

their faith. This seems to have been nearly the last of their struggles with poverty," for, says the monk who has written St. Robert's life, "and from that day forth there never was wanting to them a man to supply them with all that was necessary for food and clothing. And as they endured with the greatest constancy in God's service, many continually were added to their number; fugitives from the world, who leaving their earthly burdens, placed their necks under the yoke of the Lord." [8 Bollandists, April 29.]

Fasting and hard fare did not easily kill good St. Robert. He died at the age of ninety-three. The principal feature in his saintly life was entire submission to the will of God. St. Albaric was the next abbot.

"About the end of the year 1099, Pascal II. sent two Legates into France to excommunicate King Philip for his open adulteries, and contempt of his Queen, Bertha. These Legates, Cardinals John and Benedict, heard, on their arrival in France, of the extraordinary life practised at Cîteaux. They wished to be spectators of the great sanctity which had been reported to them by credible witnesses; and when they saw it with their own eyes, they declared that half had not been told them. For they had found angels in human bodies—in bodies so pale and emaciated by midnight vigils, hard labors, and long fasts, that they scarcely seemed clothed with flesh. They listened to every word from these holy men, as to something supernatural. But St. Alberic they heard with profound respect. They learnt from him the nature of the Institute, the customs and practices of the infant community; what labors had been performed and sufferings endured, before they were permitted to lead this life so congenial to their wishes; and in what manner Robert had been torn from them, and left them orphans—a butt to the sarcasms and falsehoods of neighboring monasteries."

By the exertions of the Legates the rising congregation of the Cistercians was at once placed under the protection of the Holy See, and every reform, as at present in use, was sanctioned by the high authority of Christ's Vicar on earth.

"Dishes of divers kinds of food, grease and whatever opposed the purity of the rule as interpreted by the primitive monks, were banished the refectory.—After half-a-night spent in singing the divine office, in reading and meditation, and a day spent in agricultural labor, they assembled to what was, during a greater part of the year (from the fourteenth of September, to Easter), their single meal, which consisted solely of what St. Benedict allowed; and that procured by the sweat of their brow. Their fare was a pound of convent bread, and two messes of vegetables, boiled, not with the culinary accuracy of Cluny, but in the plainest manner." During the remainder of the year, a collation of similar food was allowed in the evening, [Life of St. Stephen, Ch. VII.]

St. Stephen, our own dear countryman, succeeded St. Alberic. Men wondered at their austerities; thought them incredible, as men do now; they marvelled much how so much fasting, and labor, and prayer, could go together and not kill them.

"And yet Stephen and his companions found it possible to do all this. Their worn out bodies did not sink under their heavy burdens, nor were the garments of their souls less white, because they were thus exposed to suffer from the inclemency of the season. It was, indeed, inexplicable even to their contemporaries, how they could live; but the secret lay in the fervency of the spirit, which kept up the lagging flesh and blood; their lives were above nature, and because for Christ's sake, they gave up church-lands and tithes, in order to be poor. He bore them up, so that they did not faint under their labors."

Men of the world, men of purple and fine linen, meditate on this touching narrative of the death-bed of good St. Alberic:—

"St. Alberic having presided over his flock with so much advantage to their spiritual welfare, that 'scarcely one,' says the Annalist, 'departed this world without leaving behind him the odor of sanctity, had now arrived at the termination of his earthly career, and was about to receive the recompense of his labors in the Lord's service. Perceiving that his last hour drew nigh, he wished his brethren to be assembled to hear his parting instructions. For a moment he seemed to be in an ecstasy; then recovering his presence of mind, he exclaimed, 'O what happiness is yours! God has prepared for you such a glory as will impart to you the felicity of the angels.' The brethren expressed in warm terms, their gratitude to God for this glimpse of their future bliss.—Then, surrounding the bed of their dying father, they fervently implored for him the assistance of the Blessed Virgin. The holy abbot joining in their supplication, said most feelingly, 'Mary, holy Virgin, pray for me.' In pronouncing these words, his countenance shone with surpassing lustre; and in this happy moment he gave up his soul into the hands of Jesus Christ, in the year of our Lord 1109. St. Stephen, as prior, had to celebrate the funeral obsequies. When the procession had returned from the grave to the chapter room, he endeavored to wipe away the tears of his brethren by these comfortable and consoling words, which have been preserved in all the ancient writers of the order. (We borrow the translation from the work to which we are already so greatly indebted.—St. Stephen's Life, Chap. ix.)

"All of us have, alike, a share in this great loss, and I am but a poor comforter who myself need comfort. We have lost a venerable father and ruler of your souls; I have lost not only a father and ruler, but a friend, a fellow-soldier, and a chief warrior in the battles of the Lord, whom our venerable father, Robert, from the very cradle of our monastic institute had brought up in one and the same convent, in admirable learning and piety. He is gone from us,

but not from God; and if not from God, then not from us; for this is the right and property of Saints, that when they quit this life they leave their body to their friends, and carry away their friends with them in their mind. We have amongst us this dear body and singular pledge of our beloved father, and he himself has carried us all away with him in his mind, with an affectionate love—yea, if he himself is borne up to God, and joined with him in undivided love, he has joined us too, who are in him, to God. What room is there for grief? Blessed is the lot—more blessed he to whom that lot has fallen, most blessed we to be carried up to such a presence, for nothing can be more joyful for the soldiers of Christ than to leave this garment of flesh, and to fly away to Him for love of whom they have borne so many toils. The warrior has got his reward, the runner has grasped his prize, the conqueror has won his crown he who has taken possession prays for a palm for us. Why, then, should we grieve? Why mourn for him who is in joy? Why be cast down for him who is glad? Why do we throw ourselves before God with murmurs and mournful words, when he, who has been borne up to the stars, is pained at our grief, if the blessed can feel pain; he who by an earnest longing prays that we may have a like consummation. Let us not mourn for the soldier who is at rest; let us mourn for ourselves who are placed in the front of the battle, and let us turn our sad and mournful words into prayers, begging our Father, who is in triumph, not to suffer the roaring lion and savage enemy to triumph over us."

And good St. Stephen succeeded him as Abbot of Cîteaux. In his youth he had made a pilgrimage to Rome with a tried companion. They went on foot recited every day together the entire psalter, and observed strict silence when they were not singing the divine praises. No wonder afterwards he had such a relish for holy silence, solitude, and prayer, and that when he became a dweller in the wilderness and forest, he aspired to the highest christian perfection, and attained it. Though a man of learning, he wished to become foolish for Christ's sake; he wished to become perfectly destitute, and to depend for his daily bread and his coarse habit, on God's Providence. And God, on His part, failed him not. He never does fail those who act generously by Him, but acts with infinitely more generosity to them.

God had kindled a divine love in his heart, and it was fire in his bones, and would not let him rest till he had accomplished the work which he was sent on earth to perform. God's saints are his workmanship, and the same Almighty goodness which has made the lilies, and also given its own beauty to the rose, which has created flowers, precious stones, and animals, each with a different glory, has also in the creation of His grace variously moulded the souls of his saints. Stephen's lot was to be of those who, by their utter destitution of human helps, most of all illustrate the new order of things, which our blessed Lady celebrated in the "Magnificat." Out of weakness he was to be made strong; with his perfect poverty, his coarse and tattered garment, his body bowed down by labor and mortification, he was to bring an order of men into the Church, who beat down pomp and luxury, intellect and power. His wooden staff was more powerful than the sceptre of kings, and his fragile frame was the centre, around which the whole of the saintly prelates of the Church, who fought against luxury and simony, clustered and arranged their battle; the pre-eminence which God gave to His saint in after life, is a full vindication of his conduct in these first years, when he was a poor despised monk, treated by his brethren as an enthusiast and fanatic (Ch. III.)

And holy Stephen had trial, after trial, that his faith might be purified. Poverty and starvation for a time almost crushed the struggling order.

"But trials of a more afflicting nature than penury now assailed Stephen's patience. In the year 1111-12, a mortal disease became prevalent in the country; but no where did it rage more violently than at Cîteaux. It attacked the community, and Stephen saw his spiritual children dying off one by one before his eyes. And these victims to the ruthless malady were the zealous laborers, who had borne with him the heat and the burden of the day. It was his duty to attend the sick bed of each brother, to administer to him the rites of Holy Church, and to hold the cross to his dying lips, and to whisper in sweet words of comfort, the firm hope of a brighter morn and a happier land, which awaited him on the termination of his present sufferings. All the community were present on these occasions. For immediately the bell tolled with its peculiar solemnity—the notice of a soul in agony—all labor ceased, and the brethren hastened to the dormitory, where they found their departing brother, stretched on the floor, upon a little straw in the form of a cross, and sprinkled with ashes. They forthwith commenced to recommend his soul to God, by Penitential Psalms and Litanies. Thus the graves in the churchyard silently multiplied; the stalls in the church, one after another, became vacant, and no postulants presented themselves at the gate of the monastery and implored admittance. From thirty to thirty-five, the number had gradually diminished to seventeen or eighteen.

(To be Continued.)

CATHOLIC INTELLIGENCE.

On Thursday evening the Rev. Dr. Manning, Mr. Monsell, M.P., Mr. Wilberforce, and Mr. Stephen De Vere, dined with the Rev. Mr. Meeklan, P.P. of Carrigaholt. The news of these remarkable men being at the house of their Priest attracted hundreds from the parish around—bonfires began to blaze—a very sweet life and drum band of a dozen boys from Carrigaholt animated the scene. When those gentlemen came out to thank the people for the re-

spectful manifestation, the greatest enthusiasm burst forth. They were fully gratified, getting in the strong light a full view of these great men, of whom they will often talk while they live. Dr. Manning saw in the fervor of the poor people their love of that Faith of which he and his companions have discovered (as did Augustine before them) "the beauty so ancient yet so new." At an early hour the Rev. Mr. Manning said mass in the chapel of Carrigaholt, where great numbers thanked God for giving them on and around their altar on that morning such illustrious witnesses for the truth of their holy and persecuted Faith.—*Limerick Reporter*.

CONVERSION.—A trustworthy correspondent informs us that Mrs. Griffiths, the highly accomplished lady of a J. P. for Tipperary; and daughter of Geo. Roe, Esq., of Loran Park, has within the last few days embraced the Catholic Faith.—*Ibid*.

THE VERY REV. DR. NEWMAN.—At a conference of the Clergymen of this city, held in Saint Michael's Chappel this day, the Right Rev. Dr. Ryan presiding, a resolution was adopted to contribute to the indemnity of this illustrious defender of Catholic truth, and to co-operate in organising a collection in their respective parishes as soon as circumstances will permit. The Rev. J. Brahan, P. P., St. Mary's, and the Rev. J. Synan, Adm., Saint Michael's, are appointed treasurers for the subscriptions of the Clergymen and laymen in Limerick city and county, and to transmit their contributions to the committee of the fund in Dublin with all convenient despatch, at the time for the discharge of the liabilities incurred by the Very Rev. gentleman in his defence against the notorious Achilli is near. A subscription was entered into by the Clergymen, headed by his Lordship, which nearly amounted to £40.—*Ibid*.

THE FRENCH SUBSCRIPTIONS FOR DR. NEWMAN.—The thirty-sixth list, which appears in the *Univers* of Tuesday, brings up the amount to 21,889fr. 24c. About 10,000fr. have been contributed through the medium of French provincial journals, and the total amount of the French subscriptions up to the above date would consequently be from 30,000 fr. to 32,000fr. Great zeal continues to be displayed.

LONDON.—We are credibly informed that the highest Ecclesiastical authority in the kingdom has expressly conferred on the Canons of Westminster at least the title of Very Reverend.—*Tablet*.

DEATH OF MR. PUGIN.—We are sure that all our readers will partake in the deep sorrow with which we announce the death of this talented and devoted Catholic artist, which took place on Tuesday last. May God grant him a happy entry into Paradise.—*Ibid*.

IRISH INTELLIGENCE.

RELIGIOUS EQUALITY—THE IRISH CHURCH QUESTION.

In accordance with a requisition, signed by several members of parliament and others, a highly influential and numerous attended meeting was held on Friday, at two o'clock, at the Northumberland Hotel, of Irish representatives who have been returned to parliament to support the principle of religious equality, and of such of their constituents as happened to be in Dublin to consider the propriety of summoning a conference before the meeting of parliament to take into consideration the manner in which the questions affecting that great principle shall be treated next session. George H. Moore, Esq., M. P., presided.

Mr. Lucas, M. P., and Dr. Gray were appointed secretaries to the meeting.

It was proposed by Mr. C. Gavan Duffy, M. P., and seconded by Archdeacon Coghlan:—

"Resolved—That a committee be now appointed to consult with the friends of religious equality in Ireland and Great Britain, in order to come to a safe and well-considered conclusion as to the manner in which the question affecting this great principle shall be treated in the next session of parliament, and to report thereon to a conference, to be summoned at such time and place as the committee shall determine."

The resolution was unanimously carried, after an interesting debate, in which several members of parliament and Clergymen took part.

The committee to whom this important duty was confided consists of all the Irish representatives in favor of religious equality; with power to add to their number.

Mr. Moore was requested to summon the committee, and an early day was fixed for the first meeting.

The committee met on Saturday, at eleven o'clock. After considerable deliberation the following resolutions were unanimously adopted, fixing Thursday, the 28th October next, as the day for holding the conference:—

Moved by J. Sadleir, Esq., M. P.; seconded by Mr. Sergeant Shee, M. P.

"That a conference of the friends of religious equality be held in Dublin on the 28th day of October next, to receive the report of the committee appointed on the 10th inst., to consider the manner in which the question of religious equality ought to be brought before parliament next session, and to take such measures in reference thereto as may be deemed advisable."

Moved by Mr. Francis Scully, M. P.; seconded by Mr. O'Flaherty, M. P.:—

"That the chairman be requested to prepare a circular to be sent to the leading friends of religious equality throughout the kingdom, calculated to elicit opinion on the subject, and to submit same to meeting of the committee to be held on Monday."

Several resolutions relating to minor matters were subsequently adopted, sub-committees were appointed, and other arrangements were made to prepare for the approaching conference; so as to give the utmost effect to its deliberations.

On the motion of Mr. Moore, M. P., Mr. J. Burke, was added to the committee.

The committee re-assembled on Monday morning at the Northumberland Hotel.

The secretaries stated that the circulars had been sent to the several gentlemen who had been nominated as members of the committee, but who were not present at the first meeting, informing them of the fact, and inviting their co-operation.

The Chairman brought up a draft of the circular which he had been requested to prepare on Saturday, the object of which is to elicit the opinions of the friends of religious equality throughout the empire upon the question generally, and as to the best means of bringing it under the notice of parliament. After a lengthened discussion,

Mr. Moore, at the request of the committee, undertook to have the draft in form ready for printing, with a view to private circulation on the next day of meeting.

The committee then adjourned until Tuesday.

The committee assembled on Tuesday at 12 o'clock at the Northumberland Hotel. The attendance of members was very numerous, and a good deal of business was transacted.—*Dublin Weekly Telegraph*.

BANQUET TO W. SHARMAN CRAWFORD, Esq.—The banquet to which William Sharmar Crawford, Esq., the veteran champion of tenant right and civil and religious liberty, was invited to this city, took place in the Round Room of the Rotundo on Thursday evening 9th inst., and was in every respect a demonstration worthy of the man and of the occasion. The spacious Round Room was filled by as numerous and identical an assemblage as ever met there to do honor to any individual. In addition to the members of parliament, Clergymen, and other gentlemen who attended the tenant right conference, there was a large number of our influential citizens and others present, all desirous to testify their respect for the distinguished guest of the evening. It was indeed a most gratifying tribute of respect, admiration, and gratitude for his long-continued and unflinching advocacy of the great principle with which his name has been so creditably and so honorably associated. Notwithstanding the great extent of accommodation which the place selected for the banquet is capable of affording, it was not only inconveniently crowded, but numbers who were anxious to be present were unable to find room. Every available place at the many tables was occupied soon after the hour announced for the banquet, and the attendance seemed to be only limited by the want of further accommodation. The Round Room was brilliantly illuminated for the occasion, and the presence of a number of ladies graced and enlivened the scene. The following mottoes were inscribed over the chair and in other parts of the room:—"Crawford's Bill—nothing less." "Tenant Right." "Happy Homes—Altars free." "Welcome, honest Crawford." "The Veteran Champion of popular rights." "The North and South cemented." "Native Manufacture."

THE TENANT RIGHT CONFERENCE.—This conference was undoubtedly the most significant gathering of the popular party in Ireland for many years. After years of terrible havoc among the people—after the repeated political disappointments to which they have been doomed—we beheld very nearly a majority of the whole Irish representative body coming forward with hearty good will, and pledging their words as Christians and gentlemen to never cease their efforts in the cause of the poor Irish tenant till they obtain for him an act of parliament which will put him safely beyond the caprice of the landlord, or the injustice of the law as it is now administered. Justly did the hon. and learned member for Meath remark, that "if the forty-one members who happened to attend the conference met at another place, with a speaker at their head, they might have constituted a full House of Commons to legislate on this subject, and have passed the Bill." If the Irish members be punctual in their attendance in the house—(and we trust they will)—they will form a considerable number of that portion of the legislative body that is likely to take part in the debate on the Tenant Right Bill. Many misunderstandings, which existed between the Irish members are now, we trust, completely knocked on the head for ever; and they go to parliament more united, more determined, more resolute in the good cause than ever we remember on any former occasion. Upon their efforts depend the lives of the Irish people; and if the government turn a deaf ear to their demands, let it not be on account of divisions or splits in their own ranks. The first effective proclamation has gone forth against landlord feudalism, and if there be any sympathy in the English parliament for the awful sufferings of Ireland, they will ratify that proclamation by the granting of the moderate claim which the Irish tenant makes for the protection of his industry and his property.—*Kilkenny Journal*.

RACKRENTS AND RIBBONISM.—In the proceedings of the British Association at Belfast the following conversation is reported between Professor Hancock, and some gentlemen in "Section F Statistics":—Professor Hancock stated that an estate in the county Cavan had, in two years, been raised £10,000, in value by the judicious conduct of the landlord, who, having an incumbrance on it, purchased it in the court. He gave the tenants money to improve their houses, and he lowered their rents. He was now quite satisfied with the estate. What the people wanted was men of his class—solvent men, who would take a personal interest in their properties. Professor Hancock concluded by expressing his opinion, that the small farm system was not incompatible with the prosperity of a country.

In reply to Mr. White, J.P., Divernagh, near Newry,

Professor Hancock said the rental of the property was £19,000 a year. It was in Chancery. Some of the tenants paid their rents all the time, and, of course, under the new proprietor they continue to do so; in other cases the receiver could not get any rents. In these there was a reduction made of 10 per cent. In other cases the receiver was beaten off the lands, and some of the tenants were marked as "dangerous," "Ribbonmen," &c. (Laughter.) They got an abatement of 20 per cent.

Mr. Cones—A premium for their good conduct.—(Loud laughter.)

Professor Hancock—In other parts there was an organized opposition to the payment of rent—it was a place where the ribbon system was in extensive operation; and here there was a reduction of 25 per cent. (Laughter.)

A Gentleman—Might I ask if the reductions were made in proportion to the amount of resistance offered, or the intrinsic value of the land. (Laughter.)

Professor Hancock—I need not answer that; but I may say that in every case the rental was above the poor law valuation.—*Newry Examiner*.