

construction of a proper road, especially from Lake Porter to Chezetcook, would be an act of justice as well as humanity, to a highly-deserving and well-conducted people.

ROBBERY AT ST. MARY'S VESTRY.

On Thursday night last some wicked wretches got in through the exposed part of the Cemetery at St. Mary's, and effected an entrance into the New Vestry by one of the large Gothic windows. Here they forcibly broke open a chest, rummaged in various directions, and carried off two Thuribles and other articles connected with Divine Service to the value, as at present supposed, of about Ten Pounds. However, the things abstracted cannot be worth much to the thieves, so that this daring outrage is as wanton and profitless as it has been sacrilegious. We earnestly hope that the dastardly perpetrators will be brought to condign punishment. Robberies of any kind, not to speak of housebreaking and sacrilege, are of very rare occurrence in this orderly community, and if those persons who have been guilty of the above shall be detected we can well imagine that the execrations of the entire public will not be their least punishment.

LITERATURE.

MAXIMS AND EXAMPLES OF THE SAINTS.

Continued.

In these days of shallowness and scepticism, men pride themselves on calling everything into question, as if they proved their claim to wisdom according to the measure of their unbelief. But those who dive a little deeper into things, will not be so ready to admit the claims of modern insolent writers. They will find that our ancestors had heads as sound, judgments as cool and unprejudiced, at least, as any of these moderns; and the more they examine, the more reason will they find for attaching weight to their testimony. In my intercourse abroad with diverse holy and religious monks, I have seen and heard enough to convince me that many things take place in this world of a supernatural order. Nor do I believe there ever has been a period in the history of the church, when our Lord has not borne testimony to her divine truth, and to the admirable sanctity of many of her children, by evident and glorious miracles. This is the faith of the church; and who shall gainsay the teaching of that society, that carries with it the experience of eighteen centuries, the immutable promises of God, the attestations of

innumerable martyrs, and the consent of nations? To him who believes the words of the holy gospel, 'The works that I do shall they do also, and greater than these, &c.' (I speak not now to the unbeliever), the conclusion will be clear, and humble faith will bow with submission. Keeping this promise in view, the Christian will not find it difficult to believe even the most wonderful histories in the lives of the saints: at all events, his spirit will not be that which loves to question every thing, still less that which treats the testimony of devout writers with levity or scorn. To the humble observer of the ways of Divine Providence, enough occurs every day to prepare him for any manifestation of the power of God: not to say that there is not a state in Christendom in which even in our own times many wonderful miracles have not taken place: witness the glorious appearance of a vast cross of fire in the heavens at Migne, near Poitiers in France, in the year 1826, an event which was attested on oath before the bishop of the diocese, by several thousand eye-witnesses.* Josephus relates the prodigies that appeared in the heavens before the downfall of Jerusalem; and who shall say that this sublime apparition in France did not portend the approaching calamities that have since fallen upon that kingdom, and upon Europe? In the years 1830 and 1831, blood miraculously flowed from the arms of St. Nicholas, at Tolentino in Italy, and the circumstance was solemnly attested by the bishop, the clergy, and the magistrates, of that city. History records that similar prodigies have taken place at Tolentino, whenever any calamities were about to befall Christendom. St. Nicholas has been dead above five hundred years. I myself had the consolation to visit his shrine; and I heard from several individuals, with tears in their eyes, the affecting recital of the miracle. Who does not call to mind the wonderful manifestations of God's power at Rome and at Ancona, during the period of the French Revolution, in the year 1792? Innumerable images of our blessed Redeemer, and of his Virgin Mother, were seen to move their eyes, and some even to weep. Nor were these events seen only by a few; they were beheld and attested by thousands.† The miracles that God has performed by means of the holy prince Hohenlohe are known to all, and some of them have been wrought even in England. These are facts so notorious, that no one can call them in question; nor is it in the power of profane ridicule to throw a doubt over their authenticity. At the same time, it will always be true that the Catholic Church does not oblige her children to believe any miracles but those recorded in the sacred scriptures; she leaves it to the discretion of each individual to ground his conviction on the evidence which has come before him: though

* La Croix de Migne, vengée de l'incrédulité du siècle. Published at Paris, in 1820.

† Account of the miraculous events at Rome in the years 1798 and 1793. Published at London, by Keating and Browne, Duke-street, Grosvenor-square.