

distinguish it from the usual European. There are districts in Hungary which produce the most delicious grapes and melons and peaches in the summer, which are buried in snow in winter. And in travelling countries some years in New York. And in travelling through the plains of inner New York or Pennsylvania; the only exception being the wine, for the want of which in America I am disposed to think the cause is not to be sought in the climate.

In respect to the habits of the people, the great peculiarity seemed to be their temperance in eating and drinking, and at the same time their making of their meals a pleasant social occasion, and not merely a means of filling up the stomach. When I say they are temperate, I mean they indulge in no excess; as in respect to wine-drinking, there is scarcely a man in the land who does not drink the light wine at his dinner and supper. But with the Hungarians the meal-time is a time for social intercourse, when friends meet, or when the children and relatives all gather with the parents, and have almost their only merry, familiar conversations during the day. They sit a great while at table, and taste of a great variety of dishes, at least among the better classes. Still, they are not by any means as hearty eaters as the Americans or English. Indeed, to a traveller with a keen appetite, or to one accustomed to the vigorous exploits of the English at the table, the Hungarians seem really abstemious. They make much more use of fruits, and salads, and curious puddings, and the light, pure wines, than we of the Anglo-Saxon race. Indeed, an Hungarian would consider himself in danger of becoming a sot, if he should drink every day the strong brandied wines which every Englishman has on his table. The English in Hungary say it is impossible, in that clear oxygenated climate, to keep up their habit of beef-eating and drinking.

The first meal among the Hungarians is taken at seven or eight in the morning, and consists only of a glass of coffee with rich milk, and some meagre cuttings of cold toast broken up and eaten in the coffee. This is the universal breakfast for all classes except the poorest bauer. Between this and the dinner at one or two, nothing is usually eaten or drunk. The dinner, as I have said, is long, with a great variety of dishes, not essentially differing from our own, except that it is lighter, and a greater use is made of light wines. This meal is always followed by a cup of coffee. The only other meal is the supper at eight o'clock in the evening—a long meal again, with soup, fish, pudding, and wine. Tea is very little drunk in the land; sugar and sweetened articles, too, are seldom used.

What especial theory of diet to draw from all this, I am at a loss to determine. Still, the facts may be useful to some who are investigating the matter. The principal things worthy of imitation seem to be the moderation and sociability of the meals, and the distance of time at which they are separated—the last being, no doubt, very conducive to health. The principal cause of their vigorous health and well-formed bodies must be found, without doubt, in their open-air pursuits and manly exercises, to which they are ardently attached. They are a nation of herdsmen and farmers, and are enjoying the benefits of their pursuits.

No account of their habits would be complete, without stating that the whole population, from the nobleman and the clergyman down to the lower bauer on the Pusztá, smoke incessantly, from morn till night.

THE LAW OF DOMESTIC STORMS.

Whilst scientific men are very laudably devoting themselves to the study of storms in general, we propose investigating that particular branch of the subject which is applicable to every-day life; for a knowledge of the theory and causes of domestic storms must be useful to all classes of the community. It was on contemplating the ruin caused by a domestic hurricane, in the midst of China, that the writer first conceived the idea of giving his head to a subject about which his head had been broken more than once, though he had never before thought of collecting together the results of his experience. He had observed that the various domestic storms he had encountered, as mate of a very troublesome craft, though sometimes sudden and furious, had generally some determined cause, and frequently took the same direction, by concentrating towards himself all their violence. He resolved, therefore, on keeping a log, or journal, in which he noted down, from hour to hour, the state of the craft to which he acted as a mate—with the nominal rank of commander. He described her condition under a slight breeze, her behavior in rough weather, the effect produced upon her by all sorts of airs; and, in fact, he collected such information, that he thought any judicious mate, attached to a similar craft, would find little difficulty in her management.

One of the curiosities of this domestic experience, is the fact, that the same hurricanes prevail at about the same periods of the year; and it is remarkable, that though the wind seems to be raised with immense difficulty about Christmas time, domestic storms are most prevalent at that period.

These storms are not felt to operate severely on those who are provided with a heavy balance, which prevents the agitating influence of those fearful ups and downs which are met with at the time alluded to. Those who are protected by the shelter of a bank are comparatively safe in these storms; though the less substantial craft, unable to meet an unusually heavy draft, will frequently be found incapable of keeping the head above water.

It is a singular fact, that domestic, like other storms, prevail in circles; and, indeed there is no circle in which they are not to be found; for they visit the family circle, the higher circles, and the lower circles, with almost equal regularity. A thorough understanding of the domestic hurricane is, of course, invaluable to a master having the charge of one of the weaker vessels, for it enables him to perceive the storm coming on, and to pass out of it. A domestic storm is generally preceded by a great deal of puffing and blowing, which leads more or less gradually to a regular blow up; and the craft will frequently begin to heave in every direction. Some masters endeavor to meet the storm by heaving to; but this often doubles, without subduing, its violence. The damage done during a domestic storm of this nature, is always very great, and a family wreck is not unfrequently the sad consequence. The numerous different airs that prevail, and form, as it were, the elements of a domestic storm, would form a long and lamentable chapter of themselves;

but we give the heads of a few of the principal. Sometimes a storm begins with trifling airs, but these often increase suddenly to a squall of the most alarming character. Sometimes a storm commences with vapors, which by degrees dissolve into moisture, and a squall springs up, accompanied by torrents of tears rushing down the face of nature, or of ill-nature, with fearful fury. A storm of this kind passes over more quickly than some of the other sorts, though the craft often goes right over on her beam-ends; and, under these circumstances, if allowed to lay-to for a time, she will most probably right herself, without the mate or master taking any trouble. If he is timid, he will probably begin to try and bring the craft round, by taking her out of stays, cutting away her rigging, or some other desperate process; but the best way is to leave her alone, though it is sometimes justifiable to dip her jib well into the water, for the purpose of keeping her steady. If the domestic storm threatens to be disagreeably durable, and the squall continues, it may be advisable to lower the gaff, by reefing the throat-rope or cap-string under the jaws, and make all taut and quiet. This process is termed, in nautical phraseology, bending a spanker; and there is no doubt that the most formidable spanker may be bent by a firm adoption of the plan suggested. If she labors much, you can ease the throat-rope, so as to give room for everything to work fairly aloft; but if you see a squall getting up, clew her down immediately.—*Punch*.

THE PRINCE IN THE EAST.

It is a consolatory and satisfactory sign of the stability of our institutions—a sign of hope peculiarly needed at the present day. Our ordinary political reliances have failed us signally. Political parties have broken up so thoroughly that there is not a wreck left. Traditions, prestiges, authorities—all have yielded to the overwhelming tide of time; all have been swallowed up by indifference. Public men we have none to trust—at least none in particular. The newest idea is that the "special constable" is the true guardian of the British constitution; but we all know that "the 10th of April" was a sort of farce, and we wince under these boasts about the redoubted special constable, which recall certain ideas that associate his chivalry with that of John Gilpin and Major Sturgeon. No—there is no real ruler amongst us, save the Momentum: our system is so vast, so complicated, so huge in scale, so multitudinous in details, that it must go on. A revolution could not stop it. Robbers and passengers are equally overwhelmed by an avalanche. Momentum is not the most discriminating of governors, but at any rate he is powerful.

Thus we are able to do virtually without a Ministry, or with a Ministry that is but tender and piercer to that great self-acting machine. Ministers retain no authority: why should they? it needs no statesman to make the world come round on its axis. You need nothing more than a few beads to keep the little boys from getting in the way of the world and being run over and crushed; and our Cabinet beads do very well. Even when they quarrel among themselves, as beads and pew-opener and sexton will, the world still wags on, and Wednesday succeeds Tuesday with more than official regularity.

Parliament, too, has exploded. We all had our doubts about it. Reform was said to have made it as good as new, or better,—as a bone is all the stronger where it has been broken. But, by ill luck, we have discovered that the most reformed half of Parliament, the borough half, is in great part elected by the Coppock and Edwards tribe: and how can a nation put its trust in Coppock and Edwards? We used to "thank God there is a House of Lords;" but the House of Lords is evidently bent on being forgotten, and last year it made great progress in that direction.

There is indeed something awful, drifting on as we are towards a tremendous future—at least, so they say—in being left thus forlorn. We have had storms before, but then we could always have "a pilot to weather the storm." Perhaps it will all come right. If Europe should be convulsed, we can at least try the special constable. But the most alarming part of the prospect is, that Ministers, they say, are brewing a special storm of their own—are getting up a new "Reform Bill agitation!" The Reform Bill was carried by Birmingham,—whom Ministers of that day all but invited to London; and a curious series of signs may be noted in reference to the coming storm. A distinguished insurgent arrives in London; an official physician waits upon him to recruit his health; he goes to Birmingham, and the pageant which attends him there is graced by an old commemorable flag—the banner of the old Birmingham Political Union, victor in the Reform campaign! It is with these portents that we approach the Reform campaign, for which Lord John has selected the tremendous year 1852. And who is to be the pilot to weather that storm? Lord John? Are we to put Boreas at the helm? Are we to put our trust in St. Alban's as the savior of the constitution, or hail Coppock as the Licinius Stolo of the day? Are the Lords to save us?—*Spectator*.

REPOSE IN THE BOSOM OF THE ROMISH CHURCH.

"We sometimes hear it said of a sceptic, an ultra-rationalist, one who has literally run rationalism into the ground, he has sought repose in the bosom of the Romish Church." Inquiry into the evidences of the Christian Revelation has led to painful doubts about its authority, to perplexing questions about inspiration, and miracles, and prophecy, &c., until the soul, well nigh famished upon the lean diet, which is all that remains after such a dealing with the rich gospel feast, betakes itself in desperation to 'oudi Ecclesiam.' Implicitly receive what the Church of Rome, the only consistent and respectable ecclesiastical authority teaches about Scripture and its contents." It is true, in many instances, especially in England and in Germany, that the ranks of the Romanists have been reinforced from the most rational, or perhaps, we should say, the least rational of the rationalists. We are inclined to think that many persons entertain a vague thought that our brethren of the eldest Church have an advantage over Protestants in this respect. A very little reflection will satisfy any one that this is not so. Moreover, nothing of the kind is claimed by intelligent Romanists. The authority of the *Ecclesia docens*, the 'teaching Church' rests upon the Scriptures, 'Go ye into all the earth and preach the gospel to every creature,' and the like. And, of course, before we can allow the commission of this Church, we must have faith in the Gospels, one of them, at least, from which it is derived, and this faith is to be gained through the exercise of private judgment. Up

to this point, Protestants and Catholics must engage in precisely the same investigation, and use in the necessary process of inquiry, the very same means.—We say nothing, observe, of the advantage which the Romanist has or claims to have in filling out the Canon, and in interpretation of Scripture, we refer only to the great first step, without which the second is impossible, to the issue between the Rationalist and the Supernaturalist, Deist and the Christian, which after all, rather than any question between the various denominations, is the great question of the day. We were much struck, not long since, in reading Cardinal Wiseman's admirable lectures upon the great doctrines of his Church—to observe how entirely he followed, up to the point which we have indicated, the line of thought familiar to Protestants. We asked ourselves then, as we had before, what comfort can the sceptic about the claims of Christianity find here, which a Protestant could not afford him? Here is he to be comforted by a church, whose authority ultimately rests upon Evangelists, whose authority again he cannot see reason to acknowledge. We wish that we had the book at hand, that we might give the passage at length. But we are confident that we have entirely comprehended its drift. The sceptic must cease to be a sceptic before the Romish Church can do anything for him.—*Christian Register*.

In another article we have referred to the *Christian Register* as shewing an unusual spirit of candor in reference to Catholics. It is a Protestant that has drifted so far down the stream that it forgets the commotions attendant on the first bursting from the fountain. It represents the Socinians who protested against the Trithemists of Andover, who protested against the Calvinistic Puritans, who protested against the Calvinistic Presbyterians, who protested against the Episcopalian, who protested against the Lutherans, who protested against the Church of Christ! So, as Noah was the seventh generation from the beginning of the world, and in his time the deluge came, so the Socinians represented by the *Register* are degenerated seven degrees from the Catholic faith, and, having no ark, it is no wonder they feel the abyss swallowing them up.

But we must say we are astonished how the editors of a paper making pretensions to intellectual character, and published in the city of Boston can, in good faith,—for the good faith of the writer does not seem questionable,—fall into so egregious an error respecting the grounds of the Catholic polemic. No, dear sir, be assured the Catholic Church can no more refer to the Bible as the source of its authority than a sane man can go to the memoranda-books of his college days for proof that he is the same personal identity as he was in the days of his youth. The same man may refer to things he has written and published in his youth in proof that he has not changed his principles, and so the Catholic Church may and can refer back from one age to another, even to the first, for proof that her doctrines and her faith have been ever unchanged and the same. We earnestly advise the editor of the *Boston Christian Register* to get Cardinal Wiseman's Lectures on the Church, (they can be readily procured,) and to correct his impressions as to their doctrine. Cardinal Wiseman may, we know not whether he does, use the Scriptures as an admitted authority with the Episcopalian, and it is this domination that the Cardinal has chiefly to do with. But as a ground upon which to establish the primary fact of the Christian Revelation and the establishment of the Catholic Church the Scriptures would never be used unless with such as already admitted them as inspired truth.—*New York Freeman's Journal*.

RIGHTS AND WRONGS OF WOMEN.

About the silliest of all the movements now in progress is this outcry about the wrongs of women. It would really seem that some females suppose that they are oppressed and depressed, wronged and degraded by the tyranny of the horrible men, and they are delivering lectures, writing books and tracts, holding conventions and adopting resolutions, all to vindicate their rights. A convention of women had just been held in Worcester to discuss the subject. There were several hundred females present, and the proceedings were unusually spirited. Mrs. Pauline L. Wright presided and opened the meeting with a strong address. A large number of letters were read from distinguished men and women, most of them expressing sympathy with the movement, and urging more decided action in its behalf.

But what sort of action does these masculine convention females demand? The writer in the *New York Observer*, whose words we cite, remarks:—They propose that woman should assume equal labors and responsibilities with man; that she should enter the same walks of business, encounter the same conflicts, shoulder the same burdens, and share the responsibilities of the sterner sex. And what would she gain. Instead of being any longer the petted lady, she would become the drudge; degraded to the level of the laborer of the other sex, she would cease to be the idol of a man's regard, but would soon be the object of competition, rivalry, and strife. Her position would be a hundred per cent. lower than it is now. We see the effects of the change in the case of those few women who unsex themselves, and become traders. If necessity compels them to do business, we pity them; if they trade from choice, they get contempt.—Who would respect a woman on Change? Who would wish his wife or daughter to "shin it" in Wall street? How long would the purity and refinement of the sex, the charm of society, be retained, if they were to make themselves common in the daily avocations of this sordid world of ours? Yet the principles of Mrs. Oakes Smith and the Worcester Women's Convention would thus degrade the whole sex.

We say, then, there is no call for this clamor in behalf of women. They are now where they should be, and in this country of all others, they may say: We seek no change, and least of all such change as these pretended friends would bring us. At the Worcester Convention, William H. Channing proceeded to deliver a report from the Committee on Social Relations, of which he is Chairman. The main points of the Report were as follows: First: Single life, its privileges, dignities, duties, and dangers, which were ably discussed. Secondly: Marriage—evils of the present system. Under this head Mr. Channing considered the subject of Divorce.

Thirdly: Abuses of Women—Nature—Licentiousness. Under this head Mr. Channing gave a table of most startling and appalling facts and statistics of the cities of New York, Philadelphia, and Boston. In conclusion, he advocated the establishment of an order of women—a sisterhood, who should be called "The

Sisters of Honor," or by some other appropriate name. This sisterhood, he thought, might establish an institution in each of the States—a sort of College or University for Women, endowed by the gifts and earnings of women who have acquired property, and when they die would gladly bequeath it to such an institution, to be sustained by the co-operative industry of its inmates. It should be a high-school of womanhood, and a home, a refuge from the world for those of our sisters who would free themselves from false, un congenial, and inconsiderate alliances in marriage, which, under a previous head, Mr. Channing had pronounced adulterous and offensive in the sight of God. This could be done quietly, without publicity of a trial for divorce. He took strong ground, also, on the sacredness of marriage. This mode of relief he proposed as substitute for the present law of divorce which he declared to be wholly inadequate and evil. He gave a glowing picture of the beautiful domain on which such an institution might be established, and the happy life of sympathy, attractive industry and content of those who might choose such a retreat from the world.

Dr. Harriet R. Hunts of Boston, followed Mr. Channing, with an able address on Female Medical Education. She commenced by expressing the obligations of American women to Mr. Channing. She was thankful that there was a man pure enough to present the subject he had brought before them, without raising the blush of modesty to the cheek of any one.—Grateful are we that he had a mother to impress upon him such an organization and such principles that he can speak to us so seriously as to command our solemn attention. She showed how much a medical education is needed by woman, that she may attend upon her sisters in those times of sickness and trial when she needs the advice and counsel of a friend.

Mr. Channing proposes the Fourier doctrines of marriage as a remedy for the wrongs of woman, and Dr. Harriet Hunt is thankful that Mr. Channing had a mother to impress on him such an organization as to make such a man of him! If these reformers did not become so silly in their folly it would be well to follow them with arguments and facts. But who can seriously reason against nonsense like this of Channing and Miss Doctor Harriet Hunt?

The *Dublin Evening Mail* states that the Spanish Government has made a concession of two hundred and fifty square miles of country on the banks of the Guadalquivir, in Andalusia and Estramadura, for colonization by Irish settlers. The settlers are to have "exemption from taxes for twenty-five years; admission of their furniture, clothing, and agricultural implements, free of duty; privilege of felling timber for building in the royal forests; power to appoint their own municipal authorities." It is explained that the land is in a district which was unpeopled by the expulsion of the Moors, and has never since been fully occupied.

JUST PUBLISHED, A GIFT BOOK FOR CATHOLICS.

SICK CALLS: FROM THE DIARY OF A MISSIONARY PRIEST; by the Rev. EDWARD PRICE, M.A. The Volume contains the following Stories:—

- The Infidel, The Merchant's Clerk,
- The Dying Banker, Death Beds of the Poor,
- The Drunkard's Death, A Missioner's Saturday's Work,
- The Miser's Death,
- The Wanderer's Death, The Dying Burglar,
- The Dying Shirt Maker, The Magdalen,
- The Broken Heart, The Faithful Needlewoman,
- The Destitute Poor, The Cholera Patient.

All the above Tales are from Real Life, having been witnessed by the Reverend Author during a long Missionary Career, in that Modern Babylon, London. It is not too much to say in its favor that it is worth a dozen of the modern "Gift Books."

The Work makes a handsome 18mo. volume of 400 pages, printed from new type on fine paper. Illustrated with 2 steel engravings, and bound in the neatest manner at the following prices:—

- Cloth, plain, - - - 50 cents.
- " gilt, - - - 75 "
- Initiation Mor., gilt, - - - 1 00

"This is equal in interest to Warren's Diary of a late Physician."—*London Times*.

"A volume of most affecting narratives, from the pen of an English priest, in some of which is displayed in a remarkable manner the power of religion over some of the worst and most abandoned characters; and in which, also, is set forth the wretched end to which vice often conducts its victims. The pious efforts of the Missionary with the infidel, the miser, the drunkard, the burglar, and other unhappy creatures, are related with simplicity and pathos."—*Catholic Herald*.

D. & J. SADLER & Co., 179, Notre Dame St.

A NEW AND COMPLETE French and English and English and French DICTIONARY,

ON the basis of the ROYAL DICTIONARY, ENGLISH and FRENCH and FRENCH and ENGLISH; compiled from the Dictionaries of JOHNSTON, TODD, ASH, WESTER, and CHAMBER, from the last edition of CHAMBER, GARNER, and J. DESCARRIÈRES, the sixth edition of the Academy, the Supplement to the Academy, the Grammatical Dictionary of Lavenex, the Universal Lexicon of Boiste, and the Standard Technological Works in either language, containing:—

1. All the words in common use, with a copious selection of terms obsolete or obsolete, connected with polite literature.
 2. Technical terms, or such as are in general use in the Arts, Manufactures, and Sciences, in Naval and Military language, in Law, Trade, and Commerce.
 3. Terms, Geographical, &c. &c., with Adjectives or Epithets, elucidating History.
 4. A literal and figured pronunciation for the use of the Americans and English.
 5. Accurate and discriminating definitions, and, when necessary, with appropriate examples and illustrations, tending to fix as well as display the signification, import, rank and character of each individual word.
 6. Peculiar constructions, modes of speech, idioms, &c. &c.
 7. Synonymy.
 8. The difficulties of French Grammar presented and resolved in English, as they occur throughout the work. By Professor FLAMING, Formerly Professor TRIMINS, Professor of English in the College of St. Louis, and Author of several Lexicographical Works.
- With complete tables of the verbs on an entirely new plan, to which the verbs throughout the work are referred by Charles Picot, Esq. The whole prepared with the addition, in their respective places, of a very great number of terms in the NATURAL SCIENCES, CHEMISTRY, MEDICINE, &c. &c., which are not to be found in any other French or English Dictionary, by J. DONSON, Member of the American Philosophical Society of the Academy of National Sciences of Philadelphia, &c. &c. Fifth edition revised and corrected.

Royal 8vo of 1376 pages, substantially bound, for only 17s 6d. D. & J. SADLER & Co., 179, Notre Dame Street.

Montreal, November 22.