

when come to mature years. This should be borne in mind whenever we speak of the somewhat dangerous extent to which the use of pictures is allowed in the Greek worship, and with which the porch and partition of the soleas are usually covered."

THE LATIN RITUAL.

"I do not wonder you should envy the Latin service-books; for any thing more elevating and magnificent than the western ritual is not to be conceived. There is not such another glory upon the earth. It gives to men the tongues of Angels, it images on its bosom the attitudes of Heaven, and it catches glorious shreds of echo from the eternal worship of the Lamb. It has a language of its own, a language of symbols, more luminous, more mystical, more widely spread, than any other language on the earth. I do not wonder you should envy the Latin ritual."

YEARNINGS OF THE HEART TO ROME.

"Behold," continued he, raising his voice, while his face kindled with solemn enthusiasm, 'behold, all hearts are turned towards Rome, all eyes fixed upon her in love, hope, fear and enquiry. Long has her mysterious character been seen, in that men could not feel indifference towards her as towards a common city, but either fond love or bitter hatred has been her portion from every one who cared for the Cross at all. The contracted limits and narrow sympathies of national churches are again being destroyed. Gallicanism, that vile, unworthy and disloyal child of the selfish Sorbonne, is now scattered for ever to the four winds of Heaven; and the fresh waters imprisoned by the salt sea in your own island are bursting down their barriers, with a sound to which all Europe listens. Oh, by the beauty of old Catholic England! Oh, by the memory of the old Saxon saints! I implore you, as a priest consecrating in the shrines of Augustine and of Anselm, to seek daily to feel, and realize, and lean upon the Church Catholic, through and beyond your own national branch; throw yourself, with a bold meekness, into the capacious sympathies and magnificent affections of the Church universal; hide yourself in the mighty beating of her universal heart."

From *Maxims and Examples of the Saints.*

PERFECTION.

Humility and charity are, as it were, the two most important chords in the spiritual harmony; the one forming the deepest tone in the bass, the other the highest in the treble; and from these the intermediate chords take their tone. These then should especially be kept in tune, just as in a building the conservation of the whole depends upon the state of the foundation and of the roof.—*SALUS.*

Although there never was, nor ever could be, any one who became a saint without possessing these two most necessary virtues; yet still, as far as man could see at least, there have been some who have attained a more eminent degree of them than others; to this class belonged indeed S. Francis of Paula, who, through his great humility, not content with considering himself the meanest of all men, would also have the title of minima, or meanest, given to the religious order which he founded, in order to distinguish it from all others. And then, so great was his charity, or love of God, that he lived quite set on fire with the ardour of these divine flames.

OBSERVATION.

An infant, intently gazing upon an attractive object, or examining it with its little hands and lips, is as usefully employed in the cultivation of intellect as the fondest parent can wish. In the early periods of mental culture, more is, however, to be done in this connexion, by allowing a child full scope for its own efforts, than by any direct exertions which can be made by others. When its attention is fixed upon any object, let it remain so; if possible, let the object of sense be brought into view under different aspects, and exposed to the examination of different senses. Before words become to a child the signs of voluntary action, all that can be done is to expose it to sensations, and to allow them to fix the attention; but afterwards, more direct efforts may be made, and the attention may be fixed by various other means, besides the mere action of the sensations themselves. It is a most erroneous idea respecting education, that nothing is done except when children are engaged in the usual rudiments of instruction. A child watching the motions of objects around, their figure and sounds, examining their structure, is employed in a work which it should be our aim as much as possible, to aid and encourage; and from which we may expect very valuable results, both in the faculties and furniture of the mind. The successful acquisition of every science which depends upon experiment, indeed, the acquisition of knowledge of every kind which depends upon the exercise of the perceptive powers, the cultivation of the taste, the common concerns of life, the intercourses of civility, and the efforts of benevolence, require constant exercise of the habit. Whatever method is found to invigorate and correct, the observation should be frequently made use of. Till the understanding has made considerable progress, this should be made a leading object in the intellectual culture; and in every period of it the habit should be frequently brought into exercise. By a proper cultivation of it the memory and judgment are directly cultivated; and