

# The QUIET HOUR

TO JESUS IN THE EUCHARIST.  
(By Anastasia E. Conlon.)

'Tis sweet to kneel at early dawn  
Before Thy earthly home, dear Lord,  
To offer Thee the new-born day  
Its every thought and deed and word;  
'Tis sweet, dear Lord, to be with Thee,  
For while at Holy Mass I kneel,  
And plead for dear ones, friends and self,  
Thy loving presence I can feel.  
  
'Tis sweet, while on my duties bent,  
To turn my mind, my soul, my heart  
Through all the lay's fast speeding hours,  
To where in loneliness Thou art;  
And then the thought of Thee doth bring  
Great happiness, great peace to me,  
And long I for the hour of eve,  
When I again may visit Thee.

'Tis sweet to kneel when eventide  
With beautiful light the church doth fill;  
'Tis then so calm it seems I hear  
Those words of comfort, "Peace, be still."  
Lord, when Thy home here is so fair,  
How beautiful must Heaven be!  
My heart grows calm and patient here,  
At eventide, with Thee, with Thee.  
  
'Tis sweet when all the earth is still  
And stars look down from Heav'n above,  
I wake in night's deep, lonely hours  
And think of Thee, my God, my Love.  
Then, turning toward Thy earthly home  
I offer Thee, my heart till when,  
I, darkness o'er, night's shadows gone,  
May visit Thee, my Love, again.

TWELFTH SUNDAY AFTER PENTECOST.

"Which of these three was neighbor to him who fell among thieves?"  
There is no one of us here this morning, dear brethren, who could not have given the correct answer to this question. We all see, just as readily as did the lawyer in the parable, that he only was neighbor who stopped in his journey to minister to the needs of his suffering brother. He alone kept the command to love his neighbor as himself.

The stately priest and the young Levite went down by the same road, and, seeing him, passed by. They realized his situation. They knew that he was destitute and dying and needed their assistance, but because, perchance, they were hurrying to participate in some grand ceremony in the temple, or for fear lest their consecrated bodies might be contaminated by the touch of some one beneath their station in life, they passed on, leaving the poor man to die, and at the same time breaking one of the greatest of God's laws.

Their bodies may have been purified with the endless absolutions of the Jewish ritual, and wrapped with the spotless vestments of their caste, but their souls were thereby stained with sin and they were not the friends of God. Were the human race made up of such men—heartless, unfeeling, self-centred—there would be little hope indeed.

Our Saviour knew that all were not such, and so, he tells us that another traveller chanced by, and he was a Samaritan, in other words, an outcast from the chosen race, one to be despised and hated by the elect. He saw the sufferer and immediately halted in his journey to do all in his power and more than enough, to satisfy the needs of the wounded man. He was the neighbor, the humane brother of the unfortunate as well as the fortunate, and thus the true friend and child of his Father in Heaven.

There is a lesson here for us and let us endeavor to learn it. Our brothers are about us on all sides appealing to us to be neighbors to them. Go into the homes of the poor and realize for yourselves that this statement is true. Go to the places where the unfortunate victims of vice and crime are herded together and see what there is for you to do.

We shall find, if we are honest with ourselves, that we are not neighbors in the way that Christ would have us. The most of us are going on through life, intent upon some high and holy purpose it may be, just as the priest and the Levite, but completely unmindful of those by the wayside who lift a feeble hand to us

for help. We associate with our own class, keep ourselves stainless and pure as best we can, and know not that fallen beside the same path which we tread there are countless brothers.

Dear friends, God's creatures, immortal spirits, our true kin, are being wounded and despoiled by sin and suffering. We can help them. We can be neighbors to them. Let us do so. Let us not pass by on the other side, intent upon our own pursuits. No, but let us stop to pour in the oil of sympathy and love. Pause to pick them up, show them a place of rest, and start them forth again renewed in spirit and encouraged by the thought that all men are not evil, all are not selfish; at least some are their real true brothers; some are their neighbors and love them as they love themselves.

### ABOUT SODALITIES. (Catholic Columbian.)

In a little pamphlet, entitled "A Word About Sodalities," a Jesuit Father tells of first sodalities, and the spiritual benefits which have accrued to members even since their foundation in 1584. The chief aim of the Sodality of the Blessed Virgin is to enkindle and foster in the hearts of the sodalists a more than ordinary devotion to the Mother of God.

Pope Benedict XIV., speaking of the Sodality of the Blessed Virgin, says that its members are "consecrated in a special manner to her honor and service, and are to climb the heights of Christian perfection, and to press forward to the goal of eternal salvation under the chastening eye of her who is the Mother of fair love and fear and knowledge and holy hope."

Is the Sodality beneficial for all classes of people? Yes. For although the Sodality was originally founded by young men, and its saintliest and most distinguished members were young men, experience has shown it to be equally beneficial to young and old, men, women, and even to the little innocents who frequent our schools. Yet this does not mean that they should all be gathered together into one single Sodality. Whenever possible, a separate Sodality should be formed for each of the various classes of persons in the parish.

What is the advantage of separate Sodalities for the various classes of persons? The advantage is that the director can more easily adapt his instructions to the needs of sodalists, while they themselves will find such a Sodality more congenial to their tastes and they will be more likely to draw profit from the helps which it offers.

What does the Sodality do for its members? Besides the many spiritual helps and indulgences spoken of before, endeavors to make its members loyal and devoted Catholics, not merely in name, but good, practical Catholics—Catholics whose conduct conforms to the principles of their religion.

How does the Sodality accomplish this? It points out to them the dignity of their calling, also makes known to them the true value of all their earthly and heavenly goods, show them clearly the dangers they may meet, and supplies them with helps to lead virtuous and happy lives.

1. The first helps offered Sodality is what they need most—good, virtuous companions; for nowhere shall they find better companions than in the Sodality, where only good and virtuous persons are gathered together as faithful members. 2. Another help is the wise guidance of the director to whom they can look with respect and love. 3. To these natural helps is added Mary's special protection which is never wanting to her faithful clients. In a word, they will find in the Sodality encouragement to piety in the example of their fellow members—strength against temptation in frequent use of the holy sacraments of Penance and holy communion; development of character based on solid supernatural principles; lastly, loyalty and devotion to duty so pleasing in the sight of God and man.

### THE LITANY OF THE BLESSED VIRGIN.

Written expressly for The American Catholic Press Association.  
(By Rev. J. R. Roche, LL.D.)  
One of the most beautiful passages

in Sienkiewicz's famous novel "With Fire and Sword," is that in which is pictured the last moments of the great Polish warrior, Pan Yan. Wounded to the death, with the bodies of his Tartar foes piled high about him, like a true Christian soldier he prepares to meet his God. Slowly and deliberately he makes his act of contrition, and then, as his life-blood slowly ebbs away, he turns for aid and comfort to the gentle Mother of the Saviour and pours out his soul to her in the beautiful words of the Litany. As his lips murmur "Queen of Angels," with his face still to the foe, he sinks down; and the author tells us that "the Angels of God took up his brave soul, and laid it down as a pure pearl at the feet of their Queen." In these words the writer bears testimony to a prevalent middle-age practice of the faithful. They memorized the Litanies of the church, and made them an essential part of their daily prayers. In those days long prayers were the rule, rather than the exception, and they had not yet arrived at the stage where brevity was considered the first characteristic of effective prayer. I sometimes feel that our Catholic people do not appreciate how beautiful a form of prayer our approved Litanies are. Too many of them never think of opening a prayer book, except on Sunday. The few minutes of oral prayer offered up by the average Catholic generally includes the Our Father, the Hail Mary, the Creed, and the Confiteor. Morning and night prayers as they are given in our manuals of piety, are seldom recited. Mental prayer is not even so much as thought of, and yet many Catholics complain that they cannot pray, aye, more than that, they do not know how to pray. The Litany of the Holy Name of Jesus is a veritable mine of spirituality. Our Lord Himself is addressed by a great variety of beautiful titles; and it is impossible to repeat this prayer without being moved to sentiments of contrition, and without being inspired with a deeper love and confidence in the Saviour and Redeemer of the world. The same is largely true of the Litany of the Blessed Virgin Mary. The mother of God is appealed to under a great variety of titles. The heights above and the depths beneath—in fact the whole realm of nature has been searched for terms in which to pay tribute to Mary's charity and zeal for souls. Every term is a hymn of praise; every title is a sublime prayer. All spiritual writers agree that the ejaculatory form of prayer is most effective. The litany is a long list of beautiful ejaculations, with a simple "pray for us," at the end of each. I believe that every Catholic boy and girl ought in early years to memorize this Litany of the Blessed Virgin. They will find it the true armor of God in the hour of temptation. So long as they know it prayer will never be wanting to their lips. It furnishes material for all moods and all spiritual conditions. It tells a story of Catholic faith and love and confidence coming down through the ages, and finding expression in poetical terms of the rarest beauty as well as of the deepest spirituality. It can be recited anywhere—at work, on the streets, or in the privacy of one's home, and it has an eternal newness and freshness not possessed by many other forms of prayer. Fathers and mothers ought to see to it that their boys and girls learn this beautiful litany by heart. I believe, too, what the great novelist says of the Polish warrior will be true of all those who die with this beautiful litany upon their lips—the angels of God will take up their souls and lay them down forever at the feet of God's blessed mother and the angels' queen.

### A POINTER FOR CATHOLICS.

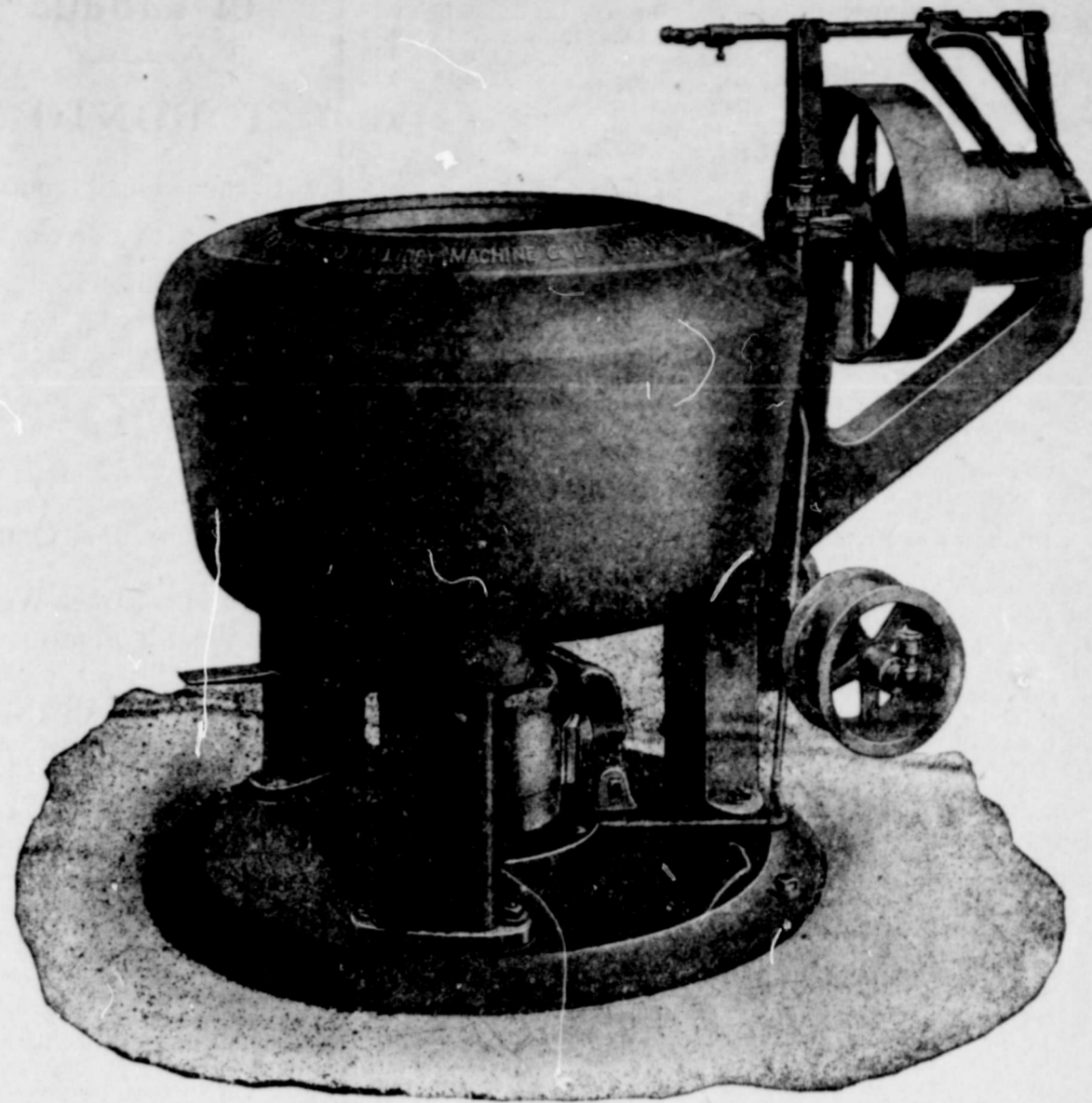
A Catholic who acts as society editor on a daily paper makes a good point in a letter to the "Catholic Citizen" in protesting against the seeming irrelevance of many Catholic societies in the use of sacred names. A Sacred Heart club, an Immaculate Conception sewing society, a Blessed Sacrament baseball team, while named often with the most pious intention in the world, do give an impression of irrelevance to outsiders and even strike many Catholics as evidence of shockingly bad taste. Those responsible for the publicity of parish entertainments should at least be careful that a social given by a society in a Sacred Heart parish shall be announced as such and not as "Sacred Heart" social.—Catholic Universe.

### THOUGHT FOR TO-DAY.

The duty that lies nearest is the one to be performed first. Its accomplishment is a step in the direction of another; and thus onward to the end of life, each duty is a part of that which precedes and follows it.—Bishop Spalding.

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### Father Phelan in France

Father Phelan, editor of the Western Watchman, writing to his paper from Paris in his usual breezy and original style, says that the present French government is killing itself. He says that the government can't raise any money, that the city of Paris and the national monuments are being neglected, that the Socialists won't vote for the expenditure of a sou to restore them, and that the working men and the military are constantly at sword's point.

In regard to the religious situation, Father Phelan is distinctly hopeful—almost enthusiastic. "The men who talk about the decay and early death of religion in France, do not know France and do not know their religion," he says. "There is nothing in France but Catholicity and diabolism. The latter counts but a few hundred thousand adherents in the country. The vast majority of Frenchmen are Catholics of more or less strenuous faith. The country is a Catholic field. It is not very well cultivated at present; but the ground is good; and, what is of greater importance, there is nobody breaking down the fences, disputing the ownership of the soil or sowing tares among the good seed, as in the United States."

"Here religion and Catholicity are practically synonymous. Now the best soil needs cultivation in order to bring forth good crop. A neglected field is seen overrun with worthless weeds only fit for the fire. Heaven's great religious cultivator is fervor. Fervor burns up weeds, plows the ground and scatters the seed by one sweep. France is being swept from one end to another by a cyclone of fervor it never felt before. After fifteen hundred years she has discovered that she is a child of Rome. The Pope is now the spiritual ruler of France in fact as well as in theory."

"I have had to say a prayer for the Holy Father every time I said Mass in France. It is 'oratio imperata.' I asked a cure why the prayer was ordered. He said this was the Pope's Jubilee year and all the French bishops had ordered a prayer for the Holy Father in the collects of the Mass. With all our boasted love for the Pope we have not thought of offering up a prayer for him. In all the churches I have visited I have seen a placard posted in the vestibule announcing a pilgrimage to Rome. Frenchmen were called upon to join their bishops, and the bishops to unite in an act of national homage to Pius X. on the occasion of the golden jubilee of his priesthood. Yes, France is now Roman, as she was always Catholic. As Roman and Catholic she will be again free and strong."

"There is nothing so contagious as enthusiasm, especially religious enthusiasm. The persecutions they are now suffering are making the good Catholics of France enthusiastic. They are being filled by the martyr spirit. As they go in and out of the churches they have blood in their eyes. They talk with the confidence of men who feel themselves invincible. It is only in the nature of things that this enthusiasm should be communicated to the great mass of the Catholic population. "All this spoliation will inure eventually to the advantage of the

Church. The Socialist Republic promised the people a millennium; but it has not come. It promised the laboring man free bread, and it is giving him bullets. It promised the bourgeoisie prosperity, and Paris and France were never so poor. The patience of the French people is nearing the snapping point; and when it breaks we shall have more emigres; and there will be no Catholics among them."

"I don't mean that there will be any overthrow of the Republic. There never will be a monarchy again in France. Monarchy is a mere shadow of a shadow in Europe at best. The 'United States of Europe' will be realized in the life time of some who are old enough to read and understand this letter; for while it takes the people a long time to lay down a fixed and stable premise, and a still longer time to add the minor, they come to the consequence in a jump. I should not be surprised to see Edward VII. and William II. rival candidates for the presidency of the United States of Europe before we die. Won't the Church grow then?"

### A Fair-minded Non-Conformist

If all Non-conformists were as fair-minded as Rev. H. Rowe the religious difficulty in reference to education in the schools of England would be soon and easily settled. The reverend gentleman speaking at the recent annual conference of the United Methodists at Sheffield, said that members must have noticed the great stream of national life flowing away from the churches and he was afraid that stream would be broadened and deepened unless in the day schools the principles of holy religion were still taught. He wanted the Bible retained in the schools. And the price for retaining the Bible there was that they should recognize the right denominational teaching in some of the schools in various parts of the country. They could not expect Romanists and Anglicans to recognize the Cowper-Temple teaching ("simple Bible teaching") if they on their part were not willing to recognize the wishes of the Roman Catholics and the High Anglicans. He regarded those people as citizens quite as much as Non-conformists did. Then why should Non-conformists insist on those people paying rates and taxes and then say to them that they should not have the religious instruction which to them was a matter of principle? He contended that if it could be said down with regard to religious teaching that no child should be taught that with which the parents did not agree, then, they, as Non-conformists, should allow those on the other side what they had a perfect right to demand. If the conscience of the Non-conformist parent was not violated, why should they not respect the conscientious convictions of those opposed to them? He had fought all his life for equality. Every man's conscience should be respected.

But the majority at that United Methodist Conference would not agree that "every man's conscience should be respected," so far at least as regards Catholics, and so the fair and

just arguments of Rev. Mr. Rowe were of no avail.—N. Y. Freeman's Journal.

### The Evil of Reporting Sensational Crimes

(Sacred Heart Review.)

The Chicago Evening Post raises a protest against the evil of reporting sensational crime. It believes that if the public would criticize the papers more upon this line they would find their criticism an effective remedy with the editors and proprietors. It contends that, although publicity in reference to criminals has its legitimate function and defence, the parading of pictures of criminals and the assumption of their injured innocence or the endeavor to arouse indignation against them, work perniciously in the case of boys and girls of little education, who readily make heroes of criminals, glorified by indiscriminating and highly colored notoriety. It quotes from the Paris Cosmos the following paragraph, which is very suggestive for us in America to-day:

"The reading of criminal narratives brings on a diseased excitement and creates a dangerous obsession in the case of some weak and impulsive persons. This is not the only danger of the excessive publicity given to criminal cases. Professional criminals find in such public narratives, filled with two minute detail, useful information about the way to commit crimes with the least risk. It is time for us to realize the truth. Let us stop advertising crime; and since examples are apt to be followed, let us make good deeds interesting to the public rather than set forth evil-doing."

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