

profitable study, because of the numerous holy uses and spiritual meanings consigned within it, the gradual contributions of many generations of Saints.' 'It seems,' said I, 'at first sight, strange, that so large a portion of the practical rules of Scripture should concern the government of the tongue.' 'And,' replied he, 'what a keystone to the arch of all such precepts is made by those words of our Blessed Saviour, 'By thy words shalt thou be justified, and by thy words shalt thou be condemned.' And as in Scripture, so in the Latin hymns of the Breviary, how numerous and beautiful are the allusions to silence as a penitential or elevating discipline, and in what singular combinations do they many times occur! We grow into an intelligent apprehension of them. It is very wonderful to observe the deeply scriptural character of all the systems of antiquity, whether dogmetical or ascetic. A lively regard for and reverent custody of tradition seem to bring, as a natural consequence, a deep understanding of Scripture, and an affectionate dwelling upon it, and realizing of it in its minutest parts.' 'Yes,' said I, 'whole portions of Scripture, Levitical details, typographical catalogues, or Hebrew genealogies, appear to have been full of Christ, full of outlines of His Church, to the affectionate temper of early times, where now to us the lamps have gone out. Even the genealogy of the Lord Himself is often left unread in church, as having no springs of heavenly meditation flowing from it. Yet if we open the commentaries of the fathers, what exuberant and beautiful wisdom springs beneath their touch from the dry desert of hard names, overflowing it all, and making it green with spiritual herbs good for the use of man!' 'And,' said he, 'this use of silence, as a part of the old ascetic system, is another instance of the fidelity with which the mind of antiquity, as a pure mirror, received the faintest shadows of scriptural objects upon itself. Its uses as a penance, and again as an habitual restraint of a dangerous member, are very obvious; but such views as these fall short of ancient ideas on the subject.' 'I have often been struck,' said I, 'with the word *fed*, as applied to silence, as if there were some way in which silence feeds the soul?' 'And cannot even you,' said he, 'in these times see ways in which it feeds the soul? A silent contemplation of heavenly mysteries, without shaping them into thoughts or melting them into words, may be to the soul what a silent study of some surpassing model is to the artist. It becomes a source of beauty, unconsciously transferring itself to the spirit of the beholder. It is like a stamp, whose reversed images are unintelligible till they are impressed upon another substance, when we read and interpret them. St. Ephrem is very bold and majestic; he

calls silence the language whereby the Father and the Son converse, understood by the coequal Spirit only, and above even angelic comprehension.'

To be continued.

General Intelligence.

THE POPE'S TEMPORAL POWER. EXTRACT OF A RECENT LETTER FROM DR. MILEY.

"I leave even this one topic very unfinished; and as to the sovereign State of the Church, I must restrict myself merely to a few of the heads of what should be said on the subject.

First—As to its antiquity: the oldest dynasties of Europe, even the Capetian line is but of yesterday compared to it. Secondly—Its worst foes are obliged to confess that this temporal crown was forced by a visible providence, and by the veneration and love of a grateful people on the brow of the pontiffs. Thirdly—Often as they were driven out by the rage of strong-armed tyrants, they were as invariably borne back to the throne again on the enthusiastic vows of the people. Fourthly—They saved Italy from Attila, they saved Rome from Genserich, they saved it from the Lombards, and thus warded off inevitable barbarism from the West; they founded European civilization in crowning Charlemagne, they sent the Gospel to every nation of Europe, they acted as generalissimos of Christendom against Mahomedanism for 500 years, until at length, in Pius V., they inflicted on it the mortal defeat of Lepanto. Leo IV. and John X. expelled the Saracens from Italy, and if Clement VII. suffered disasters, it was mainly because he was true to the patriotism of his predecessors in labouring to keep the barbarians beyond the Alps. Fifthly—Owing to their captivity at Avignon, it was not Rome alone, but all Italy, that languished. Our own patriotism does not reclaim more ardently the restoration of our parliament, than such lovers of Italy, as Petrarcha, and even Cola Di Rienzi implored and demanded the Restoration of the Popes. They left Italy, as Sismondi is obliged to admit, like a smiling garden, they found it a wilderness—a hacedloma, on their return. The barons who infested the land were like beasts of prey—grass grew in the thoroughfares of Rome—its glorious temples were ruined, and desolation rested even over the tomb of the Fisherman. The name of Leo X. reminds us of the revival they brought about before the lapse of a century. Sixthly—The Papal states were happy and prosperous, and hardly knew what taxation was before Pius VI. was dragged from his throne into captivity. He left Rome with a popu-