

From Maxims and Examples of the Saints.

PERFECTION.

Give thyself up with all diligence to the acquiring of virtues otherwise thou wilt always be destitute of them; nor ever believe that thou hast acquired a virtue, unless thou hast suffered temptations from its contrary, and hast practised it on such occasions; for which on this very account we should never shun, but on the contrary, embrace with joy.—S. THERESA.

S. Vincent of Paul did not content himself, as too many do, with merely becoming acquainted as it were, with virtues, and loving them, but he applied himself continually to reduce them to practice; taking as his maxim, that labour and patience are the best means for acquiring them, and well planting them in our hearts, and that those virtues which are acquired without labour and trouble, are easily lost; whilst, on the other hand, those which have been tried by the storms of temptations, and practised amid the difficulties and repugnances of the natural man, take firm and deep root in the heart; whence it arose that on such occasions, far from being oppressed with melancholy, he ever rejoiced the more; so that once, when his little community had sustained a severe loss, and a certain person said to him, that this would prove an occasion to some to think ill of his congregation, and to speak evil of him, 'That will be good,' replied he, 'for by this means we shall have an opportunity of practising virtue.' With this same sentiment did S. Philip Neri encourage his penitents, not to be over much grieved when they suffered temptations and troubles; saying to them, that our Lord is wont, when he will grant any virtue to a soul, to suffer her first to be tempted by the opposite vice.

S. Francis of Sales expressed his holy ardour in the following manner; "If the world is determined to tempt me, I will pursue it as I would a viper, I will tread it under my feet, and I will utterly despise all its suggestions. Though Satan arm all his powers against me, I will not dread them at all: I am stronger than he, for God is my Father. And he will have compassion on me, and will combat for me."

TO KEEP APPLES.—It seems not to be generally known, that apples may be kept the whole year round by being immersed in corn, which receives no injury from their contact. If the American apples were packed among grain, they would arrive here in much finer condition.

Adversity brings down the spirit in some, and quickens it in others.

The brave man is known only in war; the wise man in anger; the friend in time of need.

All affectation is ridiculous, even that by which one pretends to steer clear of affection.

The miser is really poor; his gold is the property of his imagination, which will not part with it any of it for his wants.

The torch of criticism should enlighten, not burn.

Poverty with peace is better than affluence with anxiety.

General Intelligence.

SECESSIONS FROM THE ANGLICAN CHURCH.

Rev. Charles Seager.

TO THE EDITOR OF THE MORNING POST.

Sir—Having published in your paper of Saturday last, on the authority of "a Correspondent," a gross and personal falsehood concerning me, namely, that I "deplore my secession" from the Anglican establishment, the least reparation you can in justice make me, is to give equal publicity to this my indignant denial of his false and libellous assertion, and my declaration, on the contrary, that so far from having ever expressed or felt any thing approaching to regret at the step in question, I have felt on the contrary an ever increasing satisfaction in having taken it—conviction of the absolute, imperative, and unalterable obligation so to do—and sense of the inestimable and ever-expanding blessing to which it has introduced me; and I am certain that I have expressed myself accordingly. Such a statement, therefore, as that of your correspondent must have arisen either from deliberate invention, or (which one must charitably hope) from some strange mistake; perhaps from the vain conjecture of one having been carelessly repeated as a fact by another. It cannot, however, have been forgotten, that on the occasion of Mr. Bernard Smith's conversion, a letter denying such conversion was actually forged and published in his name; or that not very long before a Papal Bull had been forged for the purposes of a Protestant meeting in Dublin. In each case, however, "the lying tongue" was "but for a moment." (Prov. 12, 19.)

Your correspondent, however, imagines that a yearning for those ministerial duties from which I am at present debarred, may be an inducement to seek "peace of mind" (!) in union with the Anglican establishment.

Little, alas! can your correspondent comprehend how immeasurably inferior in the eyes of a Catholic the highest position outside the truth is in comparison with the lowest possible within it! And as to usefulness, what hope could I have of