

bourg, the Palais Bourbon, the Mint, the Institutes, the Palais de Justice, the Archeveche, the Hotel de Ville, the *Palais de la Legion*, &c. &c. To these, in the long list of Hotels where the ministers of state, and other dignitaries, the various administrations, the treasury, the bank, the royal printing office, &c. are located. Nearly all these were built by the ancient families of the court or parliament. With these edifices, let the gardens, parks, plantations, and pleasure grounds annexed to them be reckoned. They were at all periods rather the property of the Parisians, from the liberality with which they were thrown open to the public, than of their real owners. Amongst these, are the garden of the Tuilleries, of the Luxembourg, of the Palais Royal, the Champs Elysees, the Champ de Mars, &c. All these magnificent sources of public utility and pleasure, are Bourbon schemes.

The next object to which our attention may be turned, are the churches, the mere test of the state of civilization, religion, and the arts, at different epochs. Paris from the earliest date, down to the revolution, exhibits splendid specimens of the noblest efforts of its population and its monarchs, to express their exalted sense of piety and reverence for the Deity. Not one owed its foundation to the revolution, many their destruction. Those who have visited Paris, may remember with pleasing emotions, what they saw and admired at Notre-Dame, the Church of the *Invalides*, St. Genevieve, St. Sulpice, St. Roch, St. Eustache, the *Val de Grace*, to St. Chapelle, La Sorbonne, the Carmes, the Temple, St. Gervais, St. Etienne, St. Nicholas, St. Medard, the Jesuits, St. Germain des Pres, L'Assomption, St. Mary Magdalen, &c. &c. &c. the Architecture, sculptures, pictures, mausoleums, and monuments of which, still offer so much to chain the attention of the beholder. All these structures sprang up under Bourbon patronage.

The hospitals and asylums of all kinds, that necessary appendage of large cities, were all, except the hospitals of Marie Therese, D'Enghien, and Le Prince, founded before the Revolution. The attention of the humane observer is however totally absorbed by those ancient establishments so well administered, the Hotel Dieu, La Chartre, the Salpetriere, St. Louis, La Pitie, Les Incurables, Les Menages, Les Orphelins, the Quinze, Vingts, St. Antoine, Bicetre, and the *Invalides*, that truly liberal asylum of disabled warriors, built by Louis XIV. on a scale of unparalleled magnificence.

Six thousand of them may be accommodated with every thing calculated to please and solace; collections of books and paintings, specimens of fortifications, vast courts, surrounded by covered galleries, immense avenues, and shady walks around the noble mansion of the admirable church above mentioned. All these hospitals, &c. are attended and supplied with all the tenderness of christian charity. There are institutions on a different plan, particularly that of the sisters of charity, of St. Vincent, of St. Paul, of which each of the twelve municipalities of Paris, possesses a branch to administer

to the wants of the poor. In their various houses they have the care of the sick, the wounded, the incurable, abandoned infants, orphans, and the aged, the blind, and the insane; the prisoners too, were visited by them in the cells to which they were confined. In short, there is not one of the miseries which afflict the human family, which was not watched and tenderly nursed under the influence of the spirit of religion, and the protection of the Bourbon dynasty.

Turning now to labours of this ancient family in the cause of the arts and sciences, they will be seen to claim a lofty rank in the field of glory. The University and its faculties were anterior to the reigns of St. Louis and Philip Auguste. The college of France, and its choirs of the oriental language, of natural philosophy and astronomy, were founded by Francis I. Louis IV. claims the French Academy, the Academy of Sciences, the Academy of Inscriptions and Belles-Lettres, the commencement of the scientific and literary reviews, the Observatory, the garden of plants, and its admirable collections and museums, began by Tournefort and Jussien, continued by Buffon, Daubenton, &c. Cuvier, Lamarck, Fourcroy, and all the other illustrious names formed under Bourbon patronage. To these may be added the noble colleges, such as that of *Louis le Grand*, &c. Louis XV. claims the military schools where Napoleon himself was educated, the school of Geography, *ponts et chaussees*, &c. If it be supposed that the education of the lower classes was overlooked, the *Freres de la doctrine Chretienne*, alone, gratuitously educated in their various schools throughout Paris, before the first revolution, five thousand five hundred, and in 1825, they taught in fifty schools, in the same capital, an equal number.

As for the Libraries, Museums, &c., they were all of Bourbon growth: the royal library, the library of St. Genevieve, of the Arsenal, the city, the Magazine, the Medical School, the Botanical garden, the Museum, the Mineralogical collection at the Mint, the gallery of Paintings, of Sculpture, of archæology, &c. A few institutions, such as the *Conservatoire des Arts et Metiers*, date during the revolution, or were enlarged during that period, such as the *Conservatoire de la Musique*, which was in a flourishing state, as early as 1784. Many societies of inferior merit, most of which were formed under Louis XVI. such as the Atheneum of Lyceum, might be adduced, but for the purposes of this rapid outline, no more need be mentioned.

Much has been said of what Bonaparte achieved for the convenience of the capital of the French empire, the better arrangement of the *abattoires* or butcheries, some markets, some fountains are quoted. But of these, one hundred and twenty-seven are of Bourbon date, and decidedly of the best designs, only seventeen were subsequently added.—The steam engines of Chaillot and the Gros Caillon, belong to a period anterior to the Revolution. The Aqueduct of Arcueil, although commenced in 360, by Julian the Apostate, was continued in 1624 by a Bourbon, and the canal of the Ourcq was mostly constructed by Louis XVIII. All the other canals

of France are of ancient date, the canals of Orleans, Briare, St. Quentin, St. Etienne, Languedoc, &c. The Sewers of Paris, subterranean vaults, more than seventeen miles in length, vie with the celebrated *cloaca maxima* of the Romans, are the work of Louis XIV. and XV. The Catacombs, date from Louis XVI. If some improvements have been introduced amongst the markets, yet the markets of the Sts. Innocents, the *Halle au Bled*, the *Halle aux Draps*, and a multitude of other establishments, shew that the wakeful eye of government was abroad, and consulted the health, luxury, and welfare of that immense city. The manufactories of looking glasses, porcelain at Sevres, of tapestry, are all Bourbon establishments.

The Parisians can scarce lift their eyes to the surrounding heights, or travel to any distance around their city, without being reminded of the Bourbons. Let them, for instance, direct their course to St. Cloud, Versailles, the Trianons, Marly, St. Germain, Meudon, Belleme, St. Denis, Bois de Boulogne, Vincennes, Auteuil, &c.

The embellishments which he meets in his way every where, would lead him to fancy, that the Bourbons designed to make of his country an earthly paradise. Unless the verdict of passion be irreversible, enough may be collected from this hasty sketch to qualify the candid and dispassionate citizen of these states, which owe so much of their success in the revolutionary struggle with England to the interference of a Bourbon, to give a liberal answer to the question, "What have the Bourbons done for France?"—*Baltimore Gazette*.

ORIGINAL.

ON THE CELIBACY OF THE CATHOLIC CLERGY
I will give them in my house, and within my walls, a place, and a name better than sons and daughters.

CELIBACY, or the unmarried state of life, to which the Roman Catholic Clergy are subjected, is very much censured by persons of a different persuasion. Yet the reasons which the Catholic Church, has for enjoining this state of life to her clergy are such as must weigh a good deal with the unbiassed and impartial of every Christian persuasion.—I shall endeavour to set down here some of the principal ones.

1^o. A priest, who serves the altar, has a right to live by the altar; 1 Cor. ix. 13.—and those, for whom he ministers, are bound, in as far as they can, to afford him a decent subsistence. But were it just to oblige them also to support in the same manner a wife and a family; who not only do not serve them, but who must be on many occasions a very great hinderance and drawback to the pastor in the discharge of his duty? Suppose, for instance, that a priest is called upon at an untimely hour, in a stormy season, and from any distance, to visit a dying person; is it not natural to suppose that his wife and family would use their endeavours to detain him at home? Suppose, besides, that the distemper of the sick person is of a catching or infec-