

large town in the kingdom : and in those towns in which there are many wealthy Catholics, not only might the poor, if a well-organized system were adopted, be buried with Christian decency, but the rich themselves might be carried to the grave with much greater solemnity and at a much less cost. For a very few pounds we can now furnish a funeral which, if paid for in the usual way, would entail the expense of some hundreds.—We do not want to close thereby the purses of the rich, but to open them on a different object—to buy, in fact, with their contents, not gaudy and worthless trappings, but the prayers and benedictions of the poor. On the whole, we congratulate ourselves upon the result of our first year's experiment. We have raised, in various collections, £324 ; and while no one feels the poorer, many are they who have become the richer by it.—You will appreciate my motive for sending you this statement. For my own part, I should prefer that we had gone on, as we had hitherto done, in a very quiet way, for charity grows best in the shade ; but I have been prevailed upon by those whose judgment I could wish to follow in such matters, to enter into these details and run the risk of making them public, in order that others, whose opportunities and zeal and ability are superior to our own, may be led to enquire whether they cannot improve the hint into something that will be greatly useful. Leaving, therefore, the subject in your hands, and only congratulating you on the eminent success which your Confraternity in London, on the *true model*, has under the favour of God, experienced, I remain, my dear Sir,

Your faithful servant in Christ,

JOHN MOORE.

Wednesday within the octave of Epiphany, 1845.

THE BENEDICTINE ORDER IN FRANCE.—One of the most interesting facts in the religious movement now going in France, in the re-establishment of the religious orders ; and among these, the Order of St. Benedict deserves especial notice. Besides the numerous Trappist monasteries which represent one of the most flourishing branches of this great tree—the Cistercian order illustrated by St. Bernard—the ancient congregations of St. Maur, St. Vannes, and Cluny, have been recently restored in the French Congregation founded at Solesmes in 1837. A Brief of his Holiness Pope Gregory XVI solemnly approved this establishment, and erected the Priory of Solesmes into an Abbey. Dom Guéranger was acknowledged as Abbot and Superior-General. All Catholics know the important works of this learned Abbot on the Liturgy and Catholic Antiquities. From the time of this restoration the Congregation has increased under his administration, and at the present moment it possesses three monasteries—one at Solesmes another in the diocese of Versailles, and the third in

very centre of the capital. For three years past the sons of St. Benedict have found shelter not far from the ruins of the ancient St Germain des Pres, and have there resumed the pacific labours of their Founder. The English Catholics will rejoice to hear this interesting intelligence, and to learn how it is that God mercifully vouchsafes everywhere to restore the Institutions devoted to prayer and labour, thereby to console and sanctify the nation as our forefathers were consoled and sanctified in the ages of Faith.

PRIOR PARK.—On Saturday last terminated the first course of lectures upon the laws and principles and universal jurisprudence, delivered by Professor Anstey, in our college. The gifted professor, in opening his subject, endeavoured to impress upon the minds of his class the greatness of the science committed to his charge ; its beautiful connexion with religion ; its basis founded upon the laws of God himself. He laid before them the strength, the magnificence of empires now crumbled into dust ; but in tracing to their source the misfortunes and the wars in which they had been involved, he clearly showed that they proceeded from injustice and a self-interested policy : from the violation of some principle of natural or divine law. The learned gentleman observed that the origin of our constitution, as well as that of any other (except the creations of modern times,) is laid in the gloom of the primeval ages ; that in the forests of Germany, and in the legionary camp, were to be traced the spring and sources of the British constitution. He referred to its gradual development through the Saxons and Anglo-Normans, until under the latter it acquired the peculiar form of which to the present day it bears the stamp, though somewhat obliterated. With much stress he dwelt upon the great machine of local governments ; showing how in them we have the origin of the different local divisions of our counties, shires, hundreds, townships, boroughs, &c. ; and after descending at some length on the various functions of these different members of the State, he passed on to the times of Henry VII, when was laid the formation of that centralising system from which dates the decline of our constitution. In his concluding address he dwelt impressively upon the beauty of our constitution ; the necessity of preserving no less its legislators than its legislation incorrupt ; that constitution, the guarantee through ages of our people's mightiness and power ; that constitution which preserves their liberty as commensurate with, and inseparable from its own existence ; must be their sacred charge, for if through indifference or inactivity they lose that treasure they enslave themselves ; if through tyranny it be taken from them they are fettered. But (he remarked impressively) when human policy locks its chain to the ankle of a slave, Divine justice rivets the other end round the neck of the tyrant.

VAN DIEMEN'S LAND.

PASTORAL OF THE BISHOP.—Robert William, by the grace of God and the favour of the Holy and