

# The QUIET HOUR

## MY PRAYER.

My Lord, my God, I love Thee well,  
My every grief to Thee I tell,  
To Thy true Heart alone I bear  
My every wish, my every care.  
Exert, O Lord! Thy tender sway,  
And, Saviour, teach me how to pray.

Let me not lay before Thy shrine  
A thought or wish that is not Thine.  
Let me not strive, all vainly still,  
To bend to mine Thy sovereign will.  
But, when I come to Thee to-day,  
Dear Saviour, teach me how to pray.

Press Thy soft touch upon my soul,  
I crave Thy sweet and wise control,  
Unto my eager lips be given  
The prayer that finds its rest in heav-  
en.

Let me not turn, unheard, away,  
Dear Saviour, teach me how to pray.  
—Sister M. Gertrude, Loretto Col-  
lege.

## LEAGUE OF THE SACRED HEART NOTES.

The strength of our Lady's sorrows, says the Messenger of the Sacred Heart, is our strength too, and our souls grow weak under life's burden, though our days are filled with toil and our hearts heavy with grief and our limbs ache, why should we repine and become discouraged? Is it not true that into the lives of His dearest friends came the shadows of the cross, and the darkest hung over His own loved Mother's spirit? We know that those who were closest to His Sacred Heart, drank deepest of the chalice of His pains. When trials then darken our paths let us lift up our eyes to Calvary and remember that during His last hours "there stood by the cross of Jesus, His mother, and His mother's sister, Mary of Cleophas, and Mary Magdalen." These with John were there, and they were dearest to His Sacred Heart.

If Catholic lands and Catholic homes to-day are beautiful in their simplicity of virtue, in their unflinching permanency, in their benediction, it is largely due to the sweet memories and special benediction of Mary the mother of God. If the Christian mother is honored and is obtaining the obedience, love and devotion that her high and holy place entitles her to, it is because they are in the background high above the example and protection of Mary the mother of God. She has been "our human nature's solitary boast," and it is under her benign influence that woman has emerged from the slavery of paganism to the white light of virtue, progress and happiness that to-day marks her life.

"I doubt if we make the best progress until the Catholic layman has been stirred to do a great deal on his own responsibility," writes Father Denton in the Missionary. The average Catholic layman thinks that his great privilege in the Church is to pay his pew rent and oftentimes he is glad to do this to escape a scolding. Many are energetic and well-meaning and are really desirous of doing something to advance the welfare of the Church, but they always fear that they will infringe on the rights of the clergy. Possibly some priests are over zealous of their prerogatives and quite ready to nip in the bud any efforts of the layman to make the Church better known. It is good to know that the lay organizations of the country will have some representation in the next Missionary Conference. By this recognition they will take no more courage to work along their chosen lines and to keep within them. I believe more lay activity along well approved lines will be a great dynamic force for the Church in this country. While the priests will find in such co-operation a helpful element, the layman himself will be strengthened in his religious life. Give the layman something to do in the Church and he will be all the better Catholic for it.

## ARCHBISHOP IRELAND'S TRIBUTE.

The Pontificate of Pius is the Pontificate of Rome. The Pontificate of Rome! How wondrous it is even to the superficial reader of history, even to him, who, wittingly or unwittingly, conceals from his mind the divinity of its origin and mission! Extraordinary it is in its record of centuries, sublime it is in its aims and purposes, throughout its long reign over men and nations, and youthful and triumphant it still is, despite the fierce cunning schemes of the present to wreck its influence and arrest its

onward march.

The most inveterate enemy of the Roman Pontificate is unable to dislodge it from the earliest pages of Christian history. It lived and reigned when, in the first century, Clement with a master's tone, admonished the disciples in Corinth; when, in the second, Victor spoke imperative counsel to the Christians of Asia Minor, and Irenaeus of Lyons wrote that with the Church of Rome, because of its primacy, all other churches must hold themselves in concord and agreement. It lived and reigned when the great councils of Christendom convened, when, in the words of Damascus, the Bishops of Nicaea received guidance from the City of the Roman bishops; when Cyril presided at Ephesus in the name of Celestine, and the bishops of Chalcedon proclaimed that Leo, through their legates, was their head and leader. It lived and reigned when, at the breaking down of the empire of the Caesars, as new races of men were building up the nations of modern Europe, the Pontificate of Rome commissioned apostles to teach them and bring them, one by one, into obedience to the religion of Christ and to the civilization which is the blossoming of its sacred teachings. And still to-day it lives and reigns with the story of nearly nineteen centuries inscribed on its scrolls. Time there was to put an end to the most wisely planned and most strongly built of human institutions. Meanwhile, kingdoms and empires had risen and had fallen. But the Roman Pontificate, time leaves firm and unmoved the rock upon which it is set; its sway was never broken; its light was never dimmed. Old it is, and well it bore itself amid its journeys through the ages. And to-day, as opens before it the twentieth of Christian centuries, it numbers as its subjects three hundred millions; it compasses beneath its sway men of all peoples and of all tribes, it speaks to the world with an authority such as no other existing power of whatever form dares covet, and in the vigor of its abiding youth gives the promise, which even its enemies do not call in vain, of owning the long future as triumphantly as it has owned the long past.—Catholic Columbian.

## THE WRITTEN WORD.

The value and influence of good books was well exemplified by an incident told me the other day. A Catholic merchant gave a shopmate a copy of a Catholic book of instruction; result, the man is now seeking admission to the Church, something a few years ago, he would have scoffed at. Another case, a venerable old lady, who said she had been "dipped in the creek," by an itinerant minister, when she was a young girl, a few years ago went to live with her son, who had married a Catholic girl and who had himself come into the Church. The children were all interesting little ones and now and then would ask grandma to hear their catechism lessons. She gladly did so, although she hoped at first to thus implant in their young minds her own ideas of the Catholic doctrine, but she was amazed at the simple beauty of the questions and answers, and little by little she became interested in the paper-covered book and long before the children had acquired sufficient knowledge for their first Holy Communion, the old lady was convinced and applied for baptism and admission to the Church, that, as she put it, is the oldest and therefore the only one, because founded by the Saviour of the world.—C. C. Gleason, in Columbian.

## TAKE WARNING.

Some thoughtful person has condensed the important mistakes of life and decides that there are just fourteen of them. Most people believe there is no limit to the mistakes of life; that they are like drops in the ocean, or the sands of the seashore, in number. But here are the fourteen great mistakes: It is a great mistake to set up our own standard of right and wrong and judge people accordingly. To measure the enjoyment of others by our own. To expect uniformity of opinion in the world. To look for judgment and experience in youth. To endeavor to mould all dispositions alike. To yield to immaterial trifles. To look for perfection in our own actions. To worry ourselves and others with what cannot be remedied. Not to alleviate all that needs alleviation so far as lies in our power. Not to make allowances for the in-

firmities of others. To consider everything impossible that we cannot perform. To believe only what our finite minds can grasp. To expect to be able to understand everything.

## THE DIVINE HARVESTING.

(Bishop Colton.)

To the apostles asking Him our Lord said: "He that soweth the good seed is the Son of Man, and the field is the world. And the good seed are the children of the kingdom, and the cockle the children of the wicked one, and the enemy that sowed them, the devil. The harvest is the end of the world, and the reapers are the angels. Even as cockle, therefore, is gathered up and burnt with fire, so shall it be at the end of the world. The Son of Man shall send His angels, and they shall gather out of His kingdom all scandals and them that work iniquity and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth; then shall the just shine as the sun in the kingdom of their Father. He that hath ears to hear, let him hear."

The picture of the world here given us by our divine Lord, composed, as He shows us, of the good and the bad, is easily verified by looking into the human heart. Our hearts are God's favorite field and He sows good seed in them; good thoughts, noble aspirations, fervent love of Him, but Satan comes and sows cockle by wicked temptations which corrupt and, unless eradicated, in time destroys the seeds of virtue which God implanted. What was all fair and beautiful becomes now full of sin and imperfection. Our thoughts if not entirely of God, are at least divided; our aspirations become base and lowly, our love of God cold and indifferent. And the fault is all our own. Satan is the tempter, it is true, but as God cannot fructify the seeds of virtue without our co-operation, neither can Satan produce vice, so we are his ready tools and helpers and assist him to accomplish our destruction. A constant trifling with danger, an exposing ourselves to attack by neglect of prayer and the Sacraments, make us an easy prey to our enemy. Self-love, which prompts us to think only of ourselves or of others for love of self, to the exclusion of the love and consideration of God, is the chief cause of our downfall; a momentary gratification of some base passion is for the time preferred to happiness for all eternity; some temporary indulgence of greed for wealth or power, come how they may, is the exchange for the treasurer and glory of heaven; a mess of pottage for our birthright, the slavery of sin and the yoke of Satan, in a word, are preferred to the sinner to the freedom and happiness of the children of God and the joys of His heavenly kingdom. We sleep and our enemy comes and sows cockle, sows corruption in our hearts, and we sow the seeds of death as long as we remain in the state of mortal sin. We have eyes and see not, ears and hear not, for every faculty is practically dead when the soul is influenced by sin, for its use is only misuse breeding destruction and death when not accompanied by the grace of God.

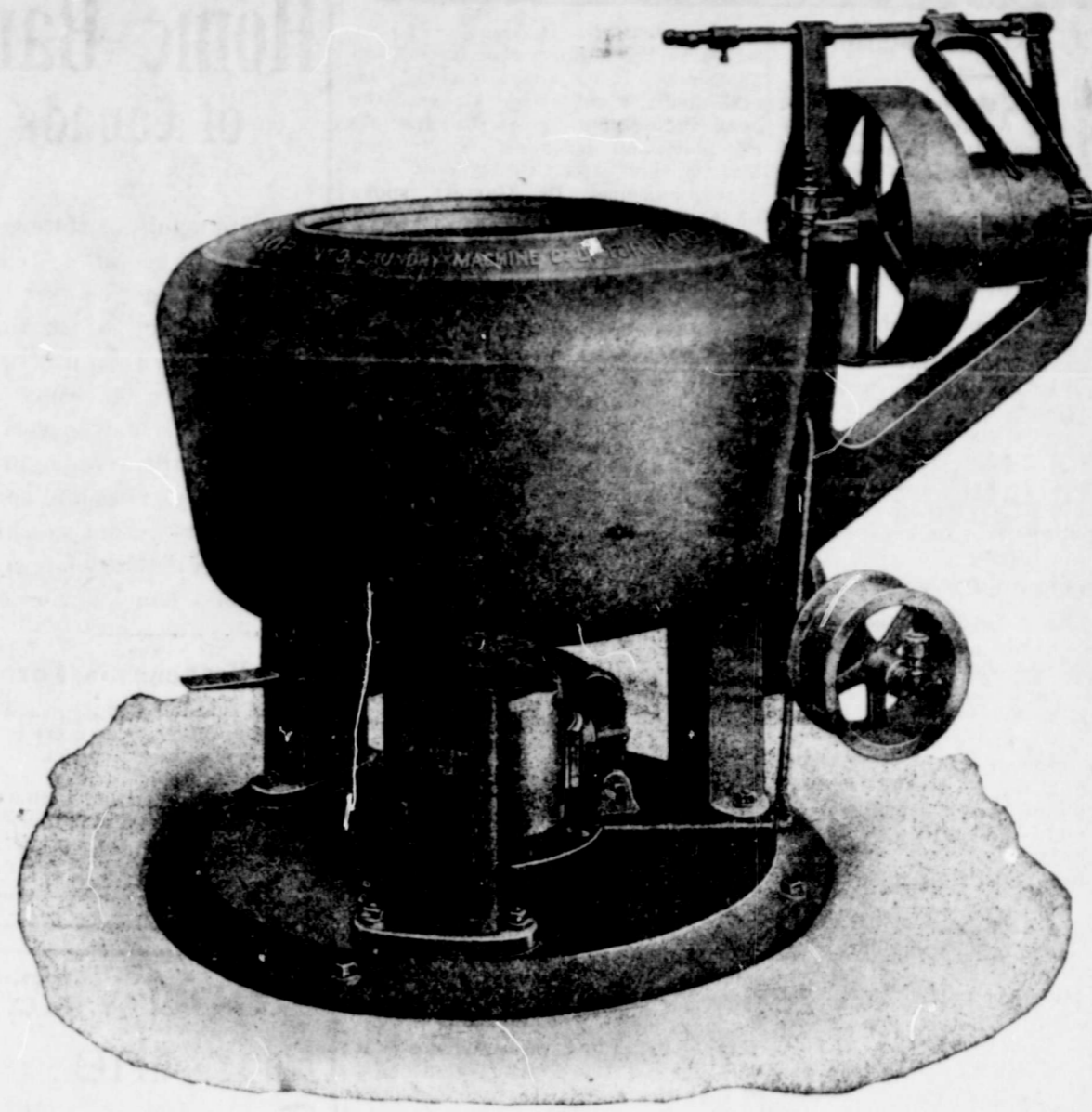
These magnificent gifts of God, therefore, the mind and its powers, the soul and its faculties, are the means the sinner gives to Satan to turn him from being the wheat of God's grace into the cockle, the chaff of corruption, that one day must be cast into the fire. Let us not forget, God will say to the wicked, "Depart from Me, ye accursed, into everlasting fire."

Therefore does our Lord bid us cut loose from whatever endangers our souls. "My hand scandalizes thee," He says, "cut it off; it is better for thee to enter life maimed than, having two hands, to go into hell, into the fire that cannot be quenched." Nor will it be for a time, but fixed and eternal, as the soul is immortal, nor is there liberation or escape, "for whosoever the tree falls," says Isaiah, "there shall it lie."

The Church, our infallible guide, places the existence of hell among her dogmas and has condemned as many as sixteen centuries ago those denying it. The fathers taught it and the martyrs died for it, preferring, as they said, to suffer transient to escape eternal pain. Nor is it unreasonable to think that since the good must justly be rewarded, the bad as justly must be punished, and that God Who rewards as a God, must punish as a God. Treating of this matter St. Thomas says that man was created by God with an intellect and given his ultimate end either eternal happiness by good works, or eternal misery by bad. But life is a way and must here have an end, says the saint, and this end must be contained within the limits of this life; otherwise man could be always on the way and never, at his journey's end—never reach his Father's house, never receive his life's reward, and man feels he ought receive his rest after the heat of the day had been

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borne, the soldier his laurel after successfully fighting the battle, and he does so, or why should God have filled us with this desire if we could never attain it? The good, he concludes, must, therefore, be rewarded and the bad punished.

We need not pause here to consider what are the rewards of the just. Suffice it to recall the testimony of St. Paul who declares eye hath not seen nor ear heard, nor hath it entered into the heart of man to conceive the joys that God hath in store for those who serve Him; nor need we delay on pondering over the pains of the wicked and the miseries of hell, where the worm never dieth. It is for us to reflect and look into our hearts and see whether they are blooming with the wheat of virtue, or are they full of cockle and of sin and of the seeds of death.

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## COLLEGE COLUMN

(Continued from page 6.)

Journalism was made to the College dining-hall, where an elaborate menu was prepared for the guests (about 200 in all) who came far and near to be present at this gathering. The banquet was presided over by Dr. J. A. Amyot, who proposed the toast of the Pope, which was suitably honored, the boys of the College joining in it, and singing an "Ode to the Pope."

The toast of the King was then proposed by the chairman and was responded to by the audience rising and singing the National Anthem.

Mr. D'Arcy Hinds was then called on by the President to propose the toast of the Hierarchy and Clergy; this was responded to by His Grace,

Archbishop McEvay and the Very Rev. J. J. McCann, Vicar-General.

The length of the speeches was limited on account of the Commencement Exercises being held the same evening, but in the short period in which His Grace did speak he pointed out to the Alumni and to the boys who were present, the splendid position which St. Michael's College held at the present time. He pointed out the differences between the rules of the College, when he was a student and what they are now, and advised the students of the present day to comply with the rules and regulations made by their Superiors, and to obey and follow them, and if this were done their future success would be assured.

Vicar-General McCann also spoke and pointed out that St. Michael's College was a proper place to have a toast of this nature proposed, as it had furnished so many members of the Hierarchy throughout the province, and stated if any more were required at any future time that he had no doubt that the College would still be able to supply them.

The next toast was that of Alma Mater, which was proposed by Dr. J. J. Cassidy, and in doing so he paid particular attention to the students there advising them to take all the exercise that they could without interfering with their work and referred to the pleasant times which he had while a student and gave a number of interesting reminiscences. This toast was responded to by the Honorable J. J. Foy, K.C., and Mr. E. V. O'Sullivan. Mr. Foy, in a particularly pleasing speech, referred to his school boy days of 50 years ago and with his associations with the founders of the present College. He congratulated the College upon its work and upon the results which were being accomplished every day and wished the boys success in their undertakings. Mr. E. V. O'Sullivan also responded by paying a tribute to Rev. Father Roche, and urged upon the Alumni present and future to be loyal to their Alma Mater.

Following the Alumni dinner the guests of the day proceeded to College Hall, where the exercises attending the Fifty-sixth Annual Commencement and Distribution of Prizes, were held. His Grace, the Most Rev. Fergus P. McEvay, accompanied by a host of clergy and prominent laymen, all former students of the college, occupied the seats of honor. Hundreds of friends of the institution filled the remaining space of the auditorium and seldom has there been a more enthusiastic appreciative audience gathered within the walls of St. Michael's College.

The College orchestra having rendered the overture, Mr. Leo O'Reilly, '09, delivered the salutatory address. In a genial, happy strain he b'd welcome to the members of the Alumni and the friends of the College. He took occasion to pay special tribute to His Grace and expressed the wish that often would the honored Archbishop of Toronto attend the public functions of the students. During the course of his short talk he carried the former students back to days and deeds that are now fond and treasured traditions and closed his salutatory with the earnest hope that the students of the present would in the future contribute as much as known to

the name of Alma Mater as the alumni of to-day is doing.

Several vocal selections were rendered by the Glee Club and the College Quartette, and William Ulrich, '09, James Walsh '11, and George Somers '12, were heard to advantage in classic declamations. Rev. N. Roche, President of the college, presided at the prize distribution. He took occasion to compliment the students on the splendid work accomplished during the term of '07-'08 and briefly explained to his auditors the advantages derived from affiliation with Toronto University. College songs and campus yells greeted the reception of prizes by popular college idols.

Aloysius Clancy, '12, delivered a splendid address on "The Outlook for the Student of the Present." He dwelt for a time on the achievements of the past and then painted a vivid word picture of future possibilities. He touched upon the various lines open to the young man of to-day in the business, industrial and political world, laying special emphasis on the great work for the priest of the future. The oration was a masterful one and lost none of its force in the hands of the young orator.

Archbishop McEvay spoke for a few minutes at the close of the exercises. He noted the changes in the St. Michael's of thirty years ago and the college of to-day. He paid high compliment to the professors and priests of the past and the present, and ended his talk by expressing the wish to be able in the future to attend many like ceremonies of his Alma Mater.

Among the Alumni present were: Hon. J. J. Foy, K.C. M.P.P., Dr. C. H. Murray, J. P. Murray, Dr. J. A. Amyot, Dr. J. J. Cassidy, H. T. Kelly, K. C., T. K. Haffey, E. V. O'Sullivan, Albert Rost, T. L. Monahan, J. J. O'Sullivan, J. F. Boland, J. C. Foy, E. Foy, W. K. Murphy, Jr., R. G. Baigent, D'Arcy Hinds, H. E. R. Stock.

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