown thee In October hours.

"It is sometimes thought that this home of everlasting banishment is inconsistent with the idea of a God of love and of mercy. They who so argue forget that the doom is a self-inflicted one, that the exile is really self-imposed. Hell may not be a very cheering subject for reflection, but it is certainly a very fruitful one for it teaches most emphatically the solemn dignity of life, and it asserts most forcibly the truth that the final triumph belongs to justice and to righteousness."

JUDGE NOT. There are souls who are never at peace. There are always troubled about someone or something, and strange to say, those souls are often found among frequent communicants. If they are not worried about themselves, they are distressed about their neighbors. This one, they think, is not faithful to his duty; that one cannot be sincere; another is too ostentatious in his religious practices.

LIKE THE LILY. Those who live chastely are like the lily. Every tiny insect that rests upon the snowy petals of the lily mars its dazzling whiteness and disfigures its beauty; so the mere thought of evil is a stain upon the minds of the man who lives chastely. Rough handling spoils the fair lily and causes it to wither, so the man who lives chastely suffers from indiscriminate intercourse with those around him. The lily grows upright straight and slender; so the man who lives chastely must ever look upward and tend towards heaven. The lily fills the whole house with its fragrance; so the man who lives chastely edifies all with whom he associates by his good example.—McG. in Pittsburg Catholic.

SATAN'S AUXILIARIES. I ask you, Christian parents, writes a Paulist Father, what do you think of those who dress out their windows with bad pictures to lure passionate youth to the early wreck of soul and body? What do you think of persons who actually make a living in selling journals which are but the pictured proceedings of the police courts? O my brethren! how often is the grace of a good confession and Communion destroyed by a few minutes' bad reading! How many there are whose first mortal sin has been some act of youthful depravity suggested by what was bought at a newsdealer's! Such newsdealers hold Satan's certificates to teach the science of perdition.

FIVE-MINUTE SERMON. "On these two commandments dependeth the whole law."—Gospel of the Sunday. What are these two commandments on which the whole law depends? If you have listened to the Gospel, which I have just read, I need not tell you that they are, first, that we must love God; secondly, that we must love our neighbor. The love of God is, as our Lord says, the greatest and the first commandment; and we may say, strictly speaking, that even the second depends on this, for if we do love God truly, it will follow that we shall love our neighbor, that is to say every human being for God's sake. There is a proverb: "If you love me, love my dog." That simply means, "if you love me, love those whom I love, because that will please me." God loves us all; therefore we should love every one, because He does.

ETERNAL PUNISHMENT. Rev. Thomas I. Ganon, S.J., professor of ethics in Boston College, in a recent lecture, spoke on "The Teaching of the Catholic Church Regarding Hell" and said in part: "We must carefully distinguish between the calm, sober teachings of theology and the assertions of the fervid preacher who strives by vivid coloring and by verbal emphasis to impress his hearers with the weightiness of his theme. With regard to the subject of hell the Church teaches that it is primarily a state of banishment, a state of exile from that home of unalloyed happiness the in-

honesty toward all, and holy purity. But it may be asked, is nothing required of us except what is required by these ten commandments? Certainly there is, if we take them strictly or explicitly. For instance, many laws were given through Moses to the Jews, and recorded in Scripture, as to sacrifices, ceremonies, etc. But these had reference to the worship of God, as the rubrics of the Church have to-day. Similarly the laws of the State, here and now, require many duties from us, and put restraint on our liberty in many ways; but they are all based on our duties to our neighbor, either as an individual, or as the community forming the State. They are intended and designed to secure the general welfare, and the presumption always must be that they are wisely so designed. The State has a right from God to make arrangements in accordance with the general commandments concerning our neighbor which He has given in the Decalogue. And so, of course, has the Church, especially in matters concerning God's service and our spiritual welfare.

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The Dining Room

For this room mahogany probably holds first place in public favor, with oak, in various finishes, a good second. We have just now an exceptionally fine collection of Colonial reproductions—Sideboards, Extension Tables, Side Tables, Cabinets, Chairs, etc., in fine mahogany. The lighter styles of Chippendale, Sheraton and Louis XVI. are well represented by many handsome pieces.

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completely the ten commandments to our service of God, and our mutual service to each other; not to put us into any slavery or unjust subjection to a merely human master's will, but to make us keep the two great commandments which God Himself has given, and from which all laws proceed.

In England The Catholic Sacrificium was inseparably bound up with the Catholic Sacrament, and the English "Reformation" pursued its enemy, the Sacrificium, from the Missal into the source in the Pontifical, which gave to the Church a Sacrificing Priesthood. Hence Cranmer promptly followed up the introduction of a new Prayer Book by that of a new Ordinal. While maintaining the distinction of the three Orders of Bishops, priests, and deacons, in the sense of which he and his fellow-revisers believed them to come down from the Apostles, he removed from the Ordination services all that expressed or implied the conveyance of sacrificial powers, or the idea that those who were ordained were in any sense sacrificing priests empowered to offer a sacrifice upon the altar.

Germany and by the reforming party in England. More than three hundred and fifty years have rolled by. The blood of our martyrs has borne its fruit, and the loyalty and prayers, and the suffering of our faithful people under God's good providence have won their reward. The natural sense of goodness and fair play, of justice and liberty inherent in the English people, has gradually righted itself. The penal laws have passed away like a nightmare, and have become a memory of shame to those who made them. Under the British flag wherever it waves throughout the world, is found a freedom for the Catholic Church and for the Mass, which is second to none in Christendom. Throughout this realm of England there is hardly a town of any importance where the Catholic Altar has not been raised, and where the Mass is not offered. Under the shadow of Tyburn itself, on the very spot where our martyrs mounted the ladder that reached to Heaven, the Mass is not only said, but the Most Blessed Sacrament is adored perpetually.

No one questions that it can be said to each one of us: "Blessed is He whom Thou hast chosen, and taken to Thee; he shall dwell in thy court." To our hearts He says again and again: "Fear not for I have redeemed thee, and have called thee by thy name; thou art Mine." Our difficulty rather lies in recognizing the call, in being certain that it is His voice. Can we then know that our Blessed Lord is speaking to our souls, as truly as if we had been on the hill that morning when He came down from the mountain and we had looked into His face and seen the love beaming from His eyes? Most undoubtedly we can, else there were no obligation to follow His bidding when He speaks.—Jno. H. O'Rourke, S.J., in Messenger of the Sacred Heart.

A TENDER CONSCIENCE

(Continued from page 6.) me give it to you, for I am quite a rich man. You need not work any more unless you choose to, Aunt Cynthia. "How good you are, Edgar! I do feel dreadfully tired out. Your grandmother was a great care the last years of her life, but I'm thankful to feel that I did my duty to her. And I will keep this money if you really don't need it and you would like me to have it. It will help me to take a little easier hereafter." "You needn't work at all, Aunt Cynthia, for I—say, Aunt Cynthia, wouldn't you like to see the great, splendid West?" "O, Edgar, I've always thought that I would rather see the West than any country in the world. I have some folks of my own out there that I'd love to see, but I'd never go alone that far." "You need not go alone, Aunt Cynthia. You shall be personally conducted. Now I'll tell you what I'll do. I'll stay here long enough for you to get ready to go home with me, and my folks will give you a real Western welcome. You'd better plan to stay a year at least. The West is a big country, and it will take a long time for you to see it all. West-wardho, Aunt Cynthia!" His heartiness of manner, his sincerity, his overflowing kindness, warmed poor old Cynthia's heart as it had not been warmed for years; and she suddenly found herself in tears. Then Edgar said merrily: "Now, now, Aunt Cynthia, I do hope that your 'tender conscience' of which Judge Penberton told me isn't getting in its work again by trying to make you feel that it wouldn't be right for you to take up with my invitation. Honestly, auntie, I think that your conscience was altogether too tender when it kept you from retaining the money grandmother gave you." "No, no, Edgar, for don't you see? If I had kept the money, I'd have missed seeing you, and I wouldn't have missed that for twice the money your grandmother had. I never was so thankful in my life that I had what you call a 'tender conscience.'"

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It has been sometimes pleaded in these later days that this suppression was directed not so much against the Sacrificium as against theological exaggerations or abuses connected with it, and that the main object of these liturgical changes was the simplification of the services and their translation into the vernacular. To that it is enough to observe that the authors of the Prayer-Book and Ordinal believed in the Sacrificium of the Mass and the Sacrificing Priesthood, nothing in the world would have been easier for them than to have said so. There was absolutely nothing to prevent their shortening and simplifying and translating the ancient services and still expressing the Sacrificium and Sacramental idea. A single sentence in each book would have sufficed for the purpose. Moreover, had the "Reformers" been striking at mere abuses or exaggerations, it is a matter of common sense that in that case they would have been all the more careful to safeguard the true use, and the Sacrificium doctrine, as marked off from the abuse, and the necessity for such safeguarding would have been all the more imperative as they saw that the whole Sacrificium idea was being utterly denied and censured in France and

All Have Special Work The story of the selection of the twelve is daily repeated from the lips of our Saviour in the hearts of thousands of the Church's children. All of us are destined from the years of eternity for some special work in His vineyard. We cannot now possibly imagine that He, who clothes the lilies of the field and feeds the sparrows of the air, would cast the children of His love and His blood aimlessly adrift out upon the world without assigning them some definite work, some fixed calling. For "He made the little and the great, and He hath equally care of all. His eyes are upon the ways of men, and He considereth all their steps." Generally speaking, we all admit the fact that our Lord comes to the heart of each one and whispers with more than a mother's love His wishes.