

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

| | | | | | |
|-----|-----|-----|-----|-----|-----|
| 10X | 14X | 18X | 22X | 26X | 30X |
| | | | ✓ | | |
| 12X | 16X | 20X | 24X | 28X | 32X |

THE CROSS.

God forbid that I should glory, save in the Cross of our Lord Jesus Christ; by whom the world is Crucified to me, and I to the world.—St. Paul, Gal. i. 14.

VOL. I. HALIFAX, FRIDAY, NOVEMBER 17, 1843. No. 38.

Weekly Calendar.

- Nov. 19, Sunday, xxiv. after Pent. S. Pontian, Pope and Mart.
20, Monday, S. Felix of Valois, Conf.
21, Tuesday, Presentation of the B. V. Mary.
22, Wednesday, S. Cecilia, Virgin and Mart.
23, Thursday, S. Clement I., Pope and Mart.
24, Friday, S. John of the Cross, Conf.
25, Saturday, S. Catherine, Virgin and Mart.

PUBLIC MEETING AT WINDSOR.

On Wednesday evening the 7th inst., the most numerous meeting of the Roman Catholics, ever witnessed at Windsor, took place for the purpose of expressing in public their great esteem and respect for his Lordship the Rt. Rev. Dr. Walsh.—The large room was crowded to excess, the Catholics, without a single exception, from many miles round, were assembled, all vying with each other in the warmth of their approbation of the resolutions and address they were adopting, and in their unfeigned devotion to his Lordships authority and person; the greatest unanimity prevailed throughout, not a single voice in opposition to the general feeling was heard—in a word, nothing was wanting in sympathy, nothing in their cordial affections, for his Lordship, nor any thing wanting in their abhorrence of the works of those who endeavour to calumniate and to obstruct his Lordship, at about half past 7 o'clock, the Chair was taken by the Rev. L. Byrne, on the motion of Mr. Michael Daley, and the meeting proceeded to business.

Proposed by Mr. Edward Smith, and seconded

by Mr. Patrick Lynch, and carried without a dissentient voice.

Resolved, That this Meeting look upon the effusions of an anonymous scribbler in the Novascotian of the 23d and 30th ultimo, signed "A Catholic Teetotaler," as a base calumny, the offspring of jealousy, ambition, and intense malice, generated by disappointment, and therefore unworthy of any other notice from us, than that of indignant contempt.

Proposed by Mr. Richard Hackett, seconded by Mr. Garret Cronan, and passed with the greatest enthusiasm.

Resolved, That this Meeting do most sincerely and most cordially sympathise with his Lordship Dr. Walsh, not only in this, but in the many other indignities which his Lordship has endured since his arrival on our shores, and that from wicked men who call themselves Catholics, and that we humbly offer his Lordship our warmest and most devoted attachment to his authority and person.

Proposed by Mr. John Doran, and seconded by Mr. Timothy Lynch, and carried unanimously.

Resolved, That a copy of the above resolution be respectfully presented to his Lordship, together with an Address founded on them, expressing our deep sympathy in his Lordship's sufferings, our contempt of the efforts to malign him, and our unlimited confidence in his zeal, piety, learning, and conciliatory spirit,—in a word, that we believe his Lordship every way qualified for the discharge of the sacred and arduous duties committed to him.

Proposed by Mr. John Morrissey, and seconded by Mr. Edward McNamara, and carried unanimously.

Resolved, That a deputation of five of our body, Rev. L. Byrne, Messrs. Michael Daley, Timothy Lynch, Michael Doran, and John Murphy, wait on his Lordship, the Rt. Rev. Dr. Walsh, to present him our address.

WINDSOR, Nov. 7, 1843.

My Lord,

We, the Catholics of the Parish and District of Windsor, in full meeting assembled, do humbly beg leave to offer to your Lordship this tribute of our most cordial affection, of our most ardent and unchangeable attachment to your Lordship's per-

son, and of our firmest confidence in your Lordship's wise, peaceable, and paternal administration of the sacred duties committed to your Lordship by the head of our holy religion.

In doing this we have not the slightest intention of offering any defence against the calumnies attempted to be hurled against your Lordship's character, by the anonymous scribbler in the Novascotian. No; because we feel fully convinced that the character which your Lordship has justly earned at home, in promoting the good, happiness, and peace of all classes of the people; and here also, by following the same conduct, is of itself a more than sufficient defence against all calumny; and further because we are well aware that the charge attempted to be made, is but the effect of jealousy, ambition, and intense malice, generated by disappointment. Disdaining, therefore, to take any particular notice of such anonymous effusions, we declare this to be the spontaneous avowal of our ardent wishes for the prosperity of your Lordship, whom we believe to be the legitimate and every way fitting choice of the awful successor of St. Peter.

Though at some distance from the principal scene of your Lordship's duties, we are not ignorant of any thing which passes there. We are not ignorant of the beneficial effects which your Lordship's presence, though but a short time among us—the awful and splendid display of the sublime ceremonies of our holy religion, as discharged by your Lordship,—the unsullied character for peace, zeal, piety and learning which your Lordship sustains—have produced already throughout the Province. We are not ignorant of the difficulties which surrounded your Lordship since your arrival in Halifax—of the opposition which has been put to your coming—the menaces which have been held out against you—the snares which have been laid for you, and the gross insults which have been offered to you. We are not ignorant of the manly defiance with which your Lordship met some of these, and the Christian forbearance with which your Lordship permitted the others. This state of things, My Lord, has caused us much pain, even long before your Lordship's arrival;—but we were, at the announcement of your Lordship's consecration, and are now cheered with the hope that God has chosen your Lordship as a fitting instrument to restore peace and order to this portion of his church.

Again we beg leave to express our utter contempt for the foolish and malicious efforts of a junta, to lower your Lordship in the estimation of the community, which can not be ignorant of the spring that gives these ignoble efforts existence, and of bearing such strong testimony of the great esteem in which your Lordship is universally held.

L. BYRNE, Chairman.

MICH. DALY, Sec'y.

ANSWER.

DEARLY BELOVED BRETHREN,

Amidst the grievous scandals which have not ceased to afflict my heart since my arrival on your shores, I give thanks to our Lord, that he has vouchsafed to sustain my weakness by some precious consolations.

The various manifestations of attachment and respect which the recent Newspaper calumnies have called forth, must console every friend of religion; and if I rejoice at them myself it is not so much on my own account, as for the prospect which they afford, of returning peace to our afflicted portion of the Church. From all directions I learn with much pleasure that the unholy violence and calumnies of those who have been leagued with the arch Enemy of Peace, are loudly condemned.

I was not unprepared for many trials when I arrived in this Country. The servant of the Church as well as of my brethren, it was my duty not only to suffer, but to die if necessary, in their defence. As for the cruel misrepresentations with which I have been assailed I knew that "the servant is not greater than his Lord, neither is the Apostle greater than he that sent him." John XIII. 16. I remembered His word who said to me—"If they have persecuted me they will also persecute you." John XV. 23 and that he also consoled me by declaring "In the world you shall have distress; but have confidence. I have overcome the world." Id. XVI. 33.

If I have therefore felt anything at the novel and unprovoked manner in which I have been traduced after more than twelve months of silent suffering, it was principally on account of the erroneous impressions that might be made throughout the Province—impressions easily made, not so easily removed, but which for years to come, might injure the efficacy of my humble ministry.

All manner of personal annoyance, I cheerfully bore without a murmur, and every effort in my power was made to conceal our miseries from the public eye. I did hope that Heaven would look down upon us in mercy, and cease to scourge us for our sins. I trusted that time, and reflection and conscience would convince some of the tolly and wickedness of their career, and restore to all the invaluable blessings of peace.

But those "detractors hateful to God." Rom. I. 30 have proceeded to such desperate lengths, that longer silence on my part would be criminal. And yet, even now I speak what is barely necessary for the defence of my own character, without any rash exposure of circumstances which would cover the enemies of the Church with everlasting confusion.

In their blind fury they have not spared those whom they were commanded in the law of God not to 'detract' nor to 'touch' Exod. XXII. 23 Paralip. XVI. 22. Both priest and prelate have been slavered with their calumnious venom. * There was no truth in their mouth; their throat

was an open sepulchre; they dealt deceitfully with their tongues, the poison of asps was under their lips, their teeth were weapons and arrows, and their tongue a sharp sword' (Psalms)

The respect due to the sacred ministry they should have learned from the Doctor of nations (1 Cor. v. 1) Let a man so account of us, as of the Ministers of Christ, and the Dispensers of the mysteries of God. For, we preach not ourselves, But Jesus Christ our Lord: and ourselves your servants, through Jesus (2 Cor. iv. 5)

But instead of respect "they whetted their tongues like a sword; they bent their bow, a bitter thing, to shoot in secret. They talked of hiding snares and searched after iniquities" (Ps lxxiii. 47.) But "they have failed in their search" (ibid.) and fallen into the pit which they had dug for others. For it is written that "the Lord hates a lying tongue, a heart that deviseth wicked plots a deceitful witness that uttereth lies, and him that soweth discord among brethren" (Prov. vi. 16. 1)

When foiled in one attempt, they had recourse to another, and changed their mode of attack like those inconsistent hypocrites who assailed our Divine Redeemer. "For John the baptist came neither eating bread nor drinking wine, and they said: He had a devil. The son of man came eating and drinking and they cried out: Behold a man that is a glutton and a drinker of wine, a friend of publicans, and sinners." (Luke vii. 33 34.) Though I had laboured more in my native country to promote the cause of Temperance, on solid, rational and Christian grounds than any of my traducers;—though I had given the Temperance Pledge to thousands in Ireland, I was for some time accused of being an enemy to the progress of Temperance. Though I could have triumphantly defended myself against their and other charges, I can truly say, that charity towards my very traducers closed my lips, for I could not defend myself without most gravely compromising them.

When however some hundreds of the Catholic adherents of Temperance in Halifax implored of me in a body to save them from the confusion into which they were thrown and to patronize them in a New Society, as they could not agree in the old, seeing it was very imperative duty to encourage every virtue and remove the occasion of every vice, I did assent to their most earnest and rational request. But in doing so I carefully avoided everything which could be tortured into an offence against others.

The charge of hostility to Temperance was at once given up for others of so grave a nature, that the Public Journals were selected as the vehicles of abuse and slander. But even here "iniquity hath also belied itself" Ps. xxvi. 12, and I can say with the Psalmist lvi. 2: My soul trusteth in the Lord, and under the shadow of his

wings will I hope, until iniquity shall pass away.

Do not be surprized, my dearly beloved Brethren, at the endurance of this iniquity amongst us, or the seeming impunity with which the wicked are allowed to perpetrate mischief amongst the friends of God. "A wicked man liveth a long time in his wickedness" (Eccles. vii. 16) 'Because the wicked man is reserved to the day of destruction, & he shall be brought to the day of wrath' (Job xxi. 30.) 'God is patient' says one of the Fathers, 'because he is eternal, and the eternity of his wrath is reserved for impenitent sinners. And according to another, 'every sinner is permitted to live, either that he may be converted, or that the patience of the just may be tried by him.' It is right, therefore, that we should patiently bear those whom God endures, and remembering our own sins, have compassion on the obduracy of others. According to the beautiful sentiment of the Holy Doctor I have last quoted (Augustine) 'as when we ourselves were sinners, we were tolerated by the just, so if we have become good, let us tolerate with patience, the unhappy sinners by whom we are surrounded.' Who knows but that in recompense of our charity. He 'who is a God not of dissension but of peace' (1 Cor. xvi. 33) may soften their now callous hearts, and induce them to return with docility and obedience to the 'One Shepherd' into the unity and peace of the 'One Sheepfold.' 'Who can tell if God will turn an forgive; and will turn away from his fierce anger, and they shall not perish! (Jonas iii. 9.)

It consoles me to think that there is some hope of so desirable a termination of our scandals. With what joy should we not hail so auspicious an event, and with what charity should we not press to our hearts our erring but dear and repentant brethren! Oh! how delightful would it not then be, for brethren to dwell together in unity and love, and to walk with consent in the House of God!" (Ps. cxxxii. 1 and liv. 15)

Charity is patient, is kind, is not provoked to anger, beareth all things, hopeth all things, endureth all things, never falleth away. Follow after charity, be zealous for spiritual gifts" (1 Cor. xiii. 4, 7, 8, & xiv. 1.) 'Grace unto you and Peace' Dearly Beloved Brethren, 'from God our Father, and from the Lord Jesus Christ? Amen (2 Cor. i. 2.)

A VISIT TO LATRAPPE.

DURING a short stay in Paris, I was afforded an opportunity of comparing my countrymen with the natives of a kingdom so near us, yet so unlike every thing English. I was struck with the difference between the too taciturn Englishman and the addressly loquacious

ous Monsieur. Both I thought were in the extreme; the one appeared to me not sufficiently communicative, and the other was the disagreeable vehicle of an all-engrossing volubility. I fairly wished that I could compound the matter between them, or that they would make a mutual exchange of a certain portion of each other's convivial qualities. The amalgamation, it appeared to me, would have a very happy effect.

In mixed companies I had an opportunity of hearing the opinions of residents of Paris and of those in the provinces, on several subjects. In England we frequently hear of the veneration with which Frenchmen recall the memory of Napoleon, and of the enthusiasm with which they expatiate on the happiness they enjoyed under his rule. I, however, cannot confirm such reports from experience; I have heard nothing from the mouths of Frenchmen bordering on extatic admiration of that *great man*, nor expressive of censure of the present king and government; under whose dominion, if they do not possess every happiness, they, at least, seem to think they are improving, and will ultimately enjoy the fruits of a just and peaceful reign. All, it is true, are not equally contented, because, wherever there are poverty and vice, men will, whatever statesmen may say, acquire the habit of complaining.

The topic, the discussion of which excited my attention most strongly, was, the restoration of religion: some warmly maintained that the Revolution was productive of much benefit to religion; that there were apparent causes for such a revulsion of national feeling; that the clergy did not, for various reasons, possess the confidence of the people; that when they ceased to be objects of

esteem, they were numbered with the enemies of the nation, and were, therefore, more recklessly and deservedly persecuted. Others denied, with more powerful and convincing argument; that the Revolution was productive of the alleged benefits; they maintained that the existence of abuses, however enormous, could not sanction the indiscriminate slaughter of the innocent and the guilty; that, however individuals may have degraded their high office, by becoming tools to carry into operation the mischievous measures of the court, instead of proclaiming the precepts of the Gospel, the many, who censured their conduct by precept and example, should not have been doomed to the fate of traitors: They did not mean to deny that many grievous abuses existed anterior to that direful event, and that it may have been their inevitable result; but witnessing the demoralising effects of the extensive catastrophe, the infidelity it engendered, and the total subversion of all lawful subordination, it was impossible to maintain that the evil it produced, did not, beyond comparison, outweigh the good.

In the same spirit of censure and praise were canvassed the merits of the religious orders. One party maintained that their multiplication was useless, and that monasteries served as refuge for their idle and ambitious; and that it was much more conducive to the public good to have the conduct of every man cognizable by the tribunal of public opinions. The other party, which I considered my own, proved their opinions more sound by analyzing those of their antagonists, and asserted that the order of Latrappe alone was a host in favour of such institutions. Having often heard of this order before, I was anxious to learn what I could concern-

ing them, and was delighted to hear that a house of their's lay not much out of my way, as I returned to England. I accordingly made such arrangements, previous to my setting out, as enabled me stop for a few days at a small village called Picquiny, situate on a beautiful river in the province of *Picardy*, and about one mile distant from Hugardhe, where there is a monastery of Trappists. The morning after my arrival I set out to visit a society which, as I experienced, had elicited the praise and excited the censure of mankind.

On leaving the village, the monastery was exhibited pleasingly to my view; it is as picturesquely situated as a reasonable admirer of rural scenery could desire. From the spot where I stood I had a north-west view of the house: on my right was a wide extent of country, as far as the eye could reach, interspersed with groups of trees overshadowing the ivy-clad temples which shot their elevated spires from between, in solemn and imposing grandeur. Through the middle of the joyous scene, a river flowed in unruffled serenity along, bearing on its bosom, at the time, no other burden than the gentle zephyr which played on its surface, and which left no other trace behind but the coolness it diffused through the surrounding air. On the left was the monastery with its gardens and the extensive farm attached to it; this farm lies on a gentle acclivity, and progresses in height till it terminates in a woody mountain that overlooks the house. It is admirably cultivated, even tastefully laid out, and imparts an appearance of quiet comfort to the place not every where seen in France.

There is something very uncommon experienced when we are going to separate ourselves, for even a short

time from the ordinary pursuits of men, and enter into converse with beings, naturally, indeed, like ourselves, but spiritually elevated to a height of perfection from which the bustling occupations of life necessarily shut out the rest of the world. The mere philosopher, no doubt, if we credit his own assertion, would be above such impressions; his reason would be lowered by such humiliating sentiments, but I think it impossible for an ordinary Christian of any persuasion to be on the point of witnessing such a scene without emotions in some measure corresponding to those I felt on the occasion.

There was almost an uninterrupted stillness from the time I left the village till I arrived at the gate leading to the rear of the monastery. The road was very indifferent, but that part of the country at my right was in a high state of cultivation, and showed manifest proof of active and unceasing industry. This land as I afterwards learned was part of an extensive farm attached to the house, and was then under the sole management of the community. Having arrived at the entrance, I rang the bell; the gate was opened by a tall figure, whose countenance strongly indicated a life of pious mortification. His manner, however, was polite; he introduced me to another religious, who acquainted the abbot of my arrival. I was immediately ushered into the parlour or waiting room, where I sat alone for about fifteen minutes. The furniture of this apartment, as may be expected, was comprised of those articles which were absolutely indispensable. I observed hanging over the chimney piece, the portrait of Louis XVIII., who restored the order in France; under it rested a small bronzed crucifix; at one side was a picture of a

convert, called Thais, who is said to have been dissuaded from a wicked life by one of the fathers of the Egyptian desert in the fifth century. These, together with a few chairs, a table, and a sideboard, comprehended the furniture of this little apartment.

At length the door opened, and the abbot made his appearance; he was something less than forty years old, of the middle size; his eyes were quick and penetrating, yet evincing great goodness of heart and a gentleness of disposition that seemed less natural than acquired; I rose at his approach, made my obeisance, which he returned, or rather prevented, by his immediate and kind introduction of himself; he inquired with a seeming goodness and modesty, how far I had travelled, and then entered into a familiar conversation taking care to make every incident turn to the advantage of religion, and to keep alive by continual reflection, the end of his profession. He spoke in general terms of the commendable and edifying lives of his community, and of the austerities which the rules of the order enforced. I took the liberty of hinting to him what the opinions of people in the world were, as I understood them, for and against his institute. He calmly observed, that all who leave the common track of the world are sure to be censured, because their lives are a tacit reproach to the majority, who have no notion of renouncing their pleasure or their folly.

At this moment the bell of the monastery rang; the abbot arose and intimated to me that he was going to chapel, and seemed to signify that, if I thought proper, I also might accompany him. On entering the place of devotion, I was impressed with a solemn and religious awe; I was in the company of

individuals, whose devotion and purity of intention it would be difficult to suspect. In the world, when we behold edifying and Christian conduct, we may be on our guard against false appearances; but here the most wary circumspection and the deepest penetration would find it difficult, if not impossible, to draw such conclusions. Human nature does not willingly run after such uncommon proofs of devotional zeal as are here to be witnessed; nor will the hypocrite give up the delights and pleasures of life, and become a voluntary inmate of an abode from which they are all rigidly excluded. The abbot took his seat opposite the altar, at the lower end of the little chapel, exactly in the middle between the religious, from whence he could command a view of the whole ceremony. The service was composed chiefly of the psalms, read and chanted in the Latin language, and lasted about forty-five minutes. I had frequently heard it remarked, and was myself not free from the impression, that the recital of a language unknown to the majority detracted much from the effects which prayer in the vernacular tongue produces. I know not, if all who joined in the church service, at my visit, understood what they read, but certainly there was no deficiency of what might be termed real devotional feelings, which is all that can be expected from a liturgy in whatever language it may be recited.

From the chapel I was again shown into the parlour, where was served up a repast consisting of eggs, fruit, and cyder; together with some excellent bread, and a bottle of tolerable wine; I dined heartily, and during the greater part of the time one of the members sat with me, but did not taste of the fare. He seemed quite cheerful and happy, and I

was fully impressed with a conviction that he was one of those who were labouring for a future and eternal reward. There was indeed such a seeming happy coincidence of disposition between the different members of this house, that they appeared to be animated only by feelings of obedience and resignation. After dinner, I was introduced to another monk, who kindly shewed me the house; we ascended by ample stone stairs, the bannisters of which were of iron, to the first and only floor. The house seemed constructed on the ancient scale of opulence, and to have been once tenanted by a lordly possessor. On the right is the dormitory, situated over the chapel. The abbot has a small room or study the, door of which opens into this apartment, and behind it is another room, to which you ascend by a few steps, appropriated to the use of those whose business was more constantly on the farm. The beds were composed of straw, made into hard palliasses; the covering consisted of a blanket. The front windows look over a wide extent of country; immediately below them is one of the gardens in which are grown vegetables—the principle diet of the monks. On the right was a new chapel then unfinished; and beyond it the ruins of a church which the revolutionary fury had demolished. In the garden and shrubbery the monks take their occasional recreation; but it is remarkable that few avail themselves of the hour after dinner devoted to exercise: the majority prefer spending it in prayer before the altar. On the left of the landing-place are situated, the apartments in which pious christians, who needed a temporary retirement, were accommodated. They pay a trifling sum for their board; one of the rooms was then occupied by an English

gentleman, who had served in the peninsular war: he spoke of the brothers with a sincere fervour, inspired by an admiration of their charity and meekness. He declared that the time he had spent in the monastery was the happiest period of his life. From the chapel you ascend by a black staircase to another large apartment, called the chapel room, where the monks daily conclude their devotions—In this room are a number of shelves for books, and here the brethren publicly acknowledge whatever breaches of their rules or other faults they may have been guilty of.

The monks are divided into two classes. Those who sing the office are called the choir religious, and those who are more constantly employed on the farm are termed lay-brothers. The habits of all are composed of coarse woollen cloth, the only difference being in the colour. They also wear hoods, like those usually represented in drawings; the silence maintained might be thought the most difficult part of the rule; yet I could hardly perceive that any effort is necessary for them to comply with it. Though they never speak, they perfectly understand each other, nor does it seem to banish that vivacity and cheerfulness so well becoming christians. The number of this community, when I saw them, was somewhere about forty. Several, I understood, leave it after spending some time in their noviciate; but the abbot assured me, during his short interview, that many returned and perseverance crowned their efforts. Their austerities are considered by the generality of christians as extremely rigorous. They fast for more than six months of the year on one meal, and perpetually abstain from flesh-meat, fish, butter, eggs, and cheese. The diet is generally

composed of vegetables, dressed in an unsavoury manner, and some household bread. They use cider at dinner. During the rest of the year they have two meals a day of much the same quality. They rise at two o'clock every morning, and on festivals at twelve at night. From two till four they sing that part of the office called matins. Those who sing the whole office, work in the fields about half the day. The lay-brothers work longer, but these perform their devotions where ever they are, when apprised by the ringing of the bell, that God ought to be worshipped. It has been disputed whether their mode of living be not calculated to shorten the time of human existence. I certainly think habit undoubtedly lightens the burden in time; but a debilitated constitution is, I fear, too often the result. I cannot however, take upon me to ascribe to their lives undue and ill regulated zeal. Good sense cannot be denied to those who, renouncing the pleasures of this world, by law I means accelerate the possession of the next, the happiness of which they ever have before their eyes. Whoever visits them may not indeed approve of their rigorous treatment of themselves: but his labour will be well repaid, as he can hardly do so without enlivening his faith, and invigorating his virtue.

On meeting the superior a second time, I expressed the pleasure I derived from witnessing the order and regularity which pervaded his house, and the zeal with which its members seemed to be actuated in whatever they performed. Such, he said, was the constant and undeviating tenor of their lives. Himself he thought the lowest in the scale of merit in the whole

assemblage. "Yet," he observed, "whatever is my own state in the sight of Heaven, I feel a great satisfaction in seeing those over whom I am placed, comply so exactly with what they have undertaken. The happiness I derive from this reflection, makes all my labours appear as nothing." These, surely, were the remarks of a zealous pastor, of a kind and benevolent father, whose chief comfort lay in the welfare and prosperity of his children.—To pretend that I did not feel the full force of such disinterestedness, would be saying, in other words, that my heart was cased against every impression which religion, humanity, and the most exalted virtue could inspire.

I was about to take my leave, and conclude my visit, when the abbot informed me that, if I thought proper, I might be accommodated for the night. To this invitation I gladly assented. The next day, after breakfast, I departed, impressed with sentiments of reverence and regard for a people of whom I had frequently heard, and the description of whose pious and edifying lives falls infinitely short of the reality. The abbot accompanied me part of the way; I learned from him that he officiated in the parish church, the great scarcity of priests rendering this necessary. We crossed the river in a boat belonging to the monastery, and I parted from him on the high road leading to Abbeville, where I took my seat for Calais, perfectly satisfied in having come a little out of my way, to visit a set of men who exemplify in their persons the practice of the greatest austerities, joined to a supereminent degree of gentleness, meekness, and humility.