

The QUIET HOUR

FRANCOIS COPPEE'S CONFESSION OF FAITH.

In May, 1899, a charming poem from his pen appeared in the Revue de Deux Mondes. It is a vivid description of a lonely visit to an old church near the sea on the coast of Normandy.

Here, this simple faith hath dwelling, in the walls that round me soar. With its spirit penetrated these six hundred years and more.

Think how many thousand Christians in this ancient nave have prayed And the fathers of their fathers here their prisons have made.

From the far off Middle Ages in the dark and misty night Of a past no more remembered here their spirit took flight.

Here, I feel the faith's communion; clouds of prayer that round me roll, Gathered in this holy temple pour their balm upon my soul;

Bring sweet comfort to my trouble, make my heart's fierce beating cease, Still its stormy agitation, filling it with hope and peace;

Like some tempest troubled water, when its wild waves sink to rest. Yea, good souls of this poor parish, may you be forever blest!

Honest, hardy, brown-clad seamen, with your brows all tanned by brine: Ye that bear the white plumed dais o'er the Sacrament Divine;

Worthy wardens of the parish, in your Sunday robes arrayed, Well you know to sing the office, mind each answer to be made.

Ye who still from toil and sorrow came to Him who knows your needs; Aged grandmas whose worn fingers tireless tell their tale of beads.

Village maidens who to Heaven lift aloft your dreaming eyes; Urchins of the Sunday school and girls the good nurse catechise;

All who here to Blessed Jesus many a time have prayed, At the Mass, to be hereafter worthy of His promise made;

May you be forever blessed, for your prayers have set me free, Made me cast away forever pride and incredulity.

For the prayers of all your fathers seem in these old walls to rest, Soaring up, in every corner, birds of God, they build their nest;

And I catch the lingering echoes of their song serene and sweet, Till my heart is stirred within me, and my lips the strain repeat.

Weeping, to the Cross I turn me; Lord, I cry, my prayer receive; Yea, my God, I dare to say it, Lord, I love, and I believe!

THE PRECEPTS OF THE CHURCH

If any man has not made his Easter duty, he ought to think seriously on the frightful state of his soul. The decree of the Lateran Council, which prescribed the Easter duty, says of him who refuses to obey its law.

But really it implies more terrible things than it expresses. For the authority which put forth that decree is the same as that to which Christ said, "Whatsoever you shall bind on earth it shall be bound in heaven, and whatsoever you shall loose on earth it shall be loosed in heaven."

Thus he is excluded from the Church in heaven who is justly excluded from the Church on earth.

This grievous sin of not hearing the Church does not take away that obligation of performing the Easter duty until Easter comes round again, as too many think. The obligation

hangs over the man who refuses to fulfill it until what it requires is done. As Moses said to the people of Israel in giving them the law of God, so might it be said to the sinner who scorns this most important obligation: "If thou wilt not hear the voice of the Lord thy God, to keep and do all His commandments and ceremonies, all these things shall come upon thee and overtake thee. Cursed shalt thou be in the city and cursed in the field. Cursed shalt thou be coming in and cursed going out. The Lord shall send upon thee famine and hunger, and a rebuke upon all the works which thou shalt do; until he consume and destroy thee quickly, for the most wicked inventions, by which thou hast forsaken me."

If these temporal curses do not come upon him who has neglected his Easter duty, he has already brought upon himself the worst of spiritual curses, the death of his soul by his mortal sin. And as has been said, the obligation is ever present to multiply evils upon the head of him who scorns it, just as every blessing becomes a curse to him that abuses it. For every time the sinner resolves to fulfill the ever-present obligation, and then breaks that resolution, by putting off without reason the fulfillment of it, he commits a new mortal sin. And thus the curse increases and multiplies.

Would that all might be impressed with the importance of this duty, and the gravity of the sin of neglecting it! Even if we did not have the explicit decree of the Church to bind us, we could not help inferring the obligation, from the strong words of Christ, "Unless you eat of the flesh of the Son of Man, and drink His blood, you shall not have life in you."

Nothing could impress upon us more forcibly the obligation of holy communion than these words of our Blessed Saviour, "For, which of us desires the everlasting death of his soul? And if we cannot live, except by Christ, who will not rejoice, with his whole heart, that such a sweet Fountain of Perpetual Youth is provided for our souls? "Drink ye all of this."

ROMAN DECISIONS.

(Rev. James Hughes in the London Catholic Times.)

To all priests who are saying Mass and to all the faithful who are present at Mass, if they piously recommend to God the sinners of the whole world who at that time are in their agony and will die that day, the Holy Father grants an indulgence of one hundred days, which may be applied to the faithful departed. (S. Cong. Indulgences, 10 Dec., 1907.) The Holy Father grants an indulgence of three hundred days, applicable to the faithful departed, to all the faithful recite this prayer: "My God, I offer Thee all the Masses which are being celebrated to-day throughout the whole world, for sinners who are in their agony and who are to die this day. May the Precious Blood of Jesus Our Redeemer obtain mercy for them." (S. Cong. Indulg., 18 Dec., 1907.)

The Holy Father grants to all the faithful an indulgence, applicable also to the souls in Purgatory, of three hundred days for each repetition (of the ejaculatory "Eucharistic Heart of Jesus, have pity on us.") (S. Cong. Indulgences, 25 Dec., 1907.)

The Holy Father grants to all the faithful an indulgence, applicable also to the souls of the devout recitation of the ejaculatory, "Our Lady of Lourdes, pray for us." (S. Cong. Indulgences, 9 Nov., 1907.) To all clerical students a "quotient in spem Ecclesiae rite instituentur" in seminaries or other colleges, or religious houses, and to all the clergy of every degree and order, for each time that in putting on their surplice as usual they sign themselves with a cross and piously say the prayer, "Indue me, Domine, novum nomen, qui secundum Deum creatur est in justitia et sanctitate veritatis. Amen." ("Put on me, O Lord, the new man, who according to God is created in justice and holiness of truth"), the Holy Father grants an indulgence of three hundred days, applicable also to the faithful departed. (S. Cong. Indulgences, 1 Dec., 1907.)

Do not delay in getting relief for the little folks. Mother Graves Worm Exterminator is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at hand?

The Clan Fraser and the Canadian Celebrations

We have received from Mr. Geo. D. McDonald, a copy of the "Northern Chronicle" of Inverness, dated July 8th, containing an account of the gathering of the clan Fraser, preparatory to the coming of their chief to attend the Quebec Tercentenary. In view of the coming of Lord Lovat to Toronto, the Catholic Union will have him as their guest, the account of the Chronicle, which embraces the address from the Frasers of Scotland to the Frasers in Canada, will be read with interest.

Yesterday a representative meeting of members of the Clan Fraser was held in the Station Hotel, Inverness, for the purpose of considering a proposed address to be conveyed by Lord Lovat, Chief of the Clan, to the Fraser Clan in Canada, in connection with the approaching celebrations in Quebec, to which his lordship has been invited by the Canadian Government. On the motion of Mr. Fraser, Laigs, Major E. G. Fraser-Tytler of Aldourie was called upon to preside. Among those present were Bailie Alexander Fraser, Councillor Roderick Fraser, Mr. Alexander Fraser, of Messrs. A. Fraser & Coy.; Mr. D. P. Fraser, commission agent; Mr. Fraser, Young Street; Mr. Fraser, jeweller; Mr. Duncan MacTavish, and others.

INTERESTING SPEECH BY ALDOURIE.

Major E. G. Fraser-Tytler said he had been asked very kindly to take the chair in the absence of Lord Lovat, who had been called away to London. He read a telegram received by Mr. D. P. Fraser from his lordship expressing his regret that owing to his absence in London he was unable to attend the meeting, and mentioning that he was sailing from Liverpool for Canada on Friday. Major Fraser-Tytler, continuing, said the steps taken in connection with the proposed address had been somewhat hurried, because it was important that Lord Lovat should convey with him the address from the members of the Clan Fraser in Scotland to their brother-clansmen in Canada—(applause.) He proceeded to give an interesting historical account of Simon Frasers who had been great fighting men, and who had risen to high command in the army in connection with operations in America. No less than three of them were Generals. Two were Brigadier-Generals, and one a Lieutenant-General. Brigadier-General Simon Fraser, son of Alexander Fraser of Balnain, was the man who, by replying to the French sentinel's challenge, made him believe that the approaching troops were friends, and thus enabled the British to surprise the Heights of Abraham. He served with distinction in the war with America. At Saratoga in 1777 he commanded the Light Infantry and the 24th Regiment and was killed there. The American leader, Colonel Morgan, considering that the fate of the battle depended on General Fraser's death, told his sharpshooters: "That is General Fraser. I admire him, but he must die." In a few minutes he was mortally wounded, and died that night. When they were taking him to the edoubt he had so well defended, to be buried, the Americans thought the members of the firing party were reinforcements, and they opened their guns upon them. The moment the Americans discovered what was happening, they, out of respect to the gallant soldier, General Fraser, at once changed their firing to a minute-gun salute for the funeral—(applause.) Another General, Simon Fraser, eldest son of Lord Lovat of the '45, fought with Prince Charlie, and was imprisoned for three years and his estates confiscated. He was afterwards asked to raise a regiment. He raised 1,460 men, and sailed to Canada in 1757. He fought under Wolfe, and took a distinguished part at Quebec. In 1762 General Fraser fought in Portugal as Brigadier-General. In 1771 the Lovat estates were returned to him. In 1776 he was ordered to raise two more battalions. He took 1,200 men to America again, among them being one Simon Fraser, who died a Lieutenant-General in 1807. The men refused to give up wearing kilts, even in the severe Canadian winter—(applause.) General Fraser of Lovat died in London in 1782. He (Major Fraser-Tytler) might state that he had at Aldourie the robes of Sir James Henry Craig, the Governor-in-Chief of British America in 1808, and who died in 1811. The robes were in perfect preservation. Major Fraser-Tytler read a quotation from an article in the "Celtic Monthly," in which the following by a lady was given: "So much has been written in this famous incident in history (the siege of Quebec) that the addition of a new fact may be acceptable. It is a tradition among the clan that there was a man in the regiment noted for his strength and

activity, which he had earned by several daring depredations committed on neighboring hostile clansmen. When anxious to obtain an active leader to scale the rock, it is said General Fraser, referring to this man, enquired, in a voice sufficiently loud to be heard over the regiment, whether the man was there who had stolen the cheese from the Tower of Fairburn, then belonging to the Mackenzies; this clansman, with the bashfulness that so much adorns conscious merit, at once came forward and said he was the man. He was immediately selected to lead the way—he did so—soon reached the top, helped his fellow-soldiers to follow, and before the night, Quebec was in the hands of the British. Many of the Frasers settled in the country, and are still found among residents south of the St. Lawrence. They retain the clan name, but have adopted the language and the religion of the French-Canadian." Major Fraser-Tytler, in conclusion, said it was a happy idea that, in view of the approaching celebrations in Canada, they should send an address to their brother clansmen in Canada—(applause.) He thought they could not have a better representative to take their address to their brother clansmen across the sea than their distinguished Chief, Lord Lovat—(applause.) Major Fraser-Tytler then read the address as follows:

To the Clan Fraser in Canada from the Clan Fraser Association in Inverness, Scotland, on behalf of the Clan Fraser at Home:

The members of the Clan Fraser in Scotland desire to embrace this opportunity of expressing their warm affection and regard for their brother clansmen in Canada. Although broad seas roll between us, our hearts and our traditions are one. Your clansmen at home can never forget the strong ties of clanship and the warm spirit of brotherliness which now unite the hearts of their children together with something more enduring and closer than mere friendship. We recall with pride how our fathers and yours fought shoulder to shoulder and won fame and glory in your own country in the stirring times of 1757-1762. Are we not both sons of the men who on the Heights of Abraham made "Fraser Highlanders" synonymous with bravery—the men of whom a writer of the time said: "Their patience, sober habits, and hardihood—their bravery, their agility, and their dress contribute to render them formidable." And as our Chief of that day, General Simon Fraser, won imperishable laurels and earned the gratitude and esteem of his King and country, so our present worthy and well-beloved Chief, whom we all delight to honor, and who now honors us by being the bearer of this message, has distinguished himself by his patriotism and loyalty to his King. His brilliant and valuable services for our Empire in her time of need will not readily be forgotten. And was not the part played in that struggle by our Canadian brethren the wonder and admiration of the world? Truly the spirit of our forefathers still lives, and in peace or war draws us still closer in our loyalty to our King and Empire, and our attachment to our Chief and the traditions of our clan.

Mr. Alexander Fraser, of A. Fraser & Co., Union street, said they were all much indebted to Aldourie for presiding in the absence of their gallant chief. They desired to acknowledge on that occasion the valuable services of Major Fraser-Tytler with the Lovat Scouts in the South African campaign—(applause.) They all regretted that officers like the Earl of Arlic, the Hon. A. D. Murray, and many others did not return to reap their well-earned reward, but when those occupying high and responsible positions risked their lives and sacrificed the comforts of home in the interests of King and country, they might depend upon it the noble example would always be an incentive to the rank and file to follow—(applause.) Alluding to their French neighbors and friends, who were so closely connected with Canada and who were interested in the celebration at Quebec, Mr. Fraser remarked that the sentiments and kindly greetings expressed in the address were applicable to them. From his business connection with France—and he visited it as frequently as most people—he could say there was no finer race in Europe than the French, and "Hands across the Channel" would, he trusted, always be their motto as regards their relations with the French nation and people—(applause.)

Bailie Alexander Fraser referred to the part to be taken by the French-Canadians in connection with the approaching celebrations, and observed that the joint celebration came in most happily in view of the entente cordiale between this country and France—(applause.) The fact that Lord Lovat had been invited by the Canadian Government to go out in connection with the celebration was extremely gratifying from the clan point of view—(applause). There could be no better hand than his lordship's to convey the address to be sent to their clansmen in Canada—(applause.)

A hearty vote of thanks was accorded Aldourie for presiding. THE ADDRESS. The address, which is illuminated in gold and colors, is of appropriate Celtic design. It is surmounted by an excellent portrait of Lord Lovat, the chief of the clan, and a water color drawing of Beaufort Castle with the Fraser crest between and draped with the clan tartan. In the corners, on either side of his Lordship, are shields with the Scottish Lion and St. Andrew's Cross reclining on Lochaber axes, and having a background of Scotch thistles properly relieved. The borders and base of the address proper are filled in with panels and scroll ribbons with appropriate Gaelic mottoes—the centre of the base being a large Highland targe and claymores with the motto, "Clann nan Gaidheal an gaillibh a cheile," while immediately over is a small sea sketch, in water color, with two hands clasped—"Hands across the sea." The address has been excellently designed by Mr. Ross, Munro, Academy street. The address is enclosed in a massive frame made from very old oak, probably 600 years old, the history of which is of interest, being found in the bed of the Beaulieu river near the old Castle Doune, and in the immediate vicinity of the present seat of Lord Lovat—Beaufort Castle. This old and valuable timber was secured

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by Messrs. A. Fraser & Co., art furnishers, Union street, and it has been in their possession for a number of years. The carving is elaborate and of Celtic design, while the silver mounting harmonizes with the carving. The four corners are mounted on silver with the stag's head, the yew tree branch (Fraser badge), while the maple leaf represents Canada. The lower part of the frame, too, the Fraser Arms, and the centre part of the top is beautifully carved in relief with the words, "Hands across the Sea," and, appropriately, the clasped hands.

BOOK NOTES

Consequent to the Pope's recent Encyclical Pascendi Dominici Gregis, in which Modernism is condemned, much literature on the subject is already available. "A Catechism on Modernism," from the French of Father Lemius, O.M.I., is published by Washbourne (1 Paternoster Row, London, E.C.) and presents the encyclical in a novel form. It is composed catechetically of questions and answers and the answers are direct quotations from the Pope's words. It is a handy way of presenting the doctrine, their significance and their refutation, and to every student of the subject should be an invaluable guide.

The subject receives more popular treatment in two recent booklets of the Catholic Truth Society. "The Modernist," by Joseph Rickaby, S. J., has a two-fold object, "to show that Pius X. could do not otherwise than to eject the Modernist from the Catholic Church and to show John Henry Newman the whole-hearted opponent of Modernism, as it was not then called, but as it existed in his day." The ability of the learned Jesuit needs no commendation. Modernism is subjected to a searching scrutiny and fares ill under the process. Father Rickaby expresses himself concisely; he goes to the root of the matter, shirks no difficulty and at the end leaves us more than ever under the impression that Modernism is rather the result of pride and obstinacy than any genuine effort to 'reform.'

"The Encyclical and Modernist Theology" is a translation of J. Lebonnot's book, which has attracted so much attention in France. This will be also welcome to the public in general and help them to grasp the Pope's meaning, and the gravity of the question placed before their notice. The writer deals particularly with the Programma dei Modernisti (recently published in answer to the Encyclical) and to Father Tyrrell's works. There is a good appendix on "The Mind of St. Augustine on Excommunication" in which Father Lebonnot controverts the doctrine of "salutary excommunication" put forward by Modernists, who even claim St. Augustine as an authority. However, the context will not allow of such an interpretation being put upon the Saint's words.

In our last Book Notes we mentioned the St. Nicholas Series to our readers, though we limited our observations to the biographical section. The Editor has received the following from Cardinal Merry del Val:

"The Holy Father desires me to thank you for the volumes of the St. Nicholas Series, which you asked me to present to him. The Publishers and all concerned in bringing out these volumes have certainly fulfilled their promise to place within the reach of English speaking Catholics really beautiful books, well printed and beautifully illustrated. The names of the Authors are a guarantee that the series will also prove interesting to Catholics, and so supply a long-felt need. His Holiness is much interested in your endeavor. He wishes it all success, trusting that it may do much good, and gladly imparts to you and to your fellow workers the Apostolic Benediction."

Turning to fiction, we again find work of excellent standard. Barnaby Bright, by David Beame, S. J., is in two volumes. It adds considerably to the writer's reputation for the drawing of boy-characters. Father Beame does not indulge in involved plots, but there is just enough to keep the reader's interest. It is in description that the reverend writer excels, with a conciseness and simplicity of style. All Catholic boys should know something of Father Beame's stories. Those who have not yet had the pleasure, could not do better than make speedy acquaintance with Barnaby. The twelve pictures in these volumes deserve the highest praise.

Father Martindale, S. J., is a very promising writer. "The Legend of St. Christopher and Other Stories" is fiction, fact and legend combined. Christopher, as our readers must know, means Bearer of Christ. The story is that the saint lived by a ford, and—

"When travellers came there by night or by day, He carried them over and showed them the way."

Once on a very stormy night, when the ford was almost impassable, a little boy came and called to be carried over. "And when they were over he found to his joy,

It was Christ he had carried instead of a boy." But here the story is invested with a new charm and flowing colors.

The next story in the book is that of St. Wenceslas and together with the tale of St. John Gualbert is the most historical of the four. "Alexamenos Worships God" derives its origin from a Crafitto, or wall-drawing, and round this relic of pagan prejudice the writer weaves a pretty story, which in its later development resembles that of the boy-martyr Tarsicius.

Might we suggest that the St. Nicholas Series is eminently suited for prize-books and we earnestly hope that by this or other means Catholic youth will come to know them.

"The Daily Companion," published by Washbourne & Co., is intended for the use of religious. It contains the chief devotions used in that state of life and many excellent prayers for various occasions. It should prove a handy little manual, and while the style is not too ornate, should help those who find pure mental prayer a difficulty. This book is nicely bound.

Among recent penny pamphlets published by the Catholic Truth Society we call the attention of our readers to the following: "The Real Authors of the Separation in France," "Some Debts Which Science Owe to Catholics," "The New Marriage Laws," "Faith" and "Personality, A Word for Educators."

Recent Books of Catholic Interest. Maroty, by John Ayscough, Constable, London.

St. Thomas of Canterbury, by R. H. Benson, Vittorio Da Feltré, by A. Sister of Notre Dame; The Man's Hands, by R. P. Garrod; St. Nicholas Series, London, Macdonald & Evans. Adam St. Adelphi.

Daily Companion for the Use of Religious, Washbourne, Paternoster Row, London.

The Month of May, Stations of the Cross, Meditations on Christian Doctrine, being meditation and devotions by Cardinal Newman. Longmans, Green & Co., 39 Paternoster Row, London. Books may be obtained from W. E. Blake, 123 Church St., Toronto, Can.

A. B. PURDIE.

We Must Live our Beliefs

Oh, it is useless for us to set up our Crucified Christ before non-Catholic eyes if we insist for ourselves on downy couches and purple and fine linen. It is useless to exalt our distant heroes and heroines of charity if we won't give an hour or a dollar to save our local walls and strays from the dangerous kindness of the emissaries of disbelief or unbelief. It is useless to tell the stranger of our faith in the blessedness of abortion in the house of God when he sees that our hearts are set on a high place at the feast in the tabernacles of sinners.—Katherine E. Conway.

Justin McCarthy, the great Irish Parliamentarian and author, whose eyesight had almost failed, has been living in retirement at Westgate, England. His friends will be glad to hear that he is enjoying excellent health, and also that his sight has so far improved that he is able to write letters to personal friends. Mr. McCarthy is at the moment engaged on a novel which he hopes will be ready for publication next spring. It is a story of domestic interest and the scenes are laid in England.

Received into the Church

Misses Pardee and Bullock, until recently known as Mother Edith and Sister Marianna, of the Protestant Episcopal Sisters of St. Mary, of Peekskill, N.Y., were received into the Church at St. Elizabeth's Convent (Mother Katharine Drexel) Cornwells, on Sunday evening by Archbishop Ryan. They were given conditional baptism and were confirmed, and on Monday morning they received their first Holy Communion.

It is interesting to note, says the Catholic Standard and Times, that the Peekskill establishment of the Sistershood of which they were members is within a short distance of the motherhouse of the Missionary Sisters of St. Francis, members of which community are in charge of the Italian schools and orphanage visits, as do also their chaplains. Dr. McGarvey was not the first of the Episcopal Sisters' chaplains to enter the Church. Rev. James S. Fen-ton, now rector of the Catholic church of St. Thomas of Lancaster, Cornwall-on-Hudson, whose family are Philadelphians, was formerly a chaplain to the Protestant Episcopal Sisterhood and is occasionally a visitor to the Missionary Sisters of St. Francis, this city.

Will Retain His See

Bishop Van de Vyver of Richmond, Va., has been notified that the Pope had sanctioned his request to remain in charge of his diocese after his former request to be relieved of duty there. The Bishop's resignation is therefore withdrawn.

TWO PRIESTS DROWNED.

Two priests, one the Father in charge of the Mission, and the other his companion, were recently drowned in the Athabasca river.

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