

The QUIET HOUR

RELIGIOUS MAXIMS.

Our Saviour counted all your sorrows, all your sufferings; and He purchased, at the price of His precious blood, the patience and love that were necessary for you, in order worthily to refer your pains to His glory and to your own salvation.

Was there ever kindest shepherd Half so gentle, half so sweet As the Saviour, Who would have us Come and gather at His feet?

Be consoled in the thought that God sends you these crosses; for nothing comes from His divine heart but what is for the benefit of souls that fear Him, either to purify them or to confirm them in His love.

There's a wideness in God's mercy Like the wideness of the sea; There's a kindness in His justice Which is more than liberty.

Look often to the length of eternity and you will not be troubled at the accidents of this mortal life.

There is no place where earth's sorrows Are more felt than up in heaven; There is no place where earth's failings Have such kindly judgment given.

The only cure for the most of our maladies and infirmities, whether corporal or spiritual, is patience and conformity to the divine will, resigning ourselves to the good pleasure of God, without reserve or exception, in health, in sickness, in contempt, in honor, in consolation, in desolation, in time, and in eternity, willingly accepting pains of mind and body from His most amiable hand, as if we saw it present.

There is welcome for the sinner, And more graces for the good; There is mercy with the Saviour, There is healing in His blood.

What a happiness to belong entirely to God! For He loves His own, He protects them, He conducts them, He brings them into the harbor of a desirable eternity. Remain then thus, and never permit your soul to be saddened, or to be in bitterness or scrupulosity, since He Who loved it, and Who died to make it live, is so good, so sweet, so amiable.

For the love of God is broader Than the measures of man's mind, And the Heart of the Eternal Is most wonderfully kind.

Fear is often a greater danger than the danger itself. Let us serve God well to-day. He will take care of tomorrow. Let the storm and the tempest come; you shall not perish; you are with Jesus. As He calmed the tempest on the Sea of Galilee at the entreaty of the affrighted disciples, so also at our prayer will He still the storms that rage around our hearts—storms of temptation, of trouble, of trial. Jesus is God. Jesus is all-powerful. Jesus will hear our prayers.

There is plentiful redemption In the Blood that has been shed; There is joy for all the members In the sorrow of the Head.

Oh! how true it is that God is a thousand and a thousand times more worthy being loved than He is loved. —St. Francis de Sales. If our love were but more simple, We should take Him at His word, And our lives would be all sunshine In the sweetness of our Lord. —Father Faber.

A Time for Everything.—The time for Dr. Thomas' Electric Oil is when croupy symptoms appear in the children; when rheumatic pains beset the old; when lumbago, asthma, coughs, colds, catarrh of earache attack either young or old; when burns, scalds, abrasions, contusions or sprains come to any member of the family. In any of these ailments it will give relief and work a cure.

JULY—MONTH OF THE PRECIOUS BLOOD.

Our thoughts turn naturally to the Precious Blood of Christ, the God-man, in the month dedicated to its honor. How little men think of it! No wonder that the sad complaint, "What use is there in My Blood?" is put upon the lips of Him who shed all His blood for men! He shed His blood, the infinite price of the redemption of all mankind, for He would have all men to be saved and come to the knowledge of the truth. He pleads, but does not compel. Man's co-operation is necessary for his salvation. In every way does Christ endeavor to bring man to realize this, and to think of the value of his soul. What is its redeeming price? It is not to be estimated by corruptible things—gold and silver, filthy lucre—but by the Precious Blood shed for its ransom, something incalculable by human valuation. Not was it only once that He shed it, but seven times. First, in His circumcision; second, in the bloody sweat in the Garden of Olives; third, in the cruel scourging; fourth, in the crowning with thorns; fifth, in carrying His cross and in the falls along the way to Calvary; sixth, in the nailing to the cross; seventh, in the wound of His Sacred Heart. Moreover, He applies His Precious Blood to our souls through the sacraments in baptism and penance. It washes away the stains of sins; in holy communion it courses through our veins because we become one with Him in closest union. What grounds we have then for devotion to the Precious Blood! We should prove it not by words alone, but by actions. We should try to win souls to Christ by making them realize their value and the infinite price that has been paid for them.

"O Almighty and everlasting God, who has appointed Thine only-begotten Son to be the Redeemer of the world and hasten pleased to be reconciled unto us by His blood, grant us, we beseech Thee, so to venerate with solemn worship the price of our redemption, and to be on earth so defended by its power from the evils of this present life that we may rejoice with perpetual fruit in heaven. Through the same Jesus Christ our Lord. Amen."—(Collects, Feast of the Precious Blood).—"Seedlings."

THACKERAY ON THE GREAT MOTHER CHURCH.

How it makes your heart beat when you first see it (St. Peter's)! Ours did as we came in from Civita Vecchia, and saw a great, ghostly, darkling dome rising up into the gray night, and keeping us company ever so long as we drove, as if it had been an orb fallen out of heaven with its light put out. As you look at it from the Pincio, and the sun sets behind it, surely that aspect of earth and sky is one of the grandest in the world.

There must be moments, in Rome especially, when every man of friendly heart, who writes himself English and Protestant, must feel a pang at thinking that he and his countrymen are insulated from European Christendom. An ocean separates us. From one shore or the other one can see the neighbor cliffs on clear days; one must wish sometimes that there were no stormy gulfs between us; and from Canterbury to Rome a pilgrim could pass and not drown beyond Dover. Of the beautiful parts of the great Mother Church, I believe among us many people have no idea; we think of lazy friars, of pining, cloistered virgins, of ignorant peasants worshipping wood and stones, bought and sold indulgences, absolutions, and the like commonplaces of Protestant satire. Lo! vonder inscription, which blazes round the dome of the temple, so great and glorious it looks like heaven almost, and as if the words were written in stars; it proclaims to all the world that this is Peter, and on this rock the Church shall be built, against which Hell shall not prevail. Under the bronze canopy his throne is lit with lights that have been burning before it for ages. Round this stupendous chamber are ranged the grandees of his court. Faith seems to be realized in their marble figures. Some of them were alive but yesterday; others, to be as blessed as they, walk the world even now, doubtless; and the commissioners of heaven, here holding their courts a hundred years hence, shall authoritatively announce their beatification. The signs of their power

shall not be wanting. They heal the sick, open the eyes of the blind, cause the lame to walk to-day. Are there not crowds ready to bear witness to their wonders? Is not there a tribunal appointed to try their claims; advocates to plead for and against; prelates and clergy and multitudes of faithful to back and believe them? Thus you shall kiss the hand of a priest to-day who has given his to a friar whose bones are already beginning to work miracles, who has been the disciple of another whom the Church has just proclaimed a saint—hand in hand they hold by one another till the line is lost up in heaven. Come, friend, let us acknowledge this, and go and kiss the toe of St. Peter.—Thackeray.

PRIDE.

Pride is nothing else than this: to rest in and value one's self on what he finds good about himself, without referring it back to God, from whence it proceeded. If we referred all to God and not to ourselves, we would be aware of, and fully aware of, every excellence God had impressed upon us, and yet be profoundly humble; and, on the other hand, just as soon as we forget our relations to Him, and confine our thoughts and attention to ourselves, we become proud and sinful. This pride is the worst enemy of our souls. The very business of our lives, that very thing for which we have been placed in this world, is to work to join our souls to God daily, hourly, all the time; as the catechism says: "We have been placed here in order to learn to serve and please God, that we may be for ever happy with Him in the next world."

This union is brought about by thinking of God, by submitting in all things to Him, by making Him supreme and our first love, and this union is the business of our lives, and in fact make one's self God, is the very act which disunites and turns away the soul from God, and destroys the love of Him, and makes us rebel against Him, and fills us with repugnance to the fulfillment of His law. It makes us say: "Why is God over me? Why should God put any restraint upon me? I shall do as I please. I am the law to myself, and no one—that is, no God—shall govern me." It was this self-sufficiency that made Satan revolt against God, and dragged him down from being the chief of the archangels to be the most despicable of beings. This is the reason why the Holy Ghost denounces so often and so severely this pride and estimation of one's self; and why its opposite, humility, is the very gate and open door into heaven. Another reason is, that this pride is so common and pervades all ranks and classes of men, and because when all other vices are in the way of being overcome, pride remains behind to destroy all the good work and to drag the soul down to ruin. It is this senseless and excessive estimation of himself which bears the way of reconciliation between the sinner and God. The means of salvation are abundant and perfectly free of access to all. They are truly fountains of living waters flowing to all who will come and drink of them. The sinner can come when he will and lay down his load of guilt in the sacred tribunal of penance. Let him resolve to amend his life and the priest is bound to absolve him, and Jesus Christ bound by His own truth to take him again into favor. What hinders him from coming? He himself often desires to come, for sin troubles his conscience from time to time. It is, What will the confessor think of me? When he knows my meanness, I shall be lowered and depreciated in his estimation. My self-love suffers pain in the avowal of my shame; or, perhaps, What will So-and-so say of me? They will laugh, or they will jeer and joke about it.

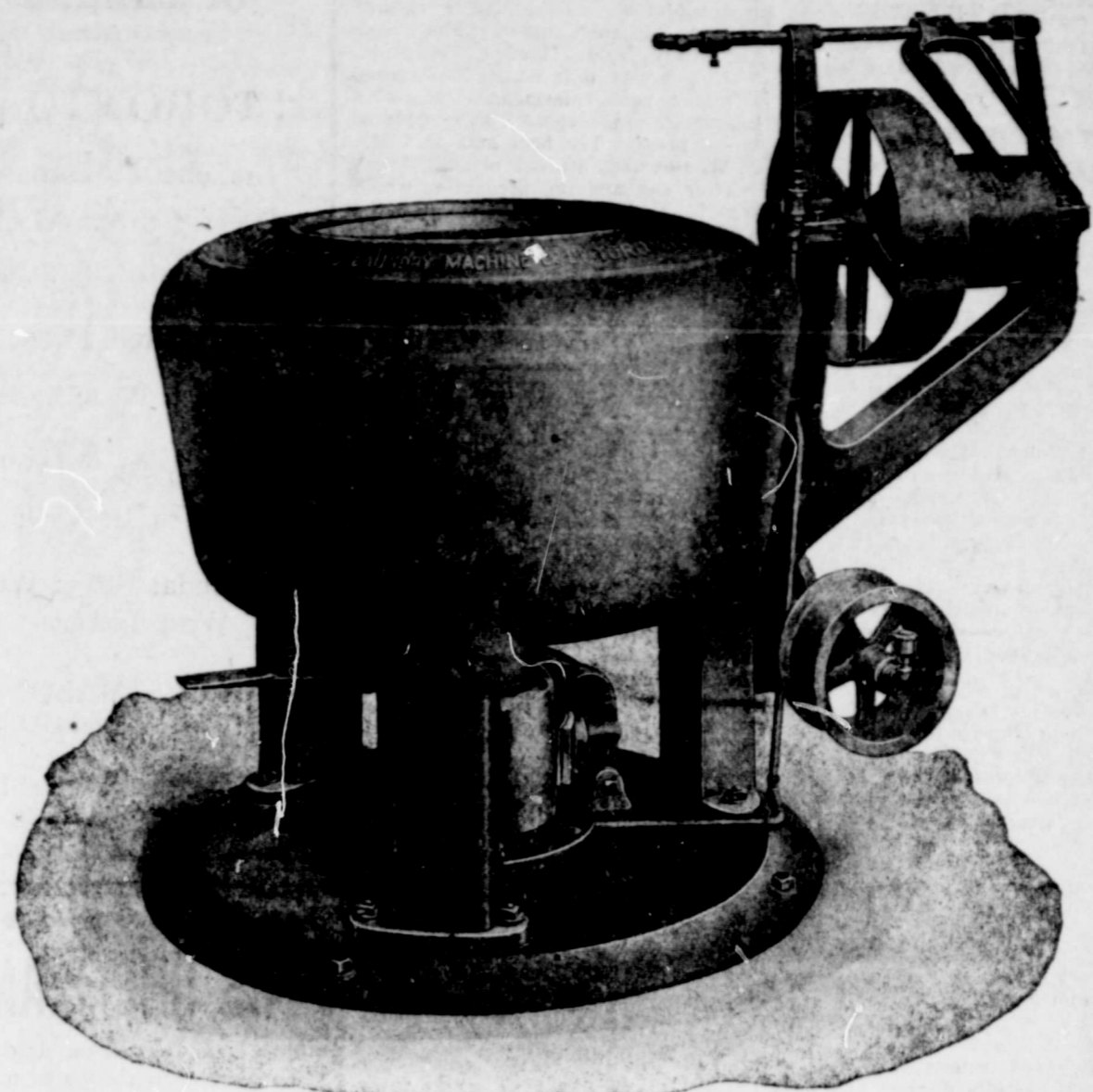
So he puts it off, so he plunges once more into sin, so he goes on carelessly and unsettled and tormented for many a long year; and all because his own dear self is the only thing thought of, as if there was no God except himself. The God of Heaven is put aside, and no thought is given to Him.

Sister Felix and Na-co-chie

Down in the Water street convent, Ottawa, is a little girl twelve years of age who, until Thursday last, had never seen a locomotive nor a steamboat. Street cars she had never even heard of, but stranger perhaps than all else this little lady had never laid eyes on a horse or a cow. The world is just beginning for Na-co-chie, for such is the name of the little stranger. Her straight, black hair, swarthy skin and bright black eyes indicate her Indian blood. Na-co-chie is a Cree princess from the

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region of James Bay. On May 21st last she started to come to Ottawa—that strange place far, far away, which the good Sister Felix had told her of so often. So they got into their canoe and paddled and paddled, for Sister Felix paddles well. Four hundred and fifty miles the good nun paddled the canoe. Sometimes there were rapids, and then Sister Felix got out and carried the canoe along the bank to the foot of the rushing water. It was all strange and wonderful to Na-co-chie, but when they came to Montizambert the little Indian girl grew much afraid. When the big locomotive tooted poor Na-co-chie hid her face in the grey folds of the skirt of Sister Felix and trembled with fright, and it was hard for Sister Felix to make Na-co-chie go into the cars and be whirled away to Ottawa. But they did come and now the little Indian princess is getting a little bit used to all the strange things, including the horse and cow and the street car.

Away up on the banks of Albany river at the foot of James Bay is the Catholic mission of the Cree Indians. Six years ago Sister Felix left Ottawa for the mission, and on Thursday last she returned for the first time. In a few weeks the good nun will start back again with her little Indian companion. Sister Felix tells an interesting story of the mission. There are thirty-five Indian children in the convent, where English, French, and Christian doctrine are taught. In all the region there are but four white people, and boats come down from Hudson's Bay but once in a year.

There can be a difference of opinion on most subjects, but there is only one opinion as to the reliability of Mother Graves' Worm Exterminator. It is safe, sure and effectual.

QUEBEC'S PATRON SAINT.

Saint John the Baptist, honored for many years as the patron saint of Quebec, has recently been declared such by a papal brief, which was read in the churches during the past weeks.

Tercentenary Programme

Sunday, 19th July—L'Association Catholique de la Jeunesse Canadienne Française will do honor to the memory of Champlain at the foot of his statue.

Monday, 20th July—Mounted Heralds-at-Arms and Men-of-the-Watch will appear in the streets, costumed as in the time of Champlain.

Tuesday, 21st July—Arrival and reception of the official guests, and of the French and American fleets.

Afternoon—Performance of the Pageant on the Plains of Abraham.

Evening—Concert in the Drill Hall, and performance of Felicien David's Symphonic Ode "Christophe Colomb."

Wednesday, 22nd July—H.R.H. the Prince of Wales will arrive in the afternoon escorted by a naval squadron, and will land at the King's Wharf.

Evening—Military Bands at Dufferin Terrace, Victoria Park and Boulevard Langelier.

Thursday, 23rd July (at 3 p.m.—

Arrival of Champlain on his ship, the "Don de Dieu." At 4 o'clock Presentation of the civic address of welcome to H.R.H. the Prince of Wales, and other official ceremonies, commemorative of Champlain and of the founding of Quebec. Review of the historic procession in front of the Champlain monument.

Evening—illumination of the combined fleets and of the surrounding country and great display of fireworks on the Heights of Levis, opposite Quebec.

Friday, 24th July (morning)—Review on the Plains of Abraham, before H.R.H. the Prince of Wales, and dedication of the Quebec Battlefields.

Afternoon—Performance of the Pageant on the Plains.

Evening—Official ball at the Parliament House given by the Government of the Province of Quebec.

Saturday, 25th July (afternoon)—State performance of the Pageant on the Plains. Lacrosse match on the Q.A.A.A. grounds by two championship teams.

Evening—Band concerts on the Terrace, in the Victoria Park and at Boulevard Langelier, Concert de gala at the Drill Hall.

Sunday, 26th July—"Messe Solennelle" on the Plains of Abraham. Service at the English Cathedral at which H.R.H. the Prince of Wales will be present.

Monday, 27th July (afternoon)—Regatta in the harbor in front of the city. Performance of the Pageant on the Plains.

Evening—Natal displays at night by the ships of the fleets in the port of Quebec.

Tuesday, 28th July (morning)—H.R.H. the Prince of Wales will visit Victoria Park and will plant a tree in commemoration of his visit.

Afternoon—Children's fete and day fireworks on the Plains. Naval and military gymkhana.

Reception by His Honor the Lieutenant-Governor and Lady Jette at Spencer Wood.

Wednesday, 29th July—Departure of H.R.H. the Prince of Wales. Afternoon—Performance of the Pageant on the Plains. Children's fete and day fireworks at Victoria Park.

Evening—Civic reception at the City Hall.

Thursday, 30th July—Parade of national societies, and Canadian and other clubs and associations, as well as independent military guards, both Canadian and foreign.

Evening—Great display of fireworks at Victoria Park.

Friday, 31st July—Last performance of the Pageant on the Plains. ORDER OF PROCESSION. Order of historical procession through the streets, on Thursday, the 23rd July: I. The Men of the Watch and the Heralds-at-Arms. II. Jacques Cartier, accompanied by 110 sailors, preceded by a cross with the arms of France. III. Francis First King of France, and his Court. IV. DeMotts, Champlain, Pontgrave, the three chiefs of the expedition, followed by the crew of the "Don de Dieu." V. Henry IV., Sully and the Court of France.

VI. Dollard and his 16 French comrades at the Long Sault. VII. Discoverers and founders of towns of Joliette, LaSalle, Maisonneuve, etc.

VIII. Cavalcade representing De Tracey, with his suite, composed of 24 guards and 4 companies of the Regiment of Carignan-Sallieres.

IX. Duluth and the Coureurs de Bois.

X. Frontenac, with the Sovereign Cartier plants a cross on the banks and the militiamen of Robineau, de Beaucour, de Iberville and other chiefs.

XI. Mlle. de Vercheres, accompanied by brothers and followers and groups of Indians.

XII. Montcalm and Levis at the head of their regiments, the LaSalle, Languecoq, Bearn, Guienne, Royal-Rouillon, Berry, Marine troops, Canadian militia and Indian allies.

XIII. Wolfe and Murray and their regiments, Amherst's, Anstruther's, Lascelles', Kennedy's, Bragg's, Otway's, Louisbourg Grenadiers, Scotch Highlanders and Royal Americans.

HISTORIC PAGEANT ON THE PLAINS.

First Pageant.

1535—Scene 1. The Village of Stadacona. Indian festivities; Jacques Cartier plants a cross on the banks of the river. Scene 2. The Garden of Fontainebleau, Jacques Cartier at the Court of Francis I.

Second Pageant.

1608—Scene 1. The Louvre. Champlain receives his commission from Henry IV. 1620—Scene 2. Madame de Champlain comes to Quebec.

Third Pageant.

1639—Arrival of the Hospitaliers and Ursuline Nuns; they are welcomed by the Governor, Hualt de Montmagny, Knights of Malta, Mother Mary of the incarnation and the Indian children.

Fourth Pageant.

1660—Dollard des Ormeaux and his companions in arms at the Long Sault, Battle with the Iroquois.

Fifth Pageant.

1665—Mgr. de Laval ceremonially receives M. de Tracey, Lieut.-General of Louis XIV.

Sixth Pageant.

1670—Daumont de Saint Lussou takes possession of the western country in the name of the King of France.

Seventh Pageant.

1690—Frontenac receiving the messenger of Sir William Phips at the Chateau of St. Louis.

Eighth Pageant.

1757 and 1766—Montcalm and Levis, Wolfe and Murray, with their respective regiments in a parade of honor, marching and countermarching on the Plains. General salute by the troops answered by the guns of the warships. Grouping of all the historical characters of the procession and the pageants.

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