One of our saints biographers does not hesitate to say, that of all the miracles wrought by Bernard, the founding of Clairvaux was the most stupendous. It is certainly the most acceptable to God. Who can estimate how much the young Abbot suffered during the two years, 1115 and 1116, while serving the Lord "In hunger and thirst, in fastings and vigils, in cold and nakedness?"

It is the glory of Clairvaux that it owed nothing to the favor of princes. It was firmly established before the world heard of it. The unassisted labor of a few earnest monks had cleared the forests and filled up the marshes, and fame first spoke of it as a romantic spot, where gardens, wheat-fields, or-chards and vineyards, artistically laid out on the mountain sides and in the valley, made up a landscape charming to the eye, and yielded their fruit in so great abundance, that the monks, instead of begging from others, were enabled to relieve all the poor in the vicinity. But how few of those who admired the success of the colony, could appreciate the sweat and toil, the disheartenments and mis-

giving which had gone before! We are, I think, sufficiently well acquainted with the person, home and companions of St. Bernard; allow me now to introduce you to his friends in the order of their introduction to him. Few of the distinguished men of the age were not sooner or later brought into relationship with the Abbot of

Clairvaux.

The first great man who enjoyed the saint's friendship, was William of Champeaux, Bishop of Chalons, famous in the history of philosophy as the champion of Realism. It was he who imparted the episcopal blessing to Bernard after the founding of the new monastery; and it speaks well for the sagacity of the philosopher that he discovered at first sight, the greatness of soul which was hidden in the emaciated body of the young monk. A lasting and tender friendship sprang up between them; "and they visited one another with so much familiarity that Clairvaux became to the holy Bishop as his own house, and Chalons the hospitable retreat of all those from Clairvaux." It was in great part, through William's collogiums that our saint's name became known to the world. "It was said, with reason, that a presate of so high authority must have seen great heavenly gifts and graces in Bernard, since he testified so lively an affection for a

young and unknown mon k,"
The good Bishop was deeply concerned for the saint's life. He saw him rapidly sinking under the weight of his labors and penances. Bernard's bodily strength was gone forever. His stomach could not retain food. He was racked with violent pains. His palate was so depraved that he could not distinguish one food from another, and was often known to have drunk oil for wine. All who looked upon his wizened face fancied death was painted therein. Nothing but unconquerable will and divine energy remained in that shrunken frame, which, after all, was probably the aptest instrument of power in the hand of God. William of Champeaux having to no avail entreated the saint to mitigate his austerities, betook himself to the mofor one year, a request which the Chapter willingly granted. Returning to Clairvaux, the Bishop ordered a little but to be built outside the enclosure of the monastery. Thither he had the saint conveyed and confined him to a doctor with strict orders to

observe his directions punctually.
William's charity was praiseworthy, but he made one mistake which spoiled the whole affair. The physician to whom he confinded Bernard was an ignorant, typannical quack, who solely taxed the signorant, typannical quack, who solely taxed the signorant typannical quac morous turn of mind, and enjoyed the ludicrous mistakes of the philosopher. "How do you like this kind of life?" asked a visitor one day. "I think it admirable," replied the saint. "I had the persump. tion once to rule over reasoning men, and now, by

It was at this time that Bernard became acquainted with another great man of that day,-William, Abbot of St. Thierry—who became his most inti-mate friend, and to whom we are indebted for nearly all we know of our saint's carly years. His works prove him to have been a man of learning and sanctity, and it is a flattering compliment to his abilities, that critics have found it difficult to separate his writings from those of St. Bernard. How simple and touching is the picture which he draws of life at Clairvaux.

"I remained several days with this great saint, although I was unworthy of such a favor; and, wherever I turned my eyes, it seemed to me that I beheld a new heaven, and a new earth, and me thought I saw recent footprints in the paths once trodden by our Egyptain fathers... Those were the golden days of Clairyaux, when men once rich and honored in the world, but glorying now in Christian poverty, planted this Church in toll and hardship, in cold and nakedness, amid persecutions and contumelies, thereby preparing the peace and

abundance which she now enjoys. "As you descended the mountain into Clairvaux the presence of God was visible on all sides; and the silent valley published, by the simplicity and lowliness of the dwellings, the humility and frugality of the inhabitants. No one could imagine that the yalley was full of busy men; for in the middle of the day there was a silence as of midnight. Only now and then you might hear the sound of the axe or hammer, or, at stated hours, the voices of the brethren singing the praises of God. There was something so awful in this silence, that even the worldly minded traveler felt its influence, and dared not utter an idle word within its sacred precinct.

"The place itself was embedded in thick forests. and so closely shut in by two neighboring mountains as to resemble the grotto in which our Father is Benedict was discovered by the she pherds; and alin though the monks were so numerous, they were minevertheless all solitaries; for as the man of uaruly passions, even though he be alone, contains in his breast a noisy multitude, here, on the contrary, concert of minds and unbroken silence preserved to each member of the large computation perfect solitages. each member of the large community perfect soli-

tude of heart," Stoggas at the different m, No sooner was Bernard's rear of obedience to the Bishop of Chalons at an end, than, "as the unbent how returns to its natural state, or as a torrent, breaking through an embankment, returns to its own course with increased impetuosity, so did he return to bis austerities with new ardor, in order

SAINT BERNARD AT CLARRYAUX

The time is a constant of the friend, the Above of the first of the Above of the

brightly in his weakness, and gains for him reverence, authority and obedience."—Catholic Standard.

· William wrote his biography of St. Bernard

while the latter was still in life. D B

## A PANEGYRIC ON PIUS IX BY AN ENGLISH PROTESTANT DIPLOMATIST.

The Paris Journal, not long ago, published a remarkable article on Plus IX., from the pen of an English Protestant, who begins by saying:

I was sent, in 1849, to Pius IX. by Lord Palmers ton. The sympathies of the English accompanied the Pope to Gaeta... Those sympathies are always the same for the man. England does not acknowledge his priority as Vicar of Christ, she salutes in him the priority of the most exalted virtues.

When I had the honor of approaching the spiritual chief of the Catholics, Pius IX was just passing, without transition, from being the idol of the people to very general unpopularity. I have never seen a figure more serene than that of the proscribed Pope.

A sweet and slightly defiant serenity is the chief characteristic of the physical and moral physiognomy of Pius IX.

I was in Ireland when Cardinal Mastai was elected. Several of my colleagues, were in Rome. It is from their lips we should hear the story of what then took place. It was not joy, it was frenzy. The Roman ladies, and the English Protestant ladies, had not enough of flowers to strew on the passage of the young and brilliant Pontiff. These were glorious days for Catholicism, and I dare say for Christianity. In imitation of Christ walking through the streets of Jerusalem, he who called himself His Vicar, daily traversed' the Eternal City, as the pastor in the midst of his flock.

The white vision appeared in the Piazza Navons, at the Coliseum, in the gardens of Augustus. The Papacy felt as if it had grown young again by eighteen centuries. Mazzini was on the watch:

No serious historian has refused to the Papacy the glory of having been the sentinel of Italian liberty. The Popes were Guelph kings. The Papacy has gone still farther. It made an attempt, at, it foresaw, Italian unity centuries before the House of Savoy. It followed the destinies of Italy with its alternate successes and reverses, without boasting, as well as without discouragement. And to-day the vanquished in the supreme contest between liberty and the Revolution does not yet de-

spair. Pius IX, is as serene as ever. So, then, when Cardinal Mastai sat in St. Peter's chair the clamore of the sectaries were drowned by an all-absorbing "Hosanna."

The movement for complete Italian indepen-

dence was spreading.

The heir of Gregory VII. and Julius II. unfurled his sails. But where was the port? What would ther-house of Citeaux, and, on his knees, begged result from the heroic attempt? Would it be a the Chapter to give him full authority over Bernard modification of a confederation of the States of the Peninsula? If the Austrians were hunted from Italy would the problem by solved? No matter how disappointing might be the results of this double campaign in favor of the liberties of peoples. God has made a fresh title to the justice of history come from this twofold trial. Was there any one in Europe, then, more generous and liberal than

doctrines. The combat of dogma and speech began. Was the moment propitious for Encyclicals and Councils? I am not competent to judge! Only this question has had to be put, since the time of Christ, ten times in each century at least. And a just judgment of God, I am under the power of then Pius IX, with his meaning smile, might add: an irrational beast."

You are right! Make no laws until there be no more robbers and assassins, or you will stir up the passions of these rather sensitive men."

Our journals have often received the words of the Vatican with sarcasm. In reality, England and Russia are well aware that these words of Divine morality and justice are the only ones that appeal to the reciprocal duties in the consciences of both peoples and kings; they know that the day on which they will be no longer heard there will be the silence of social death.

The policy of the reign of Plus IX. may be called the policy of souls.

Faithful to his solemn oath, he defended inch by inch, first by diplomacy, then by arms, the patri-mony of the Church. It was rather a duel between Cardinal Antonnelli and Count Cavour, between Piedmont and the volunteers of Catholic Europe.

Then was seen an extraordinary spectacle. Pius IX., robbed of the two thirds of his dominious, declares himself the protector of oppressed nationalities; he twice convokes the bishops of the universe to the foot of his throne; and when all is ended, when nothing more remains to him, he suspends the Council; but Pius IX, is still the conqueror of conquerors: ask Prince Bismarck and Cardinal

Hohenlohe! The future historians of Pius IX, will ask themselves: Had the Council of the Vatican any reason for its existence? Should the Pope remain at Rome in 1870? I will not venture to answer these indiscreet questions. Let it suffice for me, in taking the Catholic ground, to assert that without the Infallibility, Catholic dogma would entirely fall to pieces. When Catholics, who, for eighteen centuries, acknowledged the Pope to be their infallible teacher, taught that this acknowledgment was a dogma, they were not astonished at it; the dogma was already in their hearts as well as in their reasons; they were consoled by it. In the domain of mystery and the supernatural, faith could be strengthened only by the aid of faith. The definition of the dogma is, then, for the Catholic Church, a law eternally opportune. As to the sojourn of Pius IX. at Rome, this is the answer the Pope makes to those who interrogate him on the matter: ""When Peter left Rome to fly from his executioners, he met Jesus Christ on the way. 'Lord,' he said, 'whither art thou going? 'I am returning to Rome, says the Sav-lour, 'to be crucified a second time!' Peter under-stood, and returned to Rome.

What is certain is that when this mild Pontiff,

who has reigned for more than thirty years, shall have disappeared, there will be a lamentable void in the world. No one has loved humanity more than of terror and bloodshed. Let me tell you en passant, the Spaniards are intelligent, and probably as wise

LETTER FROM VICAR-GENERAL BRUYERS.

Let the balance be just, and the weights equal, the bushel just; and the sextary equal. (Levit. xix,

To the Editor of the Free Press

DEAR SIR Th'a short paragraph of yours in the Pres Press of the 16th inst. you ventured to read a sharp lecture to the Spanish Government on account of some real or imaginary intolerant measures

taken by it against Protestants in Spain. Now, permit me, dear sir, to read also to you a lecture, for what I consider a total disregard of that justice and fair play which are due to people of all nationalities and creeds. To be plain, I wish to remind you that Catholics as well as Protestants are entitled to their share of justice and impartiality. For over five years the German Government has been enacting and enforcing with an iron hand the most tyrannical and oppressive measures against the Catholic subjects of the Empire. In virtue of these cruel edicts, known as the "Falck Laws," the Catholic Church in that country has been put under the ban of proscription; churches built by the wor-shippers of the ancient faith have been taken away from their rightful owners, and handed over to a handful of sectarians styled "Old Catholics," represented by such wretches as the lascivious ex: Monk Hyacinthe; convents and monasteries without number have been suppressed, and their peaceful inmates have been cast upon a cold world to die of starvation. Hundreds of holy bishops and priests have been torn away from their devoted flocks, and incarcerated along with the vilest criminals in the dungeons of the tyrant Bismarck, worthy imitator of Diocletian.

Now, let me ask, what are the crimes laid to the charge of the Catholics of Germany, to deserve such cruel treatment at the hands of their rulers? I will tell you :- Staunch attachment to their church and faith; fidelity to the Holy See; refusing to submit to laws and measures, destructive alike of re-ligion and of the rights of conscience. What crimes were they guilty of, these pure and holy women, forced away from their peaceful retreat by the bayonets of the minions of the Government? I will tell you :- The crime was serving God and doing good to their fellow creatures.: Let me add, these Catholics, so cruelly treated by their rulers, were the firmest support of the State, among the bravest of the army in defence of the national flag; they gave their blood and money for Germany in its late war with France. At the very moment I am writing these lines, hundreds of priests and plous women are expiating in the dungcons of the model Empire the unpardonable crime of refusing to sacrifice the rights of conscience to the behest of

I might add here that the same system of unrelenting persecution has been carried on for years nast by the Protestant Government of Switzerland. Holy bishops and priests are at present undergoing a long and tedious exile on the soil of Catholic France, far away from their sorrowing flocks; Catholic churches, and asylums devoted to Catholic purposes, have been turned over to the new sect, the miscalled "Old Catholics." In Switzerland, as in Germany, unswerving attachment to their faith and religion is the cause of this direful persecution.

Now, Mr. Editor, whilst these outrages have been the Pope?

Pius IX, vanquished along with the liberties of perpetrated for years in the Empire of Germany and the neighboring Rupublic, not a word of sympathy noble victims of oppressive measures and tyrannical laws." Whilst these crying injustices have been committed on the other side of the Rhine, in yiolation of liberty of conscience, not a line of condemnation has been penned by you on behalf of the hundreds and thousands of persecuted Catholics in those Protestant countries. The line of a congression

What is the cause, let me ask you again the unpleasant question, of this ominous silence? . I will tell you:-The sufferers in Germany and Switzerland are Catholics; the pretended victims of per-secution in Spain are Protestants or Communists. You dare not call the attention of the world to the shocking outrages perpetrated by the Bismarckians of Germany and Switzerland. A timely lecture given by you to the persecutors of Catholics in those countries would be unpalatable to the bigoted portion of your readers. You reserve your crocodile tears for a handful of Protestants and Communists whose revolutionary spirit is probably well known to the Spanish Government, the natural guardian of the peace and of the prosperity of the country. Spain is well aware of what Protestants did in France, who, whilst encouraged by the money of England, and patted on the shoulders by the virgin (?) Queen Elizabeth, covered that country with ruin and desolation, every where desecrating Catholic. Churches, slaughering Priests and Nuns, in order, forsooth, to assert liberty of Conscience as understood by themselves-liberty to kill every one who chose to differ from them. Allow the Protestant, propagandist and communists of Spain their own ways, you will soon witness the scenes of plunder and bloodshed which were enacted in France and Ireland and other countries by the followers of the new gospel.

Like the Protestant emissaries of Mexico, who some years ago inaugurated the work of converting that nation to the Protestant faith, by hawking about indecent caricatures of the most sacred mysteries of our holy religion, thus provoking this simple and faithful people to deeds of reprisal, the apostles of the new-fangled faith in Spain would soon raise, by similar means, a storm of indignation which would not fail to be followed by riots, to rescue the Greeks and Servians from the lot their incendiarisms, &c. The sensitiveness of chivalrous own miscrable divisions, had brought upon them Spaniards would never tolerate in their midst, scanda'ous insults to their religion and Priests; they would resent outrages offered to the national church, and to their inmost religious feelings. War, civiliand religious, would soon follow in the path of the apostles of the new faith. and a dead wood;

ly introduced an exceptional legislation, which would be unnecessary in our country. The oppressive measures mentioned by you are simply. atic fire-brands from inaugurating in Spain a reign

and the communists of Spain, and that the Catholics of Germany, and other countries will receive

their share of your good wishes.

I have the honor to be, dear sir,
Your obedient servant, J. M. BRUYERE, V. G.

London, Ont., Sept. 18th, 1876. Aller A FILE

## WHO INVITED THE TURKS INTO EUROPE.

The following letter, which appeared in the London Tablet, 26th August, tells on unquestionable authority the true story of the introduction of the Turkish tyrants into Europe. It is certainly strange that in so many cases it has been by the invitation of the races who were to suffer most cruelly from their despotism that foreign invaders have first descended upon a country. The British monarch Vortigern brought the Anglo-Saxon hordes of Hengist and Horsa into Britain, the treason of Count Julian led the Moors into Spain, the renegade M'Morrogh brought the Norman o'er," and a Greek Emperor invoked that barbaric aid which was to destroy the Greek Empire and its Servian assailants alike. After all, is not the moral of the whole sad story the one and the same, that foreign tyranny is only possible through domestic dissensions?

THE PAPACY AND THE EASTERN CHRIST-TOTIANS, IT

To the Editor of the Tablet

Sin.—The Servian Government has thought fit, according to the manifesto read by Mr. Farley at the meeting a couple of weeks ago in Willie's Rooms to put forward an utterly unfounded charge against the Papacy by way of appealing to the sympathies of British Protestants. This charge is contained in the opening sentences of the manifesto in ques-

tion :"Every student of history, indeed every educated man, well knows that the Servian people, which previous to their period of suffering possessed a large civilised State, Including Bulgaria and extending to the frontier of Epirus, shed their blood and lost their liberty while acting as the bulwark of Western Europe against the invading onslaught of Mussulman barbarians. Even at that time it was the jealousy of neighbouring Christian States which allowed this bulwark to fall, hoping thereby to gain some advantage for themselves. The Roman Papacy especially, which formerly sent forth crusaders against the infidels, hoped that the Turkish invasion would bring about the total destruction of its r.val, the Greek Orthodox Church, and .committed the most unchristianlike act of preventing others who were not so shortsighted from coming

to the help of the Servian Empire." Upon this extraordinary paragraph—which might be left unnoticed by Catholics but for its being made a text for systematic misrepresentation—it is sufficient to observe that it is incorrect in the following particulars :-

1. The Servian nation did not act as the bulwark of Western Europe against the invading onslaught of Mussulman barbarians. On the contrary until the Turks actually attacked the Servian State the main energies of the Servians were devoted to wars of conquest and ambition at , the expense of their and continued increase of drunkenness as soon as and Greeks," was divided between attempts to oust the Greek, Emperors, from Constantinople and to overthrow, the Magyar supremacy in Hungary. After defeating the Hungarians in several battles, and wresting the entire province of Macedonia from the at the head of the united Servian armies to conquer

Constantinople itself.
2. Not "the Roman Papacy," but the Greek Emperor directly, and the Servian ruler indirectly, introduced the Turkish invaders into Europe. The story is fairly summarised in the Sclavonic provinces, recently written by Mr. Forsyth, M.P., and it can be quoted here:—"In the contest for the Imperial cuzene, the latter had invoked and obtained, the a powerful monarch, and he made it a condition of his alliance that whatever towns were taken should have the liberty of choosing either himself or Contacuzene as their sovereign. Gibbon does not mention this stipulation, but he describes the attitude of the two monarchs. 'The crat or, despot of the Servians received him with generous hospitality; but, the ally was insensibly, degraded to a suppliant a hostage, a captive; and in this miserable depend. ence he waited at the door of the barbarian who could dispose of the life and liberty, of a Roman Emperor. The ill-assorted alliance, however, did not last, long. Jealousies broke out, and Cantacuzene mistrusting Stephen sought for other support. He called to his aid the Osmanli Turks, who had invaded Asia Minor, but had not yet crossed the Bosphorus, thus came about the passage of the Ottomans into Europe, the last and tatal stroke in the fall of the Roman Empire. " Decline and Full, chap. 63.)

3. The internecine struggles of Greeks, and Scr. vians rendered Turkish conquest easy, and a generation after the death of the ambitious Stephen Dushan the Turks won the victory of Kossova over the Servian nation. An attempt of Latin Christendom, under the headship, of Sigismund, King of Hungary, aided by the flower of the French chivalry was defeated on the disastrous field of Nicopolis seven years after the defeat of Kossova, by the Sultan Bajazet I,
4. It would be easy to show that, begides organ

ising the crusades which prolonged the existence of the Greek Empire for centuries, the Popes never the apostles of the new faith and situative that the cased down to modern times to insist upon the Spanish Government has, in its own opinion, wise- necessity of opposing the settlement of the Mussulmans on the confines of Europe. Though thwarted hy the jealousies of the Christian Governments, the Popes would certainly have achieved their object regulations enacted by the Government for the at last but for the calamitous event, which in the maintenance of order and peace by preventing fan- sixteenth century caused Western Christendom to present a spectacle of disunion and anarchy exceed-ing the wretched plight of the schismatic, popula-

are so enormous that it is dangerous for any party in power to meddle with them. There are, however, other means not less powerful which may be emspend your sympathy on your Protestant friends, ployed, such as the banding of men together in societies of total abstinence, who by their own lives and the influence of their example upon others may help greatly to curb this evil habit. In addition the Catholic Church has means of her own, in the sacraments, in the authority of her Bishops and Councils, &c., which she has constantly employed to curb her children and restrain them from this detestable vice. And it is to this part of the subject that Father Bridgett has so ably addressed himself; pointing out the action of the Church gener. ally in early times, and then more particularly with regard to these islands; and showing with what effect, without any help from the legislation of the temporal power, she strove to make those committed to her from making "a god of their belly, and

themselves enemies of the Cross of Christ."

Father Bridgett's book opens with a short account of the teaching of the early Church with regard to voluntary abstinence from strong drinks, in order to show that in her teaching she has always discountenanced the Manichean idea that wine and other intoxicating drinks were the production of an evil principle, proving that she would not tolerate that those who abstained should pass censure on those who used their liberty. He then rapidly reviews the doctrine of the Church on drunkenness, and her discipline with regard to the clergy, to ascetics, the laity in general, and drunk. ards, quoting largely and effectively from St. Augustine and St. Cæsarius of Arles to show how in those early days the same vice was infecting the flock of Christ. From this point to the close of his book Father Bridgett employs himself in tracing the action of the Church on this subject in our own land only, and a most minute, interesting research it has proved. Canons of the old British Church, of the times when baxon, Dane and Roman fought successively for its fair green fields; of later times, when the kingdom was under a settled rule, down to the sixteenth century, mingled with quaint details of old drinking customs, form altogether a book full of interest and show at the same time most unmistakably, how untiringly the Church labored to bring our rude forefathers under the Christian law of sobriety. That she has been only partially successful he acknowledges, but that she had a success is beyond doubt; and Father Bridgett points to it, not perhaps in so many words, but by inference, as a proof of her divinely appointed mission, The only quotation which we can allow ourselves is on this subject, and we will, therefore, give it entire. He has already pointed out the license and excess which followed the Reformation, when the influence of the Church was set aside, and then he proceeds:

"The question arises as to what would have been the state of England in regard to this vice, independently of the Church's action. If the answer was not to be a mere conjecture, it was necessary to ascertain what was the intemperance before her influence was removed. That the Angles, the Saxons and the Danes were mighty drunkards in their heathen state and continental homes we know. The Church had, therefore, a difficult work to do. We know also, that her efforts were only partially successful, for drunkenness to some extent continued to characterize the Christian inhabitants of England. But that she labored zealously has been proved by abundant evidence, and that she labored not without success is already made evident by the rapid powers of the Church! There was no great increase of population, no sudden affluence, no new relations with the Continent making the importation of liquor cheaper. Yet our statute book bears witness that drunkenness made a rapid and startling Greek Empire he died in 1358 while on his march, progress from the very beginning of the Reformation, and that, in spite of every effort of the Legislature, it continued to spread throughout the realm."

Some may not see in this, as we do, the divinity of the Catholic Church; but to all who read Father Bridgett's book they cannot fail to come to the conclusion that she was able to cope with drunkenness in England for more than a thousand years; purple between John Paleologus, and John Canta- and only when her influence was removed did the vice, like the waters of a torrent long pent up, burst aid of stephen. The Servian ruler was at this time over the face of the land. The means she had of old are still in her hands; and though she no longer issue severe edicts of penance against those who sin, her voice will still be heard, and we trust, as of old, obeyed. And this book, showing as it does the way in which the Church acted in olden times towards this vice, will make men see that she is still true to her calling and standing upon the old ways, and will therefore help men to obey her.

We cannot better show our appreciation of the reverend author's work than by echoing at the close of our notice the words with which his Eminence Cardinal Manning compliments him: "I thank you for your excellent book, and trust that it may powerfully help the work of saving sou's from the pesti-lence of drink."—London Table!. adi dila di 💳

## Wonders of the Deep Sea

In her scientific cruise of three years and half, the Challenger sailed 68,930 miles crossing both the Atlantic and Pacific—the former several times. The deepest soundings were 4575 fathoms, in the Pacific, between the Admiralty Islands and Japan; and in the Atlantic 3875 fathoms, ninety miles north of the Island of St. Thomas, in the West Indies. We have noticed the principal movements of the expedition from time to time. Its return to England has re-vived public interest in the work of Professor Wyville Thompson and his associates, and many interesting details concerning it; have appeared in the English journals. Many curious crabs were brought home. One very odd specimen, which came to the surface only, at night, is described as having a head which is nearly all ove, and a body so transparent as to render visible all the nerves, muscles, and internal organs, while another more lobster-like, creature, had no eyes, at all. Near Amsterdam Island, in the South Indian Occean, the ship encountered, a belt of gigantic seaweed, of which single plants are said to attain a length of a thousand feet, and a thickness equal to that of a man's body. A gale of snow, to which the vessel was exposed in the Antartic Ocean, consisted of ex-