

but in heart and feeling. His ardent attachment to his native land continued to the last, and was exceeded only by his devoted love for his Religion. And when we say in the beautiful language of our church, "May he rest in Peace," we are sure that the prayer will receive a fervent response from every Catholic and every Irishman in the province. At our Cathedral, on Sunday last, the Bishop asked the prayers of the faithful for the repose of his soul.

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### LITERATURE.

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From Maxims and Examples of the Saints.

#### PERFECTION.

If you wish to find a short and compendious method, which contains in itself all other means, and is most efficacious for overcoming every temptation and difficulty, and for acquiring perfection—it is the exercise of the presence of God.—S. BASIL.

A priest, who was the intimate friend of this same S. Basil, suffered many severe temptations, as well as violent threats, from Julian the Apostate, and yet he remained steadfast. The way he accounted for his constancy was as follows in his own words: "During the whole time I do not remember that I once lost sight of the presence of God."

When Joseph was tempted to commit sin, "How can I do this," said he, "and in the sight of God?" and the chaste Susannah, "It is better that I fall into your hands without fault, than that I should sin in the presence of God."

S. Ephrem being tempted to commit sin by an abandoned woman, said that he was ready, provided they did it openly in the public square of the city; which she refused, in order not to undergo such a confusion and shame. "Oh! then," replied the saint, "you fear the sight of men; and are you not afraid to sin in the presence of God and his holy angels?" and with these words he converted her. S. Thais, when once she felt that in committing sin, she was beheld by the all seeing eye of God, became a true penitent, conquered a thousand temptations, and attained to a great degree of sanctity.

Sweetly wilt thou take thy rest, if thy heart reprehend thee not. He that does a bad thing in zeal for his friend, burns the golden thread that ties their hearts together. Prepare to yourself every day a rosary or chaplet of good works to present to God at night.

Wise sayings often fall on barren ground, but a kind word is never thrown away.

### TESTIMONIES IN FAVOUR OF CATHOLICITY

FROM

MARTIN LUTHER.

THE WORKS OF LUTHER REFERRED TO IN THESE TESTIMONIES.—Volume I. Edition of Donat Richzenhain. A.D., 1560.

#### ON THE USE OF HOLY IMAGES.

It is not wrong to have images.

God Himself, in the Old Testament, commanded the brazen serpent to be erected, and ordered cherubs to be placed on the golden ark. It is the adoration of images that God has forbidden.

Luther, vol. ii. p. 102. Jena, A.D., 1568.

Since, therefore, altars and statues of stone may be erected without disobedience to the law of God, (for adoration is not a necessary consequence,) I hope that *my Iconoclasts* will be obliged to leave me a crucifix, or the image of the Blessed Virgin

Luther, vol. iii. p. 39. Jena.

Moreover, I am certain that it is the will of God that we should hear or read an account of His works, and, especially of the passion of Jesus Christ. But, if I am to hear of, or meditate on those works, I cannot prevent myself from forming an image of them in my heart; for when I hear the name of Jesus Christ, I must, irresistibly, represent to myself the figure of a man suspended on a cross, just as clear water reflects the image of the person who looks down upon it. If, then, it be not a sin to have the image of Jesus Christ in our hearts, if it be even right and salutary for us to have His image in our hearts, how can it be a sin to have His image before our eyes?

Luther, vol. iii. p. 113. Jena.

The infant Jesus is represented as crushing the head of a serpent. This is, without doubt, a very MATERIAL representation, and also adapted to the senses. But it brings to mind most forcibly and most clearly, the very first promise which God gave of the Messiah to Adam and Eve, when he said: "The seed of the woman shall one day crush the head of the serpent." Moses erected a brazen serpent in the desert, and whoever beheld it was cured of the bite of the fiery serpent. Here, then, again, is an image and a comparison which affects our senses; but, how ingeniously and how gracefully does it portray to us the Saviour crucified, precisely as He himself explained it: "As the Jews, who, in the desert, raising their eyes to the brazen serpent were cured of the bite of the fiery serpent, so, in like manner, he who raises his eyes towards Christ dying on the cross, that is to say, he who believes in Him, is cured of the wound and venom of the devil, and obtains eternal life." If, on the other hand, I wished to