

But they should remember that it is only the natural process of the mind to judge of the unknown by the known, of the new by the familiar. Open any book of travels, and whether he is describing the shape of a wheel, or a mode of harnessing a horse, the writer's first impulse is to compare it with the fashion of his own country. It was impossible for me to see St. Sulpice without comparing it with the education we give our clergy. There the world was shut out, not because it was understood that the process of hardening by exposure to it is one incompatible with the innocence which is the required foundation for a religious character. Here I understood for the first time what it was to make religion the one business of life—not merely a handmaid, a means towards living well and happily. There was no cant of language, no affectation of discarding the customs of common society, but religion reigned without effort in the whole system. A young man bringing up for the priesthood where the Church is scantily paid by the State, knows that he resigns the common objects of ambition. Hard work and contempt is what he must expect. There is, as might be expected, a strong esprit du corps, which gives great offence to the world, which they vent in the epithet, 'narrow-minded.' But even were it so, habits of devotion, and a bracing religious discipline, would be cheaply purchased at a greater sacrifice than this. An occasional religious service introduced into a day the whole of which is given to secular studies, secular conversation, and secular amusements, is an irksome formality. But where the whole day's business is made one religious service, interposed, as it were, between the hours of prayer, the mind must either openly revolt, or be raised to partake of the pervading tone. I was edified to see many of the students taking the brief space allowed to recreation after dinner, for retirement to some shrine or image (with which the grounds were filled) for prayer or recollection. It was not considered necessary to avoid intruding on them—they were taught to form the habit of abstraction from what was going on about them.

The professors (though without any Galican bias) did not at all share in that eagerness for the visible triumph of the Church which the L'Univer. is so anxious for. There was among them no active sympathy with any political party—and that in a country where, much more than with us, every one is a politician.

The priests are, in general, shy of strangers, of the English in particular. Hence the accounts of travellers of a Protestant bias must be read backwards. If such a person falls in with a priest more lax than others, who is willing to converse on the topics of the day with him, he entertains a better opinion of him as 'superior to the prejudices of his order,'—but exactly in proportion as he observes earnestness of devotion and exclusiveness, the traveller's anger is roused at the bigotry, intolerance, hypocrisy, &c., of the 'poor creatures.' Yours very truly,

Concluded in our next.

From Maxims and Examples of the Saints.

PERFECTION.

My Lord and my God, what wilt thou have me to do? Behold here the real mark of a soul entirely perfect, which hath at length abandoned her own will, and no longer seeketh, or pretendeth, or desireth to do that which she herself would choose, but that which Almighty God willeth, and that alone.—S. BERNARD.

These were the first words of the apostle S. Paul on his conversion, "Lord, what wilt thou have me to do?" And they were spoken with such sincerity of affliction, and with such submission of will, that from that time he no longer had any other desire or motive than to fulfil in all respects the divine will: nor amidst so many adversities, afflictions, sufferings, and torments, as he had to undergo, was there ever any thing sufficient to lessen his zeal, or weaken his constancy and fidelity.

The blessed mother S. Chantal had so great a desire to know and obey the divine will, that on only hearing these words mentioned, "The will of God," just as if a torch had been applied to her heart, she felt all on fire; and as long as she was ignorant what was the will of God on any matter she was in torments.

The venerable mother Seraphina attests of herself, that our Lord, by means of an internal illumination, gave her clearly to understand how good a thing it is to live without any will of one's own and entirely resigned to his holy will. "And I was persuaded," says she, "that in order to belong perfectly to him, it was necessary for us to have no other will than that of our most loving God, and that when we are arrived at this, we shall then begin to live entirely in God, and to taste the joys of paradise on earth."

JEREMY TAYLOR.—If men did but know what felicity dwells in the cottage of a virtuous poor man—how sound he sleeps, how quiet his breast, how composed his mind, how free from care, how easy his provision, how healthy his morning, how sober his night, how moist his mouth, how joyful his heart—they would never admire the noises, the diseases, the throng of passions, and the violence of unnatural appetites, that fill the houses of the luxurious, and the hearts of the ambitious.

People lose a sight of charity, by wishing to be over zealous about faith.

To know how silly the most of our wishes are, it is sufficient to see them gratified.

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