FOR QUIET MOMENTS.

"That man," says Dr. Nevin (a Protestant divine), "can not be right at heart whose tor gue falters in pronouncing Mary the Mother of God."

Wasting time is the fault of almost numberless varieties of lives. Nearly every man has bis own way of wasting every man has his own way or wasting time. Idling, dawdling, frittering, gessiping, dreaming, procrestinating, playing with our work, trivial activity—these are only some of the common forms of wasting time. Yet wasted time is a vengeful thing, and stings terribly at the tert—Wahar.

ceasing to rise above unworthy ambitione, ceasing to rise above unworthy ambittons, envy, and all vicious tendencies; that when the angel of death comes to lead us from the fleeting joys of our earthly homes, we may be prepared to enjoy the inconceivable and steadfast bliss of cternity.—

Mrs. H. O. Ward.

I was in Cologne some years ago, had been wandering all day about the city, and was quite tired and very cross; for it seemed as if the whole city had made up seemed as if the whole city had made up its mind to pick my pocket. I was going to my lodging when my guide said, "There is a picture I want you to still see." "Anything to pay?" I asked grimly. "Yes," he answered, "so much." "Then," I said, "I will not go. I am sick of the whole business and tired out. I will go home." But the man had his way after all, and I went to see the picture rainted by Rubens for his own patish after all, and I went to see the picture painted by Rubens for his own parish church. It was an altar piece, and they were ready to show it after I had paid my money. No man in this world could be more unfit than I was to see that picture. They turned it to the light, and I stood half a minute I suppose in the silence, with the setting sun shining on it, and then I was sobbing and striving to choke back my tears. It is a terrible picture, as some of you will remember—the death of this Simon Peter on the cross, with his head downward. remember—the death of this Simon Peter on the cross, with his head downward. The master never made a grander work than that picture. The pain of it amites you with a solid stroke, but the secret of its greatness is in the eyes—and those are wonderful gray eyes—the eyes of the prophet, in which the painter has hidden such depths of victors and close the prophet, in which the painter has hidden such depths of victory and glory that, as I stood there amszed through the power and beauty of it, I seemed to hear the angels singing. The man was looking from the cross right into the heart of heaven. The light was more than the shining of the sun it was the light which the light the cross it was the light of God. kindles the suns—it was the light of God. He knew knothing of the pain, death had no dominion, he had fought the good no dominion, he had lought the good fight. The curtains of time were failing, the eternal life was storming the failing and failing spirit, and Simon Peter was already absent from the body and present

THE SALUTARY MAXIMS OF ONE OF THE MARTYRS OF THE COMMUNE.

The following salutary maxims were found, after death, written in the brevlary of the saintly and distinguished Abbe Deguerry, Cure of the Church of the Madeleine in Paris, who was one of the martyrs shot by the miscreants of the Commune in 1871 :

"Sacrifice everything to duty, and duty to nothing."
"Be always sincere in your speech and

"Love work and render it useful to the poor."
"Prefer being artless to being sharp."

"Be very particular in the choice of your friend."

"Avoid persons of jeering disposition." "Mistrust yourself, and always place your reliance on God." SENEX.

THE LOSS OF ONE COMMUNION.

On one occasion Father Lacordaire, who was at the time director of a college which he had founded, was asked, on the eve of a great feast, for an important reason, to

a great feast, for an important reason, to stay over in Paris.

"I cannot," he replied; "it might per-baps make some of my children, who are preparing for to-morrow's feast, miss their confession. It is incalculable," he added, in a more serious tone, "the effect of one Communion less in the life of a soul." Communion less in the life of a soul."
And he went two hundred lesgues in
order not to deprive his spiritual children
of his fatherly care.
What a forcible expression: "It is in-

calculable, the effect of one Communion less in the life of a soul!" Satan well knows the effect, and thus it is he makes every effort to keep people from the Holy Table.

GUARD THE PORTALS OF SIN-THE

Guard well, O Heir of Eternity, the pottal of sin-the thought! From the thought to the deed, the subtler thy brain, and the bolder thy courage, the briefer and straighter is the way. Read these pages in disdain of self commune—they shall revolt thee, not instruct; read them, and the bolder the way that the shall revolt they have the statement of the self-statement of the shall revolt the shall looking steadfastly within, and how humble seever the heart of the narrator, the facts he narrates, like all history, shall teach by example. Every human Act, good or til, as an Angel to guide or warn; and the deeds of the worst have massages. and the deeds of the worst have messages from Heaven to the listening hearts of the best. Amid the glens in the Appenine, in the lone wastes of the Calabria, the cross marks the spot where a deed of vio lence has been done; on all that pass by the road, the symbol has varying effect; sometimes it startles the conscience, some times it invokes the devotion; the robber drops the blade, the priest counts the ros-ary. So is it with the record of the crime; and in the witness of Guilt, man is thrilled

with the whisper of Religion.—Bulwer Lytton, Lucretia.

ON THE PRESENCE OF GOD. "Walk before me and be thou perfect."-en. xvii. 1.

These are the words of God to faithful Abraham. Whoever walks in Thy presence, O Lord, is in the path of perfection. We never depart from this holy way, but we lose sight of Thee, and cease to behold everything in Thee. Alas! where shall we gesilping, dreaming, procraetinating, playing with our work, trivial activity—these are only some of the common forms of wasting time. Yet wasted time is a vengeful thing, and stings terribly at the last.—Faber.

Nothing is so improving to the temper as the study of the besuties either of poetry, elequence, music, or painting. They give a certain elegance of sentiment to which the rest of mankind are strangers. They draw off the mind from the hurry of business and interest, cherish reflection, dispose to trai quility, and produce an agreeable melancaoly, which of all dispositions of the mind is the best suited to love and friendship.—Hume.

Toward that home where dwell the loved ones who have gone before, let us unwaveringly fix our eyes, determining that nothing shall retard us in our heaven appointed task of forming and perfecting our characters. If there be a wrong which we have committed, let us repair it; if there be a fellow being whom we have offended us let us forgive as we hope to be forgiven; let us strive without ceasing to rise above unworthy ambitions, envy, and all vicious tendencies; that

restitution and reparation for injury; to dissipate all doubts; to raise up the broken spirit; and, in one word, to re-

move or mitigate all the evils of the soul.

And, if, in human things there is scarcely anything better than a faithful friend, what must it be when that friend is bound by the inviolable religious obligation of the Divine Sterament, to hold forth with me and assist us in our difficults. faith with us and assist us in our difficulties? And though of old, when the fervor of plety was more warm, public confession and penance was in use amongst the Christians, nevertheless in order to consult our weakness, it has pleased God to declare by the Church that private confession to a priest is sufficient for the faithful; an obligation of silence being further attached in order that confession may be more thoroughly freed from the influence of human respect.— Liebnetz's Systema Theologicum.

THE POPE AND BRITISH PROTES.

Cardinal Lavigerie, presiding over a charity meeting in Algiers Cathedral the other day, warmly acknowledged the liberality of English winter residents towards the poor of all nationalities and creeds. He urged that, in view of the increasing attacks of atheism, Christians should renounce sectarian animosities, and he referred, as an expect of the era of frarenounce sectarian amnestice, and he referred, as an earnest of the era of fraternity, to the London meeting of Catholic and Protestant prelates and lay men against the slave trade. The Cardinal mentioned that on his once expressing to Leo XIII., his esteem for the English, the Papes said:

Leo XIII. his esteem for the English, the Pope said:

"So you like the English?"

"Yes," replied the Cardinal, "I like the English Christians, Holy Father, on account of their innate virtues, of the noble ness of their lives, and of their having retained much more of the Roman Church then other Potestants but expectally on accounts. Pope said:

"So you like the English?"

"Yes," replied the Cardinal, "I like the English Christians, Holy Father, on account of their lives, and of their having retained much more of the Roman Church than other Protestants; but especially on account of their sincerity, which allows us to hope as to many of them that, if we are was heard to evaluate the Passion of Jesus Christ." There was another instance later on. When Paul, and old man, past his eightieth year, was lying on his death bed in a darkened room and not knowing that any one was by, he heard to evaluate the Passion of Jesus Christ—he tells us that he heard these christians and the property of the prop nope as to many of them that, if we are externally separated, we are internally united in the soul of the same Church. How desireable it would be to see these

desire it as much as you," rejoined "I desire it as much as you," rejoined His Holiness; "repeat it to your English friends when you have an opportunity." "This," added the Cardinal, addressing the English present in Algiers Cathedral, "Is what I am now doing, and though you are comparatively few here, you will make it known at a distance."

No person should go home without a ottle of Dr. J. D. Kellogg's Dysentery Cordial in their possession, as change of water, cooking, climate, etc., frequently brings on summer complaint, and there is nothing like being ready with a sure remedy at hand, which oftentimes saves great suffering, and frequently valuable lives. This Cordial has gained for itself a widespread reputation for affording prompt relief from all summer complaints,

Picton Pencillings. Mr. Hazen F. Murray, of Pictou, N. S., writes: "I was affected with dyspepsis and nervous debility, and tried many rem-edies without avail, but one bottle of Burdock Blood Bitters much improved me and two more made me a well man,"

two more made me a well man."

A lady from Syracuse writes: "For about seven years before taking Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure I suffered from a complaint very prevalent with our sex. I was unable to walk any distance or stand on my feet for more than a few minutes at a time without feeling exhausted, but now I am thankful to say I can walk two miles without feeling the least inconvenience." For Female Complaints it has no equal. Complaints it has no equal.

In 10 Days Time. "Was troubled with headache, "Was troupled with neadache, bad blood and loss of appetite, and tried all sorts of medicine without success. I then tried one bottle of Burdock Blood Bitters and found relief in 10 days." A. J. Meindle, Mattawa, Ont.

O. E. Comstock, Caledonia, Minn., writes: I was suffering the most excruciate ing pains from inflammatory rheumatism. One application of Dr. Thomas' Eelectric Oil afforded almost instant relief, and two bottles effected a permanent cure.

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THE FOUNDER OF THE PAS-SIONISTS.

MPRESSIVE CELEBRATION AT HIGH GATE-FATHER WILFRID, C. P., OF London Universe, May 11.

The feast of the founder of the Passionist The feast of the founder of the Passionist Congregation, St. Paul of the Cross, was celebrated at St. Joseph's Retreat, Highgate, with befitting solemnity on Sunday last. A profusion of flowers artistically displayed on the altar and in the sanctuary brightened the necessarily somewhat hare looking interior of the temporary iron building which serves as a church pending the completion of the splendid building which, thanks to the goal of St. Paul's which, thanks to the zeal of St. Paul's spiritual sons and the generosity of the faithful, will at no distant date crown the summit of the great northern height. The musical arrangements of the day were shorne of some of their usual attractive ness by the enforced absence of both Mr.
Santley and Mr. Ludwig—a drawback for
which, however, the parishloners were pro
bably generous enough to find compensation in the reflection that Highgate's loss ail be fulfilled in obedience to Thy will.
"I will lift my eyes unto the holy hills whence cometh strength."

In valn does our foresight strive to escape the snares that surround us; danger comes from below, but deliverance only from on high. Temptations are without and within us; we should be lost, O Lord without Thee. To Thee I raise my eyes, upon Thee I rest my heart; my wan weakness frightens me. Thy all power ful mercy will support my infirmity.—

Fenelon.

CONFESSION.

This whole institution, it cannot be denied, is worthy of the Divine wisdom; and if in the Christian religion there be any ordinance singularly excellent and admirable, it is this which even the Chinese and Japanese admired, for the necessity of confessing at once deteremany who are not yet obdurate, from the failen; insomuch that I believe a pione, grave and prudent confessor to be a powerful instrument in the hands of God for the salvation of souls, for his counsel is of great avail in assisting us to govern our passions; to discover our vices; to avoid occasions of sin; to make restitution and reparation for in jury; to dissipate all doubts; to raise up the broken spirit; and, in one word, to repenance, His spirit of self sacrifice—"Who when He was reviled did not revile; who when He suffered did not reproach ; who in His own body bore our sins, fastened to the tree; by whose stripes we are healed." He claimed that both these characteristics of our Divine Lord were reproduced in His servant, St. Paul of the Cross; that his life was a union of

> virginal and holy innocence and of the severest penance. The Apostle St. Paul has toll us that, "Whom God hath predestined to be saved He has made to be formed to the image of His Son," and the life of the father and founder of the Passionist Congregation was, both in its innocence and its purity, a manifesta-tion of the life of Jesus Christ to the tion of the life of Jesus Christ to the world. He was not merely a priest ordained to offer the Incarnate Word of God upon an altar, but to become, like the first great High Priest, a sacrificer of himself, assimilating himself to the Man God who was sacrificed on Calvary's cross It was almost impossible to open a single page of his life without coming across some striking instance of his wonderful holiness, of his marvellous purity. Even at the early age of fourteen, he had gained an influence for good over the young people of his neighborhood. If they met him coming along the road, they would either turn away or change the levity of their tone, and ray, "Oh, stop;

their tone, and fay, "Oh, stop;
"HERE COMES THE SAINT." And so in speaking of the vision in which the Blessed Virgin manifested to him the form of the habit which he and his religicus were to wear—a black tunic upon which were to be written in white letters in the form of a heart the Passion of Jesus was heard to exclaim, "O Lord, Thou

knowest that, despite his unworthinese, Thy Paul never committed deliberate sin." His wonderful innocence was attested by many extraordinary signs, and readers of his life did not need to be told that the words of St. Paul the Apostle were true of him, not only in their mystic, were true of nim, not only in tuer mystic, but in their literal sense; that he was in very truth "a good odour of Christ in every place." Furthermore, the holinees of life was shown in other ways—in its effect as was seen in several wonderful and well-authenticated instances. As the name of St. Anthony was sufficient to put the devil to flight, the invecation of the name of St. Paul of the Cross, even while ne was still alive, was potent to banish temptation when passion was at its height
—a fact which they found embodied in
the hymn which they sang in his honor:

Pauli sonante nomine
Fraudes averni concidunt,
Luxisque dæmon ungibus
Piædem fugendo deserunt. The very name of Paul Makes spells their ruin see, It loosens Satan's grasp And makes its victims free,

Nor was there anything to be wondered at in the wonderful purity and holiness of this father and founder when they re-marked the source whence it flowed. The first great cause of Paul's innocence was his spirit of faith. His was not merely a dry, sterile, abstract faith, it was a living faith—that faith which brings us before and keep us in the presence of God. For him the words of St. Paul the Apoetle and lead a meaning, he valiged that

had, indeed, a meaning; he realized that "in God we live and move and have our being;" that as a fish in the water, as being;" that as a fish in the water, as

A BIRD IN THE AIR,
so are we in God. And so in his journeys
through the country, when he lifted his
eyes to the sky, he thought only of the
greatness of God. When he looked upon
the wild flowers of the wayside he was
reminded only of the beauty of their
Creator. To him "the heavens declared
the glory of the Lord, and the firmament
announced His praise." Once he was heard
to exclaim, "Although I seem to be without faith, without hope, without love,
without the natural light that other men
have, yet if one were suddenly to ask me, have, yet if one were suddenly to ask me, 'Paul, what are you thinking of?' I should answer, 'I am thinking of God, for TORONTO. | 1669 Notre Dame St TORONTO. | 1669 NOTREAL.

I cannot believe that Christians who understand the immensity of G d can be for one instant without realizing that they are in the presence of God'" This was the first source of Paul's purity—his living faith in the reality of God's presence. And the source of his piety was his devotion to the Passion of Jesus Christ. The Passion of Christ was his life, his all. His devotion to it began in his childhood; it deepened with advancing years, until at last he could think of nothing elsa. And he founded an Order, whose special purhe founded an Order, whose special pur-pose it should be to labor to make the world know more and more of Jesus and Him crue fied—"We preach Christ crucified; God forbid that we should glory save in the Passion of Jesus Christ." could one so deeply immersed in the Pas-sion be aught but pure of heart—sinless in mind and sinless in deed? And his spirit of penance—that other attribute for which he was likened to his Lord and Master, and which, manifesting itself while his years were still few, extended over the whole of his long life—whence came it? It, too, had its source in the sufferings of Jesus Christ. The open heart,

sufferings of Jesus Christ. The open heart,
THE BOWED DOWN HEAD,
the b'ood flowing, a God in the spasms of
death—it was in these that Paul found his
motives for it flicting on himself those
sufferings, the sight of the mere instruments of which makes even men of mortification recoil with horror; it was the
contemplation of these that filled him
with the longing to give his life for the
God of love who had given His life for
him. And so it has come to pass that
Paul, a marvel of inuoceuce and of
penance, had become the saint of this our
day when infidelity is rampant, when
passion runs riot, and when the last thing passion runs riot, and when the last thing passion runs riot, and when the last thing many think of is the cross of Christ. Of him all may learn a lesson. The innocent may learn of him to preserve their innocence by faith in and devotion to the Passion of Christ. But. alas! how few grown-up persons, even among Catholics, have imitated Paul in his sinlessnesshow few can lay their hands on their hearts and say that they have the innocence of Paul Thanks be to God, however, there were means to repair the past. Penance and the Stera ment of Confession can wash away guilt; Penance and the contemplation of the wounds of Jesus can wipe away the memory of the past and restore us to our pristine state. The rev. prescher concluded his paregyric by expressing a hope that all would take these thoughts home to themselves on that day, the feast of St.
Paul of the Cross, and by exorting them
to pray that God might give them grace
and streng h to copy him in his penance
if they had not followed him in his

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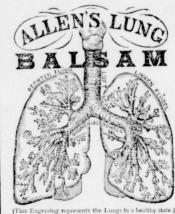


WOMEN AND MICE.

WOMEN AND MICE.

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WOTHER SUPERIOR.

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