

OBITUARY.

Mr Robert P Boone, scholastic S. J., died at Georgetown College, Jan 12th, at 11 o'clock, P. M., after a short illness. He was born in Frederick, Md., the 25th of May, 1810, and entered the company of Jesus, the 1st September, 1838. He was preparing himself for the ministry, to which he would have been raised within the present year. His loss is deeply felt at the college, where he was a most efficient member. But his family and all his numerous relatives are thrown into the deepest affliction by the sudden departure of this most beloved member of the old and eminently Catholic family of the Boones. His parents doated on him for his having always proved himself a most docile, obedient, and dutiful child. He had won the affection of all his relations by the amiability of his disposition, and his kind attentions and deference to them. After having entered the company of the Jesuits, all his thoughts and endeavors aimed at the attainment of the true spirit of the children of Loyola. Great edification is derived from the perusal of a diary written by him when he first made the Grand Retreat of St Ignatius, as it exhibits the manner in which he endeavored to convert to his own advantage, and to model his form of life after the dictates of that sublime school of perfection. In the tedious and responsible offices in which he spent the latter part of his days, every one had to admire the manner in which he performed all the duties of his station, devoting all his energies, always with the same interest and satisfaction. He really had no other thing at heart than to perform the task assigned to him by obedience with the greatest perfection. Obedience was the star that guided him: of him it was most justly said that *the obedient man shall speak victory*. These words were applied to him by Dr Ryder, his affectionate Superior, in a short address delivered after having celebrated the holy sacrifice over his remains on Sunday morning, 24th inst., at his funeral.

This ceremony was the most solemn and impressive of the kind we ever witnessed. In the domestic chapel the bier was laid, surrounded by upwards of twenty priests, and scholastics in surplice, the Rev J McGuigan officiating with his usual dignity and propriety. A recent convert to the Catholic Church, exceedingly touched at the happiness of those who died faithful to their religion, placed on that part of the sable pall that covered the breast, a wreath of sweet scented flowers and evergreen—a lively memorial of the brevity of youth, and the immortality of glory. The chant was very affecting, and very well performed. At the sides of the chapel assisted the alumni with an edifying composure and veneration. There knelt also the venerated father, and the only brother of the deceased.—The mother, who had come all the way from Frederick, to soothe the agonies of her devoted son, but, alas! had found him dead, was prevented from being present at the funeral by infirmity and the inclemency of the weather. For the consolation of her and of all her friends, we have been suggested to repeat, briefly, the principal sentiments of the touching address of Dr Ryder, who being affected himself, whilst giving the last proof of his affection to a beloved companion, drew tears from many eyes. He said that we had gathered there to propitiate God Almighty for the soul of the deceased. The Church in her tender solicitude for the salvation of her children, imposes this sacred tribute of affection on her ministers. From a close observation of the life of the deceased, it seemed that little he wanted to be prayed for. But still he was a man, and human frailty accompanies us to the last moment of our pilgrimage. Robert Boone knew how frail and how insidious human nature is, he dreaded the dangers of the world; hence he repaired, early in life, to religion.—There he bound himself to his God, through the vows of poverty, chastity, and obedience, and in the exact fulfillment of the obligations imposed by them, he passed the remainder of his days.—Now, how humble his station in life was! how modest! how out of the observation of the world! but O, how happy the end of it! What a difference between the life and death of a man great in worldly greatness, and the life and death of this servant of God! The trophies of the conquerors of nations are stained with man's blood, his monuments are devastated fields, and mounts of mutilated bodies. And when he dies, what are his hopes? Alas! all his glory is perhaps effaced by the dark hue that blackens an article written on his disappearance from the stage of life, and by a pen which stigmatizes his charac-

ter with unpriced stings. The just man lives and dies unobserved by the world, no noise around his bier, no display at his funeral, but there you see a smile of hope, of eternal hope, and peace beaming on the countenance of the religious assisting people. His death was nothing else than the commencement of a happier life everlasting. These sentiments were uttered with much affection and persuasion, and tears were rolling down the cheeks of many. To day, the church celebrated the festival of the Name of Jesus, of that name written on the flag of the militia among whom R. B. fought the peaceful battle of the Lord. This day he is most undoubtedly united to his Captain. There in heaven he mingles with the chorus of virgins, because a virgin he was, and there he receives the reward due to him for his vow of chastity. Through the vow of poverty he renounced the right to those—call them either trash or fortunes—the enjoyment of which was secured to him by a rich family, and there in heaven he is made rich with the riches of God himself. Finally, there he sings the hymn of victory, because *the obedient man shall speak victory*; and Robert Boone's life was nothing else but an unremitting practice of obedience. This fact made a natural passage to an appeal to the young alumni, who a few days ago were under the attentive care of the deceased.—He died in their service, because his disease was contracted whilst assisting them in their amusements in the open air. We learn that he felt that a disease was coming on him in consequence of the station assigned to him. But no matter, he was an obedient man, and to obedience he had made a sacrifice of all his feelings. Dr Ryder concluded his address with another appeal to his religious brethren, many of whom have sought refuge in this happy land, from a country where virtue is now a-days a crime, and exhorted them to persevere, and to work for the practice of virtue, and the diffusion of learning with humility and faithfulness unto the end, after the example of their deceased brother.

The absolution having been performed in the chapel, the corpse was taken to the grave, accompanied by the alumni, the religious community, and friends of the family. There in a peaceful abode, the sweetest spot we ever saw for a grave-yard, under the guard of the angels, and near a house of prayer and virtue, lies the mortal frame, waiting for that sound which will cheer it into a life of eternal bliss.

We hope these few lines, hastily written, will give a comfort to the heart of his mother, and of his numerous friends, who had not the consolation of assisting at the last tribute paid with the rites of faith and hope, to the remains of our deceased friend. "May his soul and the souls of all the faithful departed, rest in peace." Amen.—*U. S. Cath. Mag.*

Died, on Christmas Eve, at St Joseph's, the Mother-House of the Sisters of Charity, Emmittsburg Miss *Harriet Mary Donett*, late of Boston. The circumstances under which the death of this excellent person occurred have affected us so deeply, that in speaking of them we cannot forbear exceeding the ordinary proportions of our weekly obituary.

Miss Donett, born a Unitarian, but early attached to the Episcopalian Communion, became a convert to the Church about three years ago. From the time of her reception it had been the dearest wish of her heart, cherished in secret, that Providence would open the way for her to enter into Religion, and—if it might be—as a Sister of Charity. It was not until the month of November last, that all obstacles were removed, and it was then that we saw her here while on her way to the Mother-House. To all that saw her, there was something indescribably impressive in the unpretending quietness, along with the solemn joyfulness, with which she was preparing to make the entire offering of herself to God in heavenly espousals. We feel that there was a depth of devotion in her spirit, which it was not for such as we to sound. She reached St Joseph's laboring under a severe cold; but it was not until two weeks before her death, that her sickness was such as to require her to go to the Infirmary. It was soon found that she was sinking most rapidly in consumption. She received the notice of her approaching death with characteristic composure and resignation, and expressed the most heartfelt gratitude to God for having brought her there to die. Again and again did she thank God, most fervently, that He had made her a sister in the One True Faith—a member of the One True Church. During her

agonies, by word, so long as she could speak, and afterwards by a sign, she signified her attention to the departing prayers, which the holy Mother Superior was reading by her side. The last words on her lips were the sacred names of Jesus, Mary, and Joseph. Pressing a relic of St Wulburga to her bosom with her left hand, and holding in her right a crucifix, on which she fixed her eyes until they closed in death, she expired at 6 o'clock, on the Eve of the Feast of the Nativity. May she rest in peace.—Amen. [Weekly Instructor.]

THE CATHOLIC ALMANAC FOR 1849.

F. LUCAS JR., BALTIMORE.

The new number of this register presents a vast amount of interesting statistics, which every Catholic in the Union must feel anxious to know. The acquisition of new territories by our Government adds to the number of our clergy and people, and offers enlarged field to the zeal of our missionaries. The number of priests within the limits of the United States and their territories, is now nearly 1,100. Of these, about 160 are Americans, 200 Germans, 100 French, 330 Irish; many Belgians, with Italians and Spaniards, and some Portugues, Poles and Russians, make up the remainder. The Americans are chiefly in the dioceses of Baltimore and Louisville, nearly one half of the clergy being natives; our own diocess comes next, having, however, only about a fifth; Cincinnati approaches us; but Natchez and Nashville with a smaller number, bear a greater proportion to their clergy. Boston, New York and Albany have a respectable proportion. St. Louis contains a large number of Germans and Belgians, chiefly members of religious institutes. Cincinnati diocess has many German priests; Germans and French constitute the body of the clergy of Cleveland. New York, Philadelphia and Buffalo, likewise contain many German priests.—Baltimore, Chicago and Vincennes have a fair proportion. The Irish clergy are most numerous in the dioceses of New York, Albany, Buffalo, Philadelphia, Pittsburg, Boston, Chicago, Charleston and Cincinnati. The French are found chiefly in the dioceses of New Orleans, Mobile, Vincennes, St. Louis, Dubuque, Detroit and Baltimore. We believe that the clergy bear a near proportion to the various nations of which the Catholic population is composed. Ten of our prelates are natives of the United States, two of Canada, six of France, six of Ireland, one of Belgium, and one of Switzerland. Besides these, two French prelates and one German have retired.

The Almanac of this year embraces a greater amount and variety of information and a more accurate and more complete account of the various dioceses than any of its predecessors. This latter advantage will be particularly gratifying, for heretofore the official reports from some sections of the Church have been very imperfect.

The following statistics gleaned from its pages, will prove interesting to our readers. There are now in the United States 3 archbishops, 23 bishops, 1000 priests and 966 churches. Added during the past year, 1 bishop, 119 priests, and 59 churches. Of the number of priests added, about 40 were ordained in this country. The increase in the priesthood greatly exceeds that of previous years—while the increase of churches is rather less. The Catholic population is estimated at 1,231,380.

To the above, however, must be added the statistics of the church in New Mexico and Upper California, as these countries now constitute part of our Republic. Upper California contains 14 parishes and 18 churches, under the Bishop of Monterey. New Mexico contains about 30 parishes and 40 churches, under the Bishop of Sonora. And both countries contain between 40 and 50,000 Catholics. With these additions, the sum total of the Catholic church in the United States, is as follows: archbishops 3, bishops 24, priests 1044, churches 1024, Catholics 1,276,300.

THE FRENCH PEASANTRY.

Excepting with the great farmers, where there are small laborers for the residence of the permanent laborers ordinarily in the court yard, or immediate neighborhood of the great house, the peasants generally live in the villages, and sometimes go long distances to their work. They rise early, and among their first duties are those of religion; their first visit being, in most cases, to the village church, which is open at all hours, I have often met them there in the

morning, when it was scarcely light enough to see the way, and I have found crowds of them in the churches at night, after their return from labor, when, with only one or two lamps burning over the altar in the church, it has been so dark that the dress of persons could not be distinguished until you came within arm's length of them. It is the beauty of the Catholic religion, that, although it is in a degree social, it is at the same time individual and personal in its character; that although the ceremonies of the worship are of a splendid and often gorgeous description, yet the worshipper seems regardless of every thing but his own particular part in the service, which he performs silently, and generally with an intensity and an abstractedness which are remarkable; and in churches whose splendor and magnificence it would require a brilliant pen to describe, I have seen laboring men in their frocks, and with their spades upon their shoulders, and marked women with their baskets upon their arm, go into the churches, and after performing their devotions, and evidently with no other object in their thoughts, go away to their labors.

In all parts of Europe the women are as much engaged in the labors of the field as the men, and perform indiscriminately the same kinds of labor. Having been much among the peasantry and the laboring classes, both at home and abroad, I must in truth say, that a more civil, cleanly, industrious, frugal, sober, or better dressed people than the French peasantry, for persons in their condition, in the parts of the country which I have visited, and especially the women, I have never known. The civility and courtesy, even of the most humble of them, are very striking. There is neither servility nor insolence among them; their economy is most remarkable; drunkenness is scarcely known; their neatness, even when performing the dirtiest work, is quite exemplary; cheerfulness, and an innocent hilarity, are predominant traits in their character.

The wages of the French peasantry are in general from a franc to a franc and a half per day to a man, that is, ten to fifteen pence, or twenty to thirty cents; and to women, about four fifths of the former sum, or about eight pence or sixteen cents. In this case they ordinarily provide entirely for themselves. In harvest, however, or under extraordinary circumstances, they are provided for in addition to their wages. Coffee and tea are scarcely known among them. They drink no ardent spirits. Their usual drink is an acid wine not so strong as common cider, and this mixed with water; they have meat but rarely, occasionally fish; but their general provision is soup, composed chiefly of vegetables and bread. Bread, both wheat and rye, is with them literally the staff of life. With all this they enjoy a ruddy health; and the women are diligent to a proverb. They seem unwilling to lose a moment's time. I have repeatedly seen them carrying heavy burdens upon their heads, and at the same time knitting as they went along.—*Colman's European Agriculture.*

"THE WORKING PROTESTANT CLERGY."

A Hereford correspondent of the Daily News writes as follows to that journal:—"Sir—In your able article on the abuses of the Church, you observe that Dr. Malby has, in the Rev. H. Peters, found a clergyman rash enough to undertake the cure of 20,000 souls in Sunderland, with a miserably inadequate provision of 234 a-year. Miserable! Why, Sir, I know 'troops' of curates, with large families, who would nearly jump out of their skins with joy to receive such an appointment, with a provision of 2000 a year, being now obliged to work like mill-horses, appear like gentlemen, and rear their families, with an income of half 2000. Then you talk of Dr. Malby's common regard for his kith and kin. Why, our Dr. Hampden has just ordained his wife's brother, now sixty years old, and presented him with the living of Cuddington. The friends of the Church are scandalised at the tendency of certain clergymen for the Romish rites and ceremonies; if the Bishops would give their preferment, and expend their pecuniary means for the benefit of the Church, as the Catholic Bishops did in the olden time, the Protestant Church would benefit, though the 'kith and kin' of the Bishops would not fare so sumptuously every day. The whole system must be revised and corrected.—O. P. Q.—Hereford,