

Poetry.

"Beatus qui factus est sicut Seraphim et Cherubim, et in divinis spiritualibus officio nunquam est segniter, sed assiduus glorificat Dominum. Beatus qui in cella sua, in Domino, tanquam Angelus Celestis, et in rebus cogitationibus, suoque collatione cum Deo, omnino spirituum potentiam habet. Beatus qui semper spirituali gaudio plenus est, et in portanda suavi jugo Domini, pigrescit, et in gloria in Gloria."—*St. Ephrem. in lib. de B. A. t. d. m. l. u. s.*

Blessed is he who has become like the Seraphim and Cherubim,—who is never slothful in the divine and spiritual office, but glorifieth the Lord continually.

Blessed is he, who, in his cell, like a heavenly Angel, hath power over all spirits, nurseth chaste thoughts in the Lord, and praiseth him with his lips.

Blessed is he who is full of spiritual joy, and never wearied in carrying the sweet yoke of the Lord; for such shall be crowned in glory.—*St. Ephrem.*

Oh! happy they, who loosed from clay,
With higher spirits join,
Who ceaselessly, th' eternal day,
With blessed choirs combine,
With Cherubim and Seraphim,
The Holy office prove,
And swell the loud harmonious hymn
Of God's high praise and love!

And happy he who in the woods
Of flesh albeit confined,
Retired, remote, with chaste thoughts feeds
The virtues of his mind:
Who in the secret of his heart,
And holy solitude—
Looks up to God—and though apart,
Is fed with angels' food!

And happy He, who gladly bows
To God's sweet yoke of Love,
Who every day renews his vows,
And looks for strength above.—
Yea, happy He,—a few short years
Of penance soon shall speed,
But oh! what joys shall dry his tears,
What infinite love his meed!

THE CHURCH IN ABYSSINIA.

The following letter, addressed by Mgr. Casolari, Bishop of Maurocastro, in partibus, to his eminence Cardinal Fransoni, Prefect of the Sacred Congregation of Propaganda, and published by the *Giornale Romano*, contains details of great interest on the state of the Catholic Church in Abyssinia.—*Univers.*

Khartum, June 29, 1848.

Most eminent prince—After all that I had the honour to write to your Eminence on the 13th inst., you must have expected the sad news I have now to announce to you. The Rev. Father Ryllo, fortified with all the Sacraments, rendered up his soul to his Creator on the evening of Trinity Sunday, two hours before sunset. His death was indeed a sleep; he was peacefully slumbering, giving no sign of suffering, when he breathed his last sigh, leaving us under the intimate conviction that in Heaven the Blessed Virgin and the Saints, protectors of this Vicariate, had that day conducted him to those eternal joys which his incessant apostolical labours in this valley of tears must have merited for him. I need not tell you how bitter this death has been to us; it is better to be silent. We buried his corpse in our garden as decently as our situation permitted. He will remain in this place until the church shall have been built, whither some day he will be translated. Sorrow was universal, not only among the Catholics, but even among the schismatics, heretics, Mahometans, and Pagans. They all chose to take part in the funeral—all of them, including the Coptic Arch-bishop.

As I intimated to your Eminence in my last letter, I shall remain here for a month or two, until this mission shall be firmly established. I have great pleasure in informing your Eminence that, at my invitation, Don Angelo Vinco, with out regarding the danger of dying of the fevers from which he is always suffering, has, to the great edification of all, consented to stay here till the arrival of the new missionaries; and if he is then alive, he will avail himself of the leave which was given him by Father Ryllo to return into his own country for the recovery of his health.

It is our duty to beg of your Eminence to induce the Father-General of the Company of Je-

sus to send immediately two Fathers of his Society, with a Brother-Coadjutor, to Abessinia, whither I reckon an arriving next October, and from whence, after having received my instructions they can direct their journey to this capital, in order to relieve Don Angelo Vinco, and to labour there for the development of the Mission in the city and its environs, where new facts every day testify that the hour of the Lord has arrived, even for the Mahometan tribes, whom we regarded as the least prepared for the reception of the truth.

Last week we made an excursion to the rivers of the ancient city of Saba, situated on the eastern bank of the Blue River, four hours distance from Kharsum. The Government had authorised us to take from those ruins all the materials we could find there of our nature fit to be employed in the construction of a church, school and house. I cannot express the interest with which we contemplated the ruins of this city, which had been for so many ages the capital of all Ethiopia, and where we found vestiges of the most remote ages, as well as of the Christian epoch. These ruins occupy a space much more extensive than the space comprised in the limits of ancient Rome itself. But what rejoiced us most was to find encamped in the neighbouring wood a wandering tribe of Mahometan Arabs; they received us and treated us affectionately, and described in the most lively terms their painful situation, and the tribulations which they had to endure. In pointing out to us the larger ruins, they called them Christian churches, and assured us that their tribe had always respected them. But when they knew that we were ministers of the religion of those who, in bygone times had inhabited those buildings, now overthrown, to which they attracted our attention; when they learned that, abandoning everything we counted most dear in the world, we had entirely devoted ourselves to their spiritual and temporal good, they remained struck with astonishment and emotion, and rendering thanks to God for so great a benefit they promised to show themselves docile, in order to merit that we should give their sons instruction enough to make them "wise and strong," equal to the Europeans of our own day, and to their ancestors of past ages.

The most considerable nomad tribes (especially the Mahometan tribes) show the same dispositions. Such, for example, are the tribes Aba, Ruf, Beni, Selem, Gubabisc, Hananir, Sciakia, &c., &c., who at certain seasons encamp in the vicinity of this city, but who, at other times, disperse themselves over all the country of Egyptian Nigritia and the Darfur.

Your Eminence will easily understand of what importance, it is to found the mission solidly in this capital, to the government of which so vast an extent of country is subject, and which exercises over the whole of central Africa an influence analogous to that anciently enjoyed by its neighbouring city, Saba. I trust, then, that your Eminence will not fail to send us by the Father-General of the Company of Jesus the two Fathers and the Brother-Coadjutor for whom I ask. I will supply them in Egypt with all the necessary instructions, and with an experienced guide, so that they may arrive here safely, and pursue the work commenced by Father Ryllo, whilst your eminence and the Sacred Congregation after having heard me on my return to Rome, may be able to adopt a vast system of missions, by means of which, as I have good reason for hoping, it will be possible to form a new *Paraguay*, without in the least mixing ourselves up in the world of politics, and without having recourse to any protection from human Governments.—*I am, &c.*

A. Bishop of Maurocastro.

EJECTION OF TENANTS NEAR MULLINAHONE.

To the Editor of the *Freeman's Journal*.—Sir The public eye is so tired of heart-rending details of suffering under this head, that I fear it would not be interesting to add another sad item to the long black catalogue of evictions. However, with your permission, I shall mention some facts of recent occurrence which show that the system is still carried on with fearful activity. Last week the sheriff of Tipperary, in the wake of the potato blight, came to the neighbourhood of Mullinahone, attended by a strong force of police and some dragoons, and ejected fourteen families from the estate of John Stephens, Esq., and demolished their houses. Fourteen other poor families have escaped for the present, merely through some informality in the proceedings.

Evictions are so frequent of late on this property, that the matter would scarcely deserve a passing notice were it not in the keeping of the Court of Chancery, which is generally merciful to tenants subject to very high rents. On Tuesday the sheriff proceeded to the lands of Killyahy, the estate of William Despard, Esq., and ejected Messrs James and Hugh Ryan from a well-cultivated farm of about eighty acres, which was held by the family for more than a century. The process of ejection in this case was served some two years back, and by a remarkable coincidence was brought to maturity at the same time with about thirty-five acres of corn, the best crop these respectable, skillful, and industrious farmers had for many years. Just as they were about to put the sickle into the corn, the landlord, with the sheriff at his back, seized their all. Now, to pour my own cup of affliction into the ocean of misery that overflows the land. On Monday last, the sheriff came and took possession of our all—the house in which I and my children were born—the farm that I and my father occupied for the last 66 years, and paid 65 years' rent at £40. a-year for 17½ acres. Including last May rent, I owed in all £80., and if permitted to thresh my seven acres of corn, I could have ample means to liquidate the entire debt due to my landlord. In the month of May last my only brother had died of typhus fever, and all my family were suffering in that direful disease. I was served with ejections, and thus taken at a great disadvantage. But, thank God! I had a lease, and sold out my interest after the execution of the habere—the proceeds of the sale, after paying all rents and costs, will enable me to get off to the United States with my large family to begin the world again. I am, Sir, your obedient humble servant, EDMOND MUCKLEROF, Land Surveyor. Mullinahone. August 30th, 1848.

[From Brownson's Review, for October.]

"The doctrine of auricular confession," says Dr. Thornwell, "establishes a system of espionage which is absolutely fatal to personal independence, and from the intimate connection between priests and bishops, and bishops and the Pope, all the important secrets of the earth can be easily transmitted to the Vatican." This is ridiculously absurd. No priest can communicate to any person living the secrets of the confession, and he can no more do it to his bishop or to the Pope, than he can to James H. Thornwell. He cannot speak, out of the confessional, of what has been told him in the confessional, even to the penitent himself. No instance of the secrets of the confessional having been betrayed has ever transpired. Even the vilest apostates have never been known to disclose what they had received under the seal of the confessional. The Catholic clergy do not record the confessions of their penitents in a book, making them a part of the records of the Church, as did the former Puritan ministers of New England, as we had occasion ourselves to know formerly, from the inspection of the records of some of their churches, over which it was our misfortune to be settled as pastor.

"As to the system of espionage, we all know that it was carried to its perfection in the Congregational churches of New England; and it still existed in full vigor a few years ago in the Presbyterian Churches in the Middle States, as we had personal means of knowing. In most Calvinistic Churches, especially the Congregational, the Presbyterian, and the Methodist, the members are bound by a solemn covenant, a covenant frequently renewed, to watch over one another, which means, practically, that they should be spies over one another; and who that has had the misfortune to be brought up a Presbyterian has not felt that he was under perpetual surveillance, that every member, it might be, of the particular church to which he belonged was on the look-out to catch him tripping? We have ourselves had ample opportunities of learning the degree of personal independence allowed to Presbyterianism, and we never knew the meaning of personal independence until we became a Catholic. There is no comparison, in this matter of personal independence between Catholicity and any form of Protestantism we are acquainted with, and this is saying much, if what is alleged concerning our frequent changes be not altogether untrue. Catholicity provides us all the helps we need in order to attain to Christian perfection; but she throws the responsibility on our own individual consciences. Catholics, also, usually mind their own business, and attend rather to

their own consciences than to those of their neighbours. Hence, you find among them very little hypocrisy. Their conduct is free, frank, natural, and, as far as we have had opportunities for observing, they generally wear their worst side outward. It needs a close and intimate acquaintance with them to know, or even to suspect their real piety and worth. This indicates any thing but the want of personal independence, and the presence of the system of espionage alleged. Indeed, the Professor in bringing this charge must have argued against us from what he knows to be true of his own sect; but this is to pass from one genus to another,—not allowable in logic. Servility, slavishness, the want of personal independence, the fear to say that our souls are our own, though unquestionably characteristics of the Presbyterian, are no characteristics of the Catholic. There is a total difference between the mild and paternal authority exercised by our clergy over us, and the harsh and severe tyranny notoriously exercised by Presbyterian ministers over their flocks; and it would take much to make Catholics believe it possible for a people to stand in such awe and dread of a minister of religion as Presbyterians do of their ministers. Our children are delighted to see a priest come into the house; we, when a boy, if we saw a minister coming, used to run and hide in the barn."

EXTRAORDINARY ECCLESIASTICAL INTELLIGENCE.

Introduction of the Cistercian Order into the United States.

Two members of the Cistercian Order, Rev. H. B. McCaffrey and Br. Cyprian Slattery, have arrived in this city from Mount Melleray, in Ireland, authorised by their superior to select a suitable place for founding a monastery of their Order, in some part of the United States. It has been long the anxious wish of the Bishops, Priests, and laity of the United States to see an establishment of the Cistercian Order founded in this country. The improvements made at Mount Melleray, in Ireland, notwithstanding the sterility of the soil, the good effected by the brethren, by instructing adults in their moral and religious duties, by educating gratuitously the children of the vicinity, and particularly by holding up to the world the example of piety, temperance and industry, could not fail to excite a desire among our Clergy to have a similar establishment in the country. Many applications were made to the late abbot, Dr. Ryan, but, owing to peculiar circumstances, without success. The time has at length arrived when a house of the Order can be founded in this country. All that is required, is a large farm of good land, from 500 to 1000 acres, in a healthy climate, and fit for cultivation. Those who have such farms to dispose of can write to the Rev. H. B. McCaffrey, in care of Rev. J. Walsh, St. Paul's, Harlem, New York.—*Tribune.*

We are requested by the Rt. Rev. Bishop to say that the above extraordinary announcement is, to him, and to the clergy of his diocese, a piece of unexpected information. It may be that some of the Bishops, Priests and laity of the United States have desired an establishment of the Cistercian Order, but they are not of the diocese of New York. In fact, the Bishops, Priests and laity of this diocese would regard the Rev. Abbot of Mount Melleray as rendering a service to religion, if he would recall those members of his community, who have been collecting money in the United States and in the British Provinces during the last three or four years, and allow them to re-enter on that life of religious retirement which, by this time, they must have almost forgotten, and a return to which could not but be of advantage to themselves. It is proper to add for the information of the faithful, that the Bishop of this diocese has not been consulted by either of the parties mentioned in the above notice, on the subject of which it treats; that he regards the proceeding as irregular, and advises the Clergy and laity of the diocese to give it neither countenance nor encouragement.—*New York Freeman's Journal, Oct. 14.*

Births

October 31—Mrs McCarthy, of a son.
November 2—Mrs Dillon, of a daughter.
" 3—Mrs Bell, of a son.

Died.

October 29th—Elizabeth, daughter of Patrick and Matilda Devanny, aged 4 years. 31. John Sheehan, native of Cork, aged 34 years.
November 1—Bartholomew Murphy, native of Cappacloagh, County Kerry, Ireland, aged 75 years; James Loughan, private of the 97th Regt., native of Ireland, aged 34 years.