

Another would have given vent to her grief on so mournful an occasion, in empty words, and loud, unmeaning exclamations; but Mary, though transfixed with the sword of sorrow, is silent. Neither does she break this admirable silence even at that most heart-rending of all melancholy scenes, when the suffering object of her love and adoration, commended her to the care of St. John, and desired her to look upon him for the future as her Son!

Who can doubt but that the most extraordinary gifts were conferred upon her during life by her Divine Son, and yet she concealed them all! A singular instance of this kind is mentioned in the approved Revelations of St. Brigit, (Book vi. c. 94,) where she introduces the Blessed Virgin as thus addressing her—"On the day my Son, strong as a lion, rose from the dead, whilst I, his Mother, was in unspeakable grief on account of his death, he appeared to me, before he did to others, and showed himself palpably to me, consoling me, and saying that he would visibly ascend into heaven. And although this is not written (in the Gospels,) on account of my humility, yet it is most true that my Son, after his resurrection, appeared to me, before he did to any one else."

From the mother of holy silence let us proceed to the illustrious example of his Divine Son, and close this little essay on silence with our Lord Jesus Christ.

Of him, it was foretold by the Prophet that he should be led like a lamb to the slaughter, without opening his mouth. This prophecy he literally fulfilled. When he stood encircled by a ring of savage Jews who were clamorous for his blood—when all their ingenuity had failed to convict him of crime—when, although many false wit-

nesses came, yet their testimonies did not agree—when at length, two false witnesses came forward and accused him unjustly of heinous crimes, and when the President asked him what answer he had to make to the charges preferred against him—what was his reply? Did he vindicate his innocence in gentle, or indignant language? Did he confound the malice of his accusers by a triumphant refutation? No, no; the Lamb opened not his mouth. The Evangelist declares that "JESUS WAS SILENT, THAT HE ANSWERED NOT A WORD, SO THAT THE PRESIDENT WONDERED EXCEEDINGLY!" O sublime example of a holy and suffering silence!

From what has been said on silence we may lay down these general rules.

1. To be injured and to be silent, is a proof of the greatest fortitude.

2. Whenever we are not silent, our discourse should be something that is preferable to silence.

3. A part of every day should be allotted to silence, and to the mortification and wholesome discipline of that most unruly of all members, the tongue.

'A wise man will hold his tongue until he see opportunity, but a babbler and a fool will regard no time. He that useth many words shall hurt his own soul.'—Ecclesiasticus, xx. 7, 8.

And now, christian reader, we have spoken 'a word to the wise,' and let us take leave in silence.

DEATH OF A CHRISTIAN.

Calm in the bosom of thy God,
Fair spirit! rest thee now!
E'en while with ours the footsteps trod,
His seal was on thy brow.

Dust, to its narrow house beneath!
Soul, to its place on high!
They that have seen thy look in death,
No more may fear to die.