

my head, if ever I outlive my master. What says the bride? inquired the Knight, bending on her a look of mingled pity and admiration. 'I will answer for her,' said Cormac—she had rather be the widow of a true Irishman than the wife of a false one. 'O, all! we'll all be murdered if you don't hurry,' said the aunt. 'What do you say, Minny my child?' 'Cormac speaks the truth,' replied the trembling girl, hanging in her weakness on his shoulder; 'if there be no other way, I am content it should be so.' She was rewarded for this effort of heroism, by a fervent pressure of the hand from her betrothed; and the exchange of accoutrements was presently effected. The Knight mounted Cormac's mare, and prepared to depart. 'My gallant fellow,' he said, holding out his hand to the generous bridegroom, 'you do not mock the part you act, for nobility is stamped upon your soul. If you suffer for this, I have a row that I will never more wear any other garb than yours; for you are the knightlier of the two. Let me clasp your hand—than which a nobler never closed on gauntlet.' They joined hands in silence, and the chieftain galloped away, with his retainers. When they were out of hearing, Cormac turned to his bride, and again pressed her hand, while he looked fixedly into her eyes, he said, 'Now, Minny, you will show that you are fit for a soldier's wife. Go, with your aunt Norry, into your room. No one here will be molested, but those who are in arms for the Knight—and I will contrive to postpone any violence, for a day, at least.' 'I will not leave you, Cormac, said Minny, speaking more firmly than she had done since the interruption of their festivity; 'I am somewhat more to you, that you are to the White Knight.'

some hesitation, 'that I might have... day... all events, to prepare for my fate; but my Lord President is a pious man, and must be better aware than I, how much time a sinner under arms may require to collect his evidence for that last and fearful court martial whose decision is irrevocable. A soldier's conscience, sir officer, is too often the only thing about him which he allows to gather rust. If I had been careful to preserve that as unsullied as my sword, I would not esteem your six hours so short a space as they now appear.' 'The gift of grace, sir Knight,' said a solemn looking sergeant, 'is not like an earthly plant, which requires much time and toil to bring its blossom forth. Heard ye not of the graceless traveller, who, riding more than a Sabbath-day's journey on the seventh was thrown from his horse and killed near a place of worship? The congregation thought his doom was sealed for both worlds, and yet—' Between the stirrup and the ground, Mercy be sought and mercy found.' 'Aye,' said the captive—there are some persons who look on this world as mere billeting quarters, and require no more time to prepare for the eternal route, than they might to brace up a harversack; but my memory is not so light of carriage. I remember to have heard, at Mungbarid, a Latin adage which might shake the courage of any one who was inclined to rely venturously on his powers of spiritual despatch—'Tunc erat—ne desperes: Tunc tantum—ne presumas.' However, I shall be as far wide of the first peril as I should wish to be of the last. Come, sirs, you forget your supper; leave me to my own thoughts, and pray respect this maiden, who will attend to your wants while I rest.' 'She seems as if she would more willingly omit that office,' said the Englishman. 'The maiden droops sorely for your misfortune, Knight.' 'Poor girl,' Cormac exclaimed, venturing to look round upon her for the first time since his capture—it is little wonder that she should wear a troubled brow. You have disturbed her bridal feast.' Then taking her hand, and pressing it significantly while he spoke, he added—'Your husband was reckoned a true man; and I knew him well enough to be convinced, that he would not place his heart in the keeping of an unworthy or a selfish love. I know, therefore, that you could not make him happier, than by acting on this occasion with that firmness which he expects from you. Tell him I know better the value of life than to lament my fate—at least for my own sake; and remember likewise, Minny, (is not that your name?) if ever Cormac should, like me, be hurried off by an untimely stroke of fate—if ever—he retained the pressure of the hand, which he still held in his—if ever you should see him led, as I must now be, to an early death, remember, my girl, that none but the craven-hearted are short-lived on earth. A brave man, who has fulfilled all his duties, can never die untimely; but a coward would, though every hair were gray upon his brow.' He strove to withdraw his hand; but Minny who felt as if he were tearing her heart away from her, held it fast between both hers, and pressed it with the grasp of a drowning person. Cormac felt by the trembling and moistness of her hand, that she was on the point of playing all in danger, by bursting into a passion of grief. He lowered his voice to a tone of grave reproof and said—'Remember, Minny—let him not find that he has been deceived in you. That would be a worse stroke than the headman's.' The forlorn girl collected all her strength, and felt the tumult that was rising in her breast subside, like the uproar of the Northern tempest at the voice of the Reinkeeper. She let his hand go, and stood erect, while he passed on, followed by several of the party, into another room. Strange as sorrow had ever been to her bosom, she could not have anticipated, and was wholly incapable of supporting the dreadful desolation of spirit which came upon her after she was left alone. She remained for some time motionless, in the attitude of one who listens in vain, until she heard the door of a small inner apartment, into which he had been conducted, close upon her lover; and then, gathering her hands across her bosom, and walking slowly to the vacant chair, she sank down in a violent and hysterical excess of grief.

(To be continued.) ENCYCLICAL OF HIS HOLINESS TO THE ARCHBISHOPS AND BISHOPS OF NAPLES. The following is a translation (made from the Latin) of this weighty document. BELOVED SONS AND VENERABLE BROTHERS, Health and Apostolic Benediction. Each of you, Beloved Sons and Venerable Brothers, can easily conceive with what sorrow We are distressed on account of the savage and sacrilegious war which in these troublous times has been waged against the Catholic Church in almost all the countries of the world, and especially in unhappy Italy, before our own eyes, has been proclaimed these many years by the Subalpine Government, and is every day being stirred up more and more. But, amidst Our most grievous distresses, We feel the greatest comfort and consolation when We behold you. For you, although cruelly harassed by all sorts of most unjust and violent measures, torn from your flocks, driven into exile, and even thrust into prison, yet being endowed with courage from on high, you have never ceased, by your voice and by your salutary writings, boldly to defend the cause, and the rights, and the teaching of God and of His Church, and of this Apostolic See, and to consult for the safety of your flocks. And therefore We congratulate you from Our heart, because you greatly rejoice to suffer contumely for the Name of Jesus, and We praise you with merited approbation, adopting the language of Our Most Holy Predecessor, Leo:—Although I shall with all my heart sympathize with the labors of love which you have undertaken for the defence of the Catholic Faith, and consider those things which are reflected on you in the same light as if I myself endured them, yet I look upon it rather as a cause of joy than of sorrow that, sustained by the Lord Jesus Christ, you have remained invincible in the Evangelical and Apostolic teaching; and that when the enemies of the Christian faith would tear you from your churches, you have preferred to suffer the injury of exile rather than be defiled by any contact with their impiety. Oh! that We could announce to you the termination of these so great calamities of the Church. But the corruption of manners, which can never sufficiently be deplored, increasing on all sides, and receiving additional strength from irreligious, abominable, and obscene writings, and plays, and houses of ill-fame, which are set up almost everywhere, as well as from other vicious causes; and the monstrous portents of all kinds of errors which are disseminated in every direction, the frightful and ever-increasing deluge of vice and crime; the deadly poison of infidelity and indifference diffused far and wide; the contempt and disregard of Church authority, of sacred things, and of the laws; the unjust and violent plundering of the property of the Church; the fierce and unrelenting persecution of the sacred Ministers of religion, of the members of Religious Orders, and of Virgins devoted to God; the diabolical hatred towards Christ, His Church, her teachings, and towards this Apostolic See, and innumerable other evils which are perpetrated by the bitter enemies of Catholicism, and which We are every day compelled to deplore: all these causes seem to postpone and defer that anxiously desired time when We may be enabled to behold the complete triumph of our holy religion, of justice and of truth. Which triumph, indeed, cannot fail to take place, although it may not be permitted to Us to know the time appointed for it by Almighty God, who rules and governs all things by His wonderful Providence, and directs them for our good. Although Our Heavenly Father permits His Holy Church Militant in this miserable and mortal pilgrimage, to be afflicted and harassed by various trials and calamities, yet forasmuch as she has been founded by Christ Our Lord on an immovable and most firm rock, not only can she never be uprooted or overthrown by any force or violence, but she is not even diminished by persecution, but rather is augmented, and always the Lord's field clothed with a more ample harvest, for the seed which falls in single grains springs up multiplied many fold. And this, Beloved Sons and Venerable Brothers, We behold in taking place by the singular goodness of God even in these most sorrowful times. For although the Immaculate Spouse of Christ is at present grievously persecuted by the conduct of impious men, yet she is celebrating a triumph over her enemies. Certainly she is triumphing over her enemies, and wondrously does she shine forth, both in the singular fidelity, love, obedience, and constancy in the maintenance of Catholic unity displayed towards Us and this See of Peter by you and Our other Venerable Brothers, the Prelates of the Catholic world; and also by means of so many most pious works of religion and Christian charity which, by God's help, are multiplied every day in the Catholic world; and also by the light of our most holy faith, by which every day so many countries are more and more enlightened; and also by the extraordinary love and affection of all Catholics towards the Church, and towards Ourselves, and towards Holy See, and by the illustrious and immortal glory of martyrdom. For you know how, especially in Turquin and Cochinchina, Bishops, Priests, Laymen, and even delicate women and tender youths and maidens, are emulating the example of the martyrs of old with undaunted soul, and with heroic virtue are despising all the most cruel torments, and are greatly rejoicing to lay down their life for Christ. Truly all these things ought to be no small consolation to Us and to you amidst the great griefs by which we are afflicted. But, whereas the office of Our Apostolic Ministry imperatively demands that We should defend with all care and zeal the cause of the Church which has been committed to Us by Christ Our Lord Himself; and that We should reprove all those who are not afraid to assail and vilify this Apostolic See, We, therefore, by these Our Letters, now once more confirm, declare, and condemn all and singular of those things which in many Consistorial Allocutions and in other Letters, with very great grief to Our mind, We have been constrained to lament, to declare, and to condemn. And here, Beloved Sons and Venerable Brothers, it behoves Us again to mention and to condemn a very grave error in which some Catholics are pitifully involved, who consider that men living in error and aliens from the True Faith and from Catholic Unity, can arrive at life eternal; an error altogether opposed to Catholic doctrine. It is well known to Us and to you that those who labor under invincible ignorance about our Most Holy Religion, who carefully observe the natural law and its precepts, engraven by God on all hearts, who are ready to obey God, and who lead a virtuous and correct life, can, by the operation of the power of Divine light and grace, obtain eternal life; since God, who clearly beholds, searches, and knows the minds, thoughts, and inclination of all, in His great goodness and clemency, would by no means permit any person to be punished with eternal torments who is not guilty of voluntary fault. But Catholic doctrine is also very well known that no person can be saved out of the Catholic Church, and that contumacious opponents of the authority and the teaching of the Church, and who are through obstinacy separated from the Unity of the Church and from the Successor of Peter, the Roman Pontiff, to whom the guardianship of the vineyard hath been committed by Our Lord, cannot attain everlasting salvation. Most clear are the words of Christ Our Lord:—'If he will not hear the Church, let him be to thee like the heathen and the publican.' 'He who heareth you heareth Me, and he who despiseth you despiseth Me, and he who shall not believe shall be condemned.' 'He who believeth not is already judged.' He who is not with Me is against Me, and he who does not rest with Me scattereth. Hence, the Apostle Paul speaks of such men as being 'subverted and condemned by their own and judgment,' and the Prince of the Apostles calls them, 'lying teachers, who bring in sects of perdition and deny the Lord, bringing on themselves swift destruction.' But God forbid that the children of the Catholic Church should be in any manner hostile to those who are not joined with Us by the same bonds of faith and charity. Rather should they always study to assist them by all the offices of Christian charity when poor, or sick, or afflicted by any other misfortune, and especially to rescue them from the darkness of those errors in which they are pitifully involved, and strive to bring them back to Catholic truth and to their loving mother the Church, who never ceases affectionately to stretch out to them her maternal hands and to call them back to her bosom, that, being strengthened and established in faith, hope, and charity, and becoming fruitful in every good work, they may attain unto everlasting salvation. And now, Beloved Sons and Venerable Brothers, We cannot pass over in silence another most pernicious error and evil by which in this our unhappy age the minds and souls of men are unhappily carried away and disturbed.—We speak of that unbred self-love and self-seeking by which many men, having clearly no regard for their neighbour, exclusively look and seek for their own benefit and advantage. We speak of that insatiable desire for power and gain, by which the laws of honour and justice being entirely neglected, men are incessantly with greediness getting together and heaping up riches acquired by any means, and being anxiously intent on the things of this world only, and forgetful of God, of religion, and of their own souls, they wickedly place all their happiness in amassing wealth and hoards of money. Let such men remember and seriously consider those terrible words of Christ Our Lord:—'What shall it profit a man if he gain the whole world and suffer the loss of his own soul? Let them also diligently reflect on the words of the Apostle Paul, who says:—'For they that will become rich fall into temptation, and into the snare of the devil, and into many unprofitable and hurtful desires, which crown men in destruction and perdition. For the desire of money is the root of all evils, which some, coveting, have erred from the faith, and entangled themselves in many sorrows.'

It is true, indeed, that men (according to the peculiar and different condition of each) ought to endeavor to obtain the necessary sustenance of life, either in cultivating literature and science; or in the exercise of the liberal or mechanical arts; or in the discharge of public or private offices, or in commercial pursuits; but still it is absolutely necessary that they do all things with honor, justice, integrity, and charity, always have God before their eyes, and diligently observe His commandments and precepts. And now We are unable to conceal from you that We are afflicted with very bitter grief that in Italy there should be found some of both Orders of the Clergy who have so far forgotten their sacred vocation that they are not ashamed to spread false doctrines by mischievous writings, and to excite the minds of the people against Us and this Apostolic See, to assail Our temporal power, that of this Apostolic See, and by every means and endeavour unblushingly to support the most wicked enemies of the Catholic Church and the Holy See. And these ecclesiastical persons, revolting from their Prelates and from Us, and from the Holy See, and relying on the favor and assistance of the Subalpine Government, and of its magistrates, have proceeded to such a length of audacity that, in open contempt of ecclesiastical censures and penalties, they have dared to establish several wicked societies, called in the vernacular, *Clericali liberali*, *Di Mutuo Soccorso*, *Emancipatrice del Clero Italiano*, and other animated by the same depraved spirit; and, although deservedly interdicted by their Bishops from discharging the functions of the sacred ministry, yet, like intruders, they are not afraid wickedly to intrude into many churches and to exercise those functions. Wherefore We reprobate and condemn the aforesaid societies, and the wicked conduct of those Priests, and at the same time We again admonish and exhort these unhappy Clergymen to repent, return to a better mind (*revertant ad cor*), and concern themselves for their own salvation; deeply considering that 'God endures no greater injury from men than from Priests, when He beholds those whom He has appointed for the correction of others affording in their own persons examples of wickedness,' and attentively reflecting what a strict account they must one day give before the judgment seat of Christ. May God grant that these unhappy ecclesiastics may, in obedience to Our paternal advice, give Us that consolation which certain Clerics of both orders are affording Us, who, having been miserably deceived and led into error, are now every day bemoaning themselves to Us in penitence, and with submissive prayers, are humbly and earnestly imploring pardon for their fault and absolution from ecclesiastical censures. You very well know, Beloved Sons and Venerable Brothers, that impious writings of every kind have been sent forth from dark places, filled with trickery, lies, calumnies, and blasphemies; that schools have been handed over to masters who are not Catholics; that churches have been assigned to a worship not Catholic; and that there have been many other truly diabolical stratagems, artifices, and efforts, by which the enemies of God and man, in unhappy Italy, are exerting themselves wholly to overthrow the Catholic Church, if that could ever be, to deprave and corrupt our people, and especially unguarded youth, and to eradicate our most holy faith and religion from the minds of all. Therefore We have no doubt that you, Beloved Sons and Venerable Brothers, strengthened in the grace of Our Lord Jesus Christ, will, in accordance with your ardent episcopal zeal, continue to act as you have hitherto, most honorably to your own name, acted, and, with united spirit and redoubled zeal firmly raise up a defence for the House of Israel, fight the good fight of faith, defend from the snares of the enemy the faithful committed to your care, and assiduously admonish and exhort them to hold with constancy that most holy faith without which it is impossible to please God, and which the Catholic Church holds and teaches, having received it from Christ Our Lord through the Apostles; and to remain firm and unmoved in our Divine religion, which alone is true, which leads to eternal salvation, and which especially protects and blesses civil society. Wherefore you must not cease, as well by catechetical instruction as by preaching from the pulpit, frequently and accurately to teach to the people entrusted to your care the venerable mysteries of our august religion, its doctrine, its precepts, and its discipline, through the agency especially of the parochial Clergy, and also of other Ecclesiastics, who are respectable for their integrity of life, gravity of manners, and sound and solid learning. For you are very well aware that a great amount of mischief arises from ignorance of those Divine things which are necessary to salvation, and therefore you clearly understand that every care and attention ought to be had recourse to in order that this evil may be removed from the people. But, before We bring this Our Letter to a close, We cannot refrain from bestowing merited praise on the Clergy in Italy who, in by far the greater number, are faithful in their hearts to Us, to this Chair of Peter, and to their Prelates, and have not at all deviated from the right path, but have followed the illustrious example of their Bishops, and have endured with great patience every most cruel infliction, and have continued most honorably to do their duty. And indeed We cling to the hope, that the Clergy, by assistance of Divine grace, walking worthy of the vocation into which they have been called, may always endeavor to exhibit more and more brilliant samples of their piety and virtue. With well-deserved praise also do We wish to acknowledge the conduct of so many Virgins consecrated to God, who though driven violently from their Convents, deprived of their revenues, and reduced to beggary, have still not spoken that fidelity which they had pledged to their Spouse, but hearing with all firmness their sad lot, cease not in their prayers day or night to raise up their hands towards the Sanctuary beseeching God for the salvation of all, even of their persecutors, and patiently waiting for mercy from the Lord. We rejoice also in paying the tribute of merited praise to those peoples of Italy who, being nobly animated by Catholic feelings, desert so many impious attacks against the Church, glory in sustaining Us, this Holy See, and their Prelates, with filial piety, affection, and obedience, and who although impeded by great difficulties and dangers, never cease daily to exhibit proof of their singular love and to relieve Our great wants, as those of this Apostolic See, by contributions of money and other gifts. Amidst so great afflictions and with such a tempest raised up against the Church, let Us still not despond, Beloved Sons and Venerable Brothers, since both our counsel and our strength in Christ, without Whom we can do nothing, but through Him we can do all things; Who, when confirming the preachers of the Gospel and ministers of the Sacraments, says:—Behold I am with you all days even unto the consummation of the world; and since we know for certain that the gates of Hell shall not prevail against the Church, which has always stood and always will stand, its guardian and defender being Christ Jesus Our Lord Who founded it, 'Jesus Christ yesterday, to-day, and the same for ever.' And let us not cease, Beloved Sons and Venerable Brothers, with ever increasing zeal, in the humility of our heart to offer up day and night prayers and supplications to God, through Jesus Christ, that this most disastrous tempest being stilled, His Holy Church may breathe again after so many calamities, and everywhere enjoy long-wished for peace and liberty, and may obtain new and more splendid victories over her enemies, and that all who have wandered may be enlightened by the rays of her Divine grace, and may return from the paths of error to the way of truth and justice, and that performing the worthy fruits of penance, they may have the perpetual fear and love of His Holy Name. And that God, who is rich in mercy may the more easily grant our prayers, let us invoke the powerful patronage of the Immaculate and Most Holy Virgin Mary,

Mother of God, and seek the suffrages of the Holy Apostles, St. Peter and St. Paul, and of all the blessed inhabitants of Heaven; that in their prayers, which are powerful with God, they may ask for us all mercy and grace in timely aid, and may powerfully avert all the calamities and perils by which the Church everywhere, but especially in Italy, is afflicted. Finally, as the most certain pledge of Our deep affection towards you, Beloved Sons and Venerable Brothers, We lovingly impart to you and to the flock committed to your charge the Apostolic Benediction from Our inmost heart. Given at Rome, at St. Peter's, on the 10th day of August, in the year 1863; the eighteenth year of Our Pontificate. THE REFUGE. We take the following very interesting account of two religious institutions in the French Pyrenees, from a letter in the Times of Wednesday, from its special correspondent at Biarritz. After a very pleasing description of the Empress's favorite marine retreat and its charming scenery, the writer proceeds:— There is another spot of a different character about half an hour's drive, and which few quit this part of the country without visiting. I allude to the establishment known as the Refuge, which is directed by the religious community, the 'Servantes de Marie,' and that of the Bernardines, at a short advance from it, both in the commune of Anglet. The pleasant and picturesque village of Anglet stands close to the route from Bayonne to the Spanish frontier, at the angle where that of Biarritz begins. It is half way between both towns. It was on the heights of Anglet that the English division was posted which commanded the high road to Spain during the preparations for crossing the Adour, and the blockade of Bayonne, in 1814. Its name occurs several times in the military despatches of the period. On the sandy plain between Anglet and Biarritz the Refuge has arisen, as it were by magic, by the energy of a single man. Some five and twenty years ago the Abbe Gestac, whose name has long since gained a well-merited celebrity throughout the Pyrenees, founded at Bayonne, to the Cathedral of which he was attached, an orphan asylum. He opened a home for the unfortunate class of young women, the outcasts of society, who manifested a desire to abandon their evil ways, and he placed them, under the name of *filles repenties*, at Bordeaux and Toulouse in houses belonging to the orphan asylum. In 1839 he bought out of his own resources with some help from his family, a spot of ground in the most secluded part of the plain between Anglet and Biarritz. On this he built straw huts, and, aided by his sister, who joined the sisterhood of the 'Servantes de Marie,' and soon became their superior, under the name of Sister Magdalene, the Abbe Gestac set to work on the ungrateful soil, and obtained the most successful results. While engaged in this goodly work he was made the mark for every sarcasm. His acts were ascribed by scoffers to the worst motives; and, even by those who knew his singleness of mind and purity, to an overweening vanity, or to a wild fanaticism. He persisted through good report and evil report, never turning aside from his object and never once desponding. Not a garret, or a cell, where he knew that vice or misery lurked within the sphere of his ministry, but he visited. In little more than two years from its foundation the Refuge of Anglet sheltered near 200 young women rescued from vice, and lodged, fed, clothed, and taught to work. The Refuge now consists of 550, including 'Servants of Mary' and 'Repenties.' The cells are built of stones, but the straw hut which was the first habitation on the sands, is still preserved. Every sort of needlework is now done there, from the finest embroidery to the coarsest garments used by the peasants; and a marriage trousseau, valued at some hundreds of pounds, was completed last week. Certain articles of carpentry work are done by the Sisterhood. Their farmhouse is well stocked with Breton cows, poultry, and pigs; their dairy is excellent, the butter is in great repute in the neighborhood, and from this last article alone the community received during the past year about £150. No member of the community remains unemployed for a single moment of the day. Those who are not employed in manual labor are engaged in teaching the poor children of the neighborhood. The funds derived from the sale of their produce, needlework, or tillage, are spent in educating the poor, and in other works of benevolence. The 'Servantes de Marie' and 'Repenties' are cloistered; the former for life, the latter for whatever period they may think proper. The 'Servantes de Marie' wear a light blue uniform, with the hood, veil, and rosary of the regular religious. The 'Repenties' have the blue gown, with a shawl marked with a large white cross; instead of the veil and hood they wear the handkerchief on the head, the same as that in common use among the Basque peasant women. Strangers visiting the establishment are received with courtesy by one of the sisterhood, and are offered such refreshments as the house can afford—excellent brown bread, delicious butter, wine, cheese, and can sweetmeats. They feel a pleasure in showing you the neat refectory, cow-house, piggery, rabbit enclosures, garden, and cemetery. When one recalls to mind what that place was some twenty years ago, and sees what it now is, it is impossible not to feel the highest admiration for the founder. During their stay at Biarritz the Emperor and Empress occasionally visit the Refuge, which, of course, displays its rustic triumphant arch, the Mayor of Biarritz being a very devoted functionary. Their Majesties are received with the courtesy shown to everyone. They invariably leave some marks of their bounty, and the sisterhood certainly do not forget them in their prayers. The Order of the 'Servantes de Marie' has spread the influence and exertions of the Abbe Gestac with wonderful rapidity. There are few places in the departments of the Low, High, and Eastern Pyrenees, where there are not branches of it; and wherever the outcast is to be reclaimed, the orphan sheltered, and the ignorant to be taught, there you are sure to find a member of the Community. It has branches in various provinces of Spain, and some of the Sisters were detached not long ago from the parent establishment of the Anglet to organize a house in Madrid. But this is not the only conventual society you meet on the sands of Anglet. About a quarter of an hour's drive from the Refuge you find a community under the rigid rule of St. Bernard. The Bernardines pass their days in seclusion as completely as if they lived in the desert of Egypt. The sanction of the Pope for this establishment under the rule of St. Bernard was obtained in 1851 by the Abbe Gestac. The Sisterhood spend their time in improving and tilling the soil, in prayer, and meditation. From that, lonely spot the Bernardines have no view of the village of Anglet, of Biarritz, of the ocean which beats at the base of the sandhills in the distance, of the river, or the mountains. The straw cabins which they erected with their own hands in 1850 have since been replaced by ones partly of stone and partly of earth. They transplanted a quantity of soil to the sands on which their huts stand, and on it they cultivate asparagus, cabbage, maize, and even vines. Their dress consists of an ample gown of the coarsest wool undyed, to which is attached a hood; from a roped tied around the waist depends a rosary, and on the shoulders is a large cross made of light blue stuff. When working in the fields during the heat of summer they are allowed to wear a broad-brimmed hat made out of the coarsest straw, such as that used by the peasant women. The food of the Bernardines is coarse, but not unwholesome. Their beds are simply pieces of canvas made like hammocks. They quit them at daybreak, and after