

FOREIGN INTELLIGENCE.

FRANCE.

THE POPE AND THE EMPEROR.—The project of crushing the temporal power of the Pope, in order to effect the happiness of Italy and secure the peace of the world, has been hailed by the revolutionary journals with boundless joy.—M. About offered to seal it with his blood; but in those circles in which people examine it by the light of reason, this project, without losing the features which recommend it to the revolutionary journals, appears at the same time frivolous. Moreover, Christians of even slender zeal have everywhere entertained the same feelings and the same objections as the faithful regarding it; and experienced politicians and aged ministers of a constitutional King have spoken like the Bishops. We have even seen the loyal military protesting, in sufficiently direct terms, against ideas which are anything but French.—General Guyon, when offering his congratulations to Pius IX., the Pontiff and King, spoke as if he had never either read the *Constitutionnel* nor the *Patrie*. There are other kinds of people in the world than M. Have and M. About.—The celebrated pamphlet, therefore, merely expresses an opinion; and even those who fear it most know that, passing over the expression, there is a considerable drawback to be allowed on its conclusions, and which are besides most feebly drawn.

Whoever, then, may be the author of this bugbear, or whatever may be his intentions or instructions, circumstances difficult to be unravelled in the mystery which surrounds it, the Imperial letter of the 31st December has shown clearly that the pamphlet has not expressed the ultimatum of the Imperial policy. That letter in which are enumerated views calculated to cause such painful emotions in Catholic hearts, nevertheless remains considerably behind the radical conclusions of the *brochure*, and is in itself nothing more than respectful counsel, but no ultimatum. The Emperor confines himself to saying he believed the Holy Father could arrange everything by giving to the Romagna a separate government remaining tributary to the Church.

The Holy Father will not accept this opinion from conscientious motives, under the conviction that the Catholic faith is interested in the preservation in their integrity of the States of the Church, and thus the question appears to us perfectly solved. With a right of such a nature, and with such a determination to assert it, it appears evident that a simple opinion, which can only become valid by force, ought to be abandoned.

To make war against the Holy Father, to wrest his provinces from him, and to confirm them in a state of definitive rebellion, or to hand them over to another sovereign is certainly impossible. To prevent his defending them is equally so. To deliver him up to the Revolution in his own capital without giving him time to call in other aid is an extreme of a similar nature, which could not even be entertained for a moment in the counsels of the Sovereign of generous and Catholic France. What is to be done, then? To recognise the *fait accompli* of the existence of the temporal government such as ages have constituted it.

The first murderer, when he heard God demanding what he had done with his brother, made this answer:—"Didst Thou make me his keeper?" But this reply did not save him from the curse. Where is the Catholic nation that would expose itself to the question—"What hast thou done with thy father?" and what nation would have less right than France to give the same answer as Cain—"Didst Thou make me his keeper?"

It may have been thought possible to wrench a stone from the temple without serious injury in order to build another structure, and that the guardian of the temple would consent to the act. But from the moment he refused to permit the sacrilege, there was nothing further to be done, and the question reduced itself to this before Europe—Either Pius IX. or Garibaldi. Who can doubt what the choice of France will be?—*Translated for the Dublin Telegraph from the Univers.*

The Paris correspondent of the *Guardian* says:—"I have reason to believe that the transfer of Savoy to France is a matter decided upon between this country and England. The Emperor has finally abandoned as impracticable a portion, at least, of the policy of the treaty of Villafranca. As a proof of this, he has fallen into the views of England respecting the organisation of Central Italy, and approved of the return of Count Cavour as a necessary and natural consequence.

The *Patrie* says that the following are the principal points of the treaty of commerce between France and England:—"The import duty on French wines will be reduced in England from 150 to 30 per cent. Silk will be admitted free. The duty on iron imported into France will be 7f. per 100 kilogrammes. Wool and cotton manufactures will be protected by a duty not exceeding 30 per cent., which will be fixed after the termination of the inquiry. Materials of primary importance will enter France free of duty after July, 1861. The prohibitions will be removed on the 1st of October. The treaty will be executed by England from the date of its promulgation, about the beginning of February, 1860.

The *Constitutionnel* is absolutely in error.—This political question interests in the highest degree the Holy See, since it concerns its own sovereignty. Now, who, in a matter of sovereignty is more competent to give a decision than the sovereign himself? Either we must absolutely deny that the Pope possesses any temporal power over the States of the Church, his inalienable domain, or we must admit that there at least he is the first and sole and competent authority. Up to the present moment neither the *Constitutionnel* nor even the pamphlet has disputed in principle the utility and necessity of the temporal sovereignty; and consequently they cannot dispute the power of the Pontiff King to decide as to the exercise, extent or maintenance of that rule. As to the "traditions

of the Gallican Church," the *Constitutionnel* is entirely wrong in invoking them in the present case. We could produce numerous and conclusive proofs of the devotedness with which the Church of France at all times has defended the Pontifical sovereignty, and has associated itself in the traditional policy of the country.

Since the *Constitutionnel* cites the great name of Bossuet, let it permit us to remind it of what the Bishop of Meaux thought of the temporal power of the Popes, and of what was written on his dictation in the *Defense de la Declaration* of 1662:—"We know," it says "that the Popes possess fiefs and manors as legitimately and with the same rights as other men are masters of their property; we even know that these things, being consecrated to God, cannot be wrested from the Church and given to laymen without sacrilege. We willingly congratulate the Holy See and all the Church on the fact that the Emperors accorded to the Popes the sovereignty of the City of Rome and its territory, in order that they may exercise more freely in all the world the power of the Apostle's office, and pray that God may be pleased to protect and preserve the sacred patrimony of St. Peter."—(Part I, Book I). How then can the *Constitutionnel* dare to say, after having invoked Bossuet, that the encyclical letter of the 19th Jan. is an abuse of jurisdiction.

The *Siecle* in a few words, has found means to insult the Pope by transforming his calm and sorrowful complaints and his appeal to prayer into a religious war-cry, and at the same time the *Siecle* addresses to Catholics a provocation to which present circumstances give rare aptness and marvellous facilities of replying.—*Paris Union.*

Several of the Paris journals seem to consider the annexation of Savoy nearly the same as concluded.

Rumors current that the Chalons camp would soon be re-established.

The *Patrie* pronounces as false the statement of an approaching departure of French troops from Rome. The same journal says it appears certain that the question of annexation to Central Italy will be subordinate to the result of universal suffrage.

DUEL AT PARS.—A letter from Paris of the 23d ult., says:—"In a *feuilleton* written by M. E. About, author of the 'Roman Question,' in the *Opinion Nationale*, some satirical observations gave offence to M. Vaudin, editor of the *Orpheon*, respecting the musical system of teaching of M. Cheve. M. Vaudin sent two friends to M. About, who said he declined to fight, as M. Vaudin was beneath his notice. M. About breakfasts daily at the *Cafe des Italiens*. M. Vaudin waited for him, and introduced himself, whereupon M. About said he could by no means compliment him on being that individual. A blow ensued, which rendered a duel inevitable. The parties fought with swords. M. About received a slight wound in the shoulder.

ITALY.

We find in the *Armonia* that the eldest brother of the notorious Count Camillo de Cavour has been elected governor or head of the great confraternity of la Misericordia in Turin. That brother, the Marquis Gustavus de Cavour, is a most zealous and distinguished defender of the Catholic cause.

A Roman telegram, dated the 21st ultimo, says:—

"The city is quiet. Should the French garrison evacuate the place, the Papal Government intends concentrating at Rome 5,000 soldiers of the line, in addition to the Carabineers."

The Mazzini party are said to be active at Rome. General Goyon had taken measures to prevent any manifestations.

THE MARCHES.—The *Giornale di Roma* of the 17th, after exhorting its readers not to put any faith in the rumours which are being constantly spread about by malevolent persons concerning the state of the Marches, declares that, far from any insurrectionary manifestations having taken place there, the Holy See has received numerous addresses of adhesion, not only from the ecclesiastical and lay corporations, but also from the representatives of provinces and municipalities, and from citizens of every order and condition.

The *Ami de la Religion* publishes the text of the address presented by the Roman nobles to His Holiness, Pope Pius IX. It received 138 signatures, and was presented by the Prince Orsini, the Prince Borghese, and the Marquis Antici-Mattei.

A letter in the *Univers* of the 24th instant says that amongst those who refused their signatures were the Duke Marino Torlonia, and his brother Prince Alexander. The two brothers, Princes Rospigliosi, Prince Pallavicini, Prince di Piombino, Prince Doria, Prince Gabrielli, and Prince Gaetani.

The address was as follows:—

Most Holy Father,—Profoundly afflicted by the perusal of the different libels published by the revolutionary press, for the purpose of representing the populations subject to the power of your Holiness as ready to shake off a yoke calumniously represented as insupportable, the undersigned regard it as a duty to lay their protest at the foot of your throne, and in presence of all Europe. Europe might well doubt their sentiments in the strife of words which we witness, did they not make a solemn manifestation, and they did not freely renew their oath of fidelity to your august person, an oath dictated by their conscience as Catholics, as well as by their affectionate devotion as subjects. They do not pretend to rival the deplorable cunning of your enemies, who are the enemies of the Faith (that faith which they themselves in other days learned to venerate); but ranging themselves on your side, and confronting the malignity and the disloyalty which assail you, they feel called upon to rally all together round your double throne, to express their desire for the integrity of your independence as their Sovereign, and to offer themselves once more wholly to you, too happy if the public expression of their fidelity can assuage the mortification which your Holiness has had to suffer, and if your Holiness will deign to accept and approve of their course.

Europe, deceived by so many perverse statements, will thus see clearly that if, up to the present time, respect joined to the fear of impending a denouement hoped for as at hand, prevented the Roman Nobles from expressing their wishes to you, they still entertained those wishes, and manifested them individually at the present crisis, as at others; even as, this day, united in their corporate capacity, they offer them to you in all their integrity, and without restriction, and pledge their honor and their faith before the whole world.

Deign to accept, Most Holy Father, Pontiff, and King, this ardent protestation, with the unlimited offer of themselves wholly, which the Roman nobles now address to you, filled with veneration both for your Royal Sceptre, and your Supreme Pastoral Staff.

There are in Rome 150 Patricians—134 have signed, 16 have refused. If the refusal of the sixteen shows their ingratitude and their evil spirit, it proves, at least, that they are free. The rebel towns in Italy for the last year have voted and subscribed *unanimously*. This is the contentment of the *Univers*, and it speaks for itself.

The *Univers* also tells us that the 134 Roman nobles expressed the desire that their names should be published in the official journal, together with the address. The inexhaustible generosity of Pius IX has not permitted this. He would not put to shame the recreants. "Let us pray to God," he said, "to pardon their ingratitude, and enlighten their understanding."

GERMANY.

A letter from Berlin, Jan 14, says:—"It is satisfactory to learn that in influential circles the idea is constantly gaining ground that the European equilibrium can only be restored by the union of the two great German Powers in honest combination with the whole of Germany and Russia. This is, and will continue to be, the only plan for saving Europe from a Bonaparte Dictatorship. Whatever obstacles exist, they will yield at last to necessity. It is inconceivable that the German spirit should endure the dependence to which Napoleonism seeks to reduce all Europe.

Austria is said to be directing more troops towards the Tyrol, Venice and Hungary.

The *Globe's* Paris correspondent says it was generally understood that France and England were about making a joint summons to Austria to desist from sending troops into the Marches of Ancona, and to evacuate Venetia at the earliest period, and accept such indemnity as Italy is now ready to offer.

Kossuth had suddenly disappeared from London. It was thought he had gone to Hungary.

SPAIN.

A Paris correspondent of the *London Chronicle*, writing on the 30th of January, says:—

A strange and up to the present unlooked-for complication of the affairs of the Pope seems likely now to occur. From reliable advices received from Madrid, I have every reason to believe that the Queen of Spain, notwithstanding she has already enough to look after, and in spite of the opposition of her ministers, is resolved to protect openly the temporal power and interests of Rome. The two Pezuolas and the Nuncio are busily forming and concocting such combinations as would bring about a change of circumstances much in their favor.

Reliable accounts say that the Moorish regular army had not yet been brought out. The division is said to number over 60,000 disciplined troops, waiting for a great battle. The object of the Moors was to draw the Spaniards into the interior.

RUSSIA.

The *Abeille du Nord* of St. Petersburg publishes an article on China, in which it endeavors to prove that the English Government has been unjust towards the Celestial empire on more than one occasion. The following is the conclusion of the article:—

"What can European nations want in China but security and liberty of commerce in the sea ports? It is true that the power of European nations can be sensibly felt without being exposed to considerable losses in men and money.—Would it not be better, instead of treating directly with an impotent Government, to make arrangements with the local authorities? Let the *Pekin Gazette* occupy itself with chimerical attacks on Europeans, your honor will not suffer. The principle object is to convince the Mandarins in the Provinces on the sea coast that an exemplary chastisement awaits them every time a Chinaman shall commit a crime, or even an offence, against a European. The population in the interior laugh at the idea of an invasion of their provinces. In our opinion, it would not be bad policy to accept the Emperor of China's apology for the lamentable incident of the Peiho. In this manner a campaign in the interior of the Celestial Empire might be avoided. At all events, after having obtained satisfaction in one way or another, it will become necessary to revise the treaty of Tien-tsin, and substitute clauses favorable to commerce, in place of those which are insulting to the Chinese, and cannot be executed. Any other arrangement will lead to permanent collisions most injurious to trade."

THE NEWLY-DISCOVERED MS. OF THE BIBLE FROM MOUNT SINAI.—A letter from St. Petersburg says:—

"When the German Christmas was approaching, Professor Tischendorf left for Saxony, but assured the Minister of Popular Enlightenment, of Public Instruction, as he would be called in the West, that he would return in a few months. The greater the sensation he excited here, both at Court and in other circles, by his Oriental collection, the greater was the jealousy and cabal he encountered from some quarters.—His Sinaitic MS. of the Bible, for instance, was made the object of a literary attack, particularly when it transpired that the Imperial Government was in treaty for its purchase, and that photography was about to be employed for producing a fac-simile. One academicien, in concert with others, published in the (academic) *Gazette* of this city, an article tending to impeach its age and value. The article was destitute of all pa-

leographical acumen, and of all pretensions of textual criticism. It contained merely vague insinuations, but sufficed, on account of the organ in which it appeared, to render many sceptical as it was desired. Tischendorf has now replied to this academical article, in which he proves that the Sinaitic MS. cannot be younger than the early part of the 4th century, and his arguments are so convincing that the hostile critic himself now writes:—"It was by no means my intention to throw doubts on the statement of M. Tischendorf respecting the antiquity of the Biblical MS. of Mount Sinai." Tischendorf himself re-asserts that "in what concerns the Bible of Sinai, I place it beyond a doubt in the first half of the 4th century." It must therefore be the oldest now extant in the world. The Vatican MS. can only compete with it as to the century perhaps, but the latter is deficient in textual completeness, seeing that it wants five whole books of the New Testament alone, and altogether one-sixth of the entire Bible. After giving his various arguments and reasons, with numerous quotations from the fathers in support of them, the learned professor goes on to say that in his own seventh edition of the New Testament the text he has used is confirmed in several thousand passages by the Sinai MS., most carefully read through and copied by himself. Finally, having already published for the Christian world 10 folio volumes, with Biblical documents 1,000 years old, he claims the fullest confidence from the public in the arrangements to be made for the publication of this MS., expressing his conviction not only that the original, many centuries hence, will still be regarded in this capital of the North as a Christian National treasure, but also that the *editio princeps* of it will be received as a worthy monument of Imperial munificence by all among whom Christian knowledge obtains."

CHINA.

We do not apprehend that any political party in this country will venture to countermand the Chinese expedition which the Queen has announced. China is daily becoming more important to us. The door which Lord Elgin thought he had forced open is yet hardly ajar, but our manufactures are pouring in through the cranny at an unexpected rate. The last returns were read everywhere with astonishment, and almost with incredulity. A very large portion of the prosperity upon which the Queen congratulates her people is due to this great source of increased employment. Our population is gradually beginning to understand this, our factory operatives are thinking it out, and all our tea-drinkers are getting an inkling of it. A proposition equivalent to giving up the Treaty of Tien-tsin, and sitting down meekly under the destruction of an English fleet, would not suit the humor of our English people. On the other hand, we have not the least idea of spending two millions for nothing, or of keeping up a constant drain of taxes into those seas. If we go there we must go there in some force, for, friendly as we are with the French, China is a long way off, and no one can tell what might happen if the French were greatly our superiors in number, and things were to take an adverse turn in Europe. If we go there in force we must settle matters so as not to have to go there again. But, any rate, we are engaged in a third Chinese War, and the only hope we can form in such a disagreeable conjuncture is that it may be the last.—*Times.*

WORDS AND DEEDS OF NAPOLEON III.

(Abridged from the *Armonia*.)

After the triumph of Pius VII. and the fall of Napoleon I., the nearest relations of the great Emperor betook themselves to Rome, where they received protection and kindness from the Pontiff-king, whilst a law prohibited, under pain of death, the entry into France of any member of the Imperial family. Even while Pius VII. was on his journey homewards, he commanded that Madame Letitia, mother of the first Napoleon, who had asked for an asylum in Rome, should be received with marked honors. Lucien, who had also secured a retreat in Rome, wrote on the 11th of April, 1814, a letter of congratulation to the Pope on his return to his own States, and ended it by asking a blessing for himself and his family, reserving his right to renew the request when he had prostrated himself at the feet of the Holy Father.—In fact, on the 2nd September, 1814, Lucien Bonaparte took the oath as vassal of the Holy See, and received the investiture of Canino.

Hortense Eugenie de Beauharnais also, the wife of Louis Bonaparte and the mother of Napoleon III., now Emperor of the French, repaired to Rome with her two sons, Louis and Charles Louis, both of whom repaid the Pope by youthful treachery for the paternal hospitality they had received. Louis Napoleon Bonaparte died at Forli on the 7th of March, 1831, and Charles Louis, who is at present Emperor of the French, might have been But he was set at liberty by Pope Gregory XVI., who prophesied that he would yet render the Church great service, a prophecy fulfilled in 1849 by the restoration of Pius IX.

In 1831, Louis Napoleon, who died at Forli, wrote to Gregory XVI. the letter of which the *Montreux* spoke not long ago; and Louis Charles, now Emperor, wrote, under the date of February 18, another letter to General Srecoznai, in which he called the insurrection of the Romans against the Pope a "sacred cause."

In 1833, Louis Napoleon no longer thought of regenerating Italy, but Poland, and he wrote, under the date of August 11, an "Address to the Polish Exiles," saying that every noble soul driven into exile "was proud" to belong to the tribe of the proscribed Cyprien.

In 1836, Louis Napoleon, after the Strasbourg occurrences, had his life spared, and was only banished to America by Louis Philippe; and Bonaparte, "profoundly affected by this 'generous clemency,' promised on his honor never to conspire again. The Boulogne affair.

In 1848, Louis Philippe being expelled, we have Louis Napoleon at once in Paris, but "to follow the flag of the Republic and give proofs of his devotion," as he wrote to the Provisional Government on the 28th of February. And later, on the 24th of May, he declared in the Assembly:—"In the presence of the national sovereignty, I cannot and will not ask for more than the rights of a French citizen." In his circular addressed to the electors, on the 29th of November, 1848, Louis Napoleon, a candidate for the Presidency, said:—"There must be no ambiguity between me and you. I am not an ambitious man who dreams of the Empire. Reared in free countries and schooled by misfortune, I will always remain faithful to the duties which your votes and the will of the Assembly impose upon me. Should I be elected President, I will pledge myself on my honor to give up, after four years, to whoever succeeds me, power made stronger and liberty intact." At the commencement of December, 1848, Louis Napoleon declared in a letter addressed to the *Univers*, that "the

maintenance of the temporal sovereignty of the venerable Head of the Church was closely bound up with the splendor of Catholicism, and with the liberty and independence of Italy." Before Louis Napoleon was elected President of the French Republic, General Cavaignac had decided on an expedition to Rome, to defend the Pope there. Bonaparte, however, did not approve of this enterprise, and he wrote on the 2nd of December, 1848, "I cannot give my vote for a military demonstration, hurtful to the very interests it is intended to protect." Yet he gloriously confined the work begun by General Cavaignac, and, four months after this last declaration, the French troops landed at Olivita Vecchia.

In 1849, on the 28th of April, President Louis Napoleon wrote a proclamation to General Oudinot de Reggio, declaring that "it was not his intention to exercise over Rome an oppressive influence." A few months after, that is, on the 18th of August, he addressed a letter to Edgar Ney, in which Bonaparte attempted to impose upon the Pope "a general amnesty, a secular ministry, the *Code Napoleon*, and liberal Government."

But, soon after, the affairs of France demanded all the attention of him who wanted to become Napoleon III. He concluded his first message, of the 31st of December, 1849, by saying, "I shall know how to deserve the confidence of the nation, by upholding the Constitution to which I have sworn allegiance." In a second message, of the 12th of December, 1850, he solemnly uttered these words:—"If there are defects and dangers in the Constitution, it is in your power to take them away. I alone, bound by my oath, to feel obliged to keep myself strictly within the limits of that Constitution."

On the 2nd of December, 1851, the famous *coup d'etat* took place. On the 28th of April, 1852, Louis Napoleon, Prince President, wrote a message to the Assembly, boasting that there was at last in France, "a Government animated by faith and love of good, which rested on religion, the source of all justice." After the rumors which were abroad touching the coming Empire had been several times contradicted, finally, on the 9th of October, 1852, the Prince President declared:—"Certain persons say 'The Empire is war.' I say, 'The Empire is peace.' And on the 2nd December, 1852, Bonaparte was proclaimed Emperor of the French, under the name of Napoleon III. The wars in the east and Italy.

The new Emperor wished to be crowned in France by Pius IX., as his uncle was by Pope Pius VII., but this desire remains unsatisfied. Hence, in the Congress of Paris, Count Walewski was the first to declare "abnormal" the condition of the Pontifical States, and to open a debate against the Pope, who had no representatives in that assembly, and could not speak in his own defence. But, on the 13th of June, 1856, Napoleon III. proclaimed:—"I am most grateful to His Holiness, Pope Pius IX., since he has been pleased to become godfather of the son whom Providence has given me. In asking this favour of him, I have desired to invoke, in a special manner, for my child and for France, the protection of Heaven."

In 1859, after many declarations of peace, war broke out. On the 30th of April, at the sittings of the *Corps Legislatif*, the Emperor's minister, M. Baroche, said:—"The Government will take all necessary measures, in order that the security and independence of the Holy Father may be maintained throughout the disturbances of which Italy is to be the theatre. The revolt of the Romagnans was not long deferred."

On the 3rd of May, Napoleon III. himself, in his proclamation to the French people, said:—"We do not go to Italy to foment disorder, nor to shake the power of the Holy Father, whom we have reelected on his throne, but to withdraw it from foreign pressure." The day after, M. Rouland, Minister of Public Instruction and Worship, wrote to the Bishops of France:—"The Prince who has given religion so many proofs of deference and attachment, who after the sad days of 1848 led back the Holy Father to the Vatican, is the strongest support of Catholic authority, and wishes that the Supreme Head of the Church shall be respected in all his rights as a temporal Sovereign. The Prince who has saved France from the invasions of the demagogic spirit, can accept neither its doctrines nor its domination in Italy."

Other declarations were published, contradicted, protested against, up to the peace of Villafranca, in which it was desired to make Pius IX. honorary President of the Italian Confederation. But meanwhile the insurrection in the Romagnans went on, the de-thronement of the Pope was proclaimed at Bologna, the pretended votes of the Romagnans were "collected" at Monza and published in the *Paris Montreux*, and between these dialectical alternatives we come at last to the pamphlet, "Le Pape et le Congres," the work of—we don't know who.

Here we shall bring our quotations to an end with a piece of news which has just reached us in the French journals. The reader will remember that, towards the end of October, Count Charles de Montalembert published in the *Correspondant* an article entitled "Pius IX. and France in 1849 and 1859." For that the *Correspondant* got an *avertissement*, and the Count an indictment. The reason assigned for the prosecution and the warning was, that Montalembert had spoken of a statue voted by Central Italy to hypocrisy and fraud, personified in Machiavelli. And he had remarked, in a note, that the Tuscan Government had "decreed the erection of two statues, to Machiavelli and at the same time to Napoleon III."

The charge was brought before the French magistrates, and the Paris papers tell us that the magistracy has decided that there were no grounds for proceeding against the Count de Montalembert.

THE SOCIETY OF ST. VINCENT DE PAUL.

(From the *London Weekly Register*.)

It was in the Autumn of 1833 that eight students of Paris, who belonged to a society for the purpose of pursuing their professional studies in common (*la Societe des bonnes etudes*), and who had accordingly each evening of the week appropriated to conferences on different subjects, finding that they had one evening left without any special subject to confer about, bestowed themselves to hold a conference of Charity. They adopted the plan of putting together what alms they could spare or procure for the poor, and to carry succor in kind to the dwellings of a certain number of poor families, with whose distress any one of them might have become acquainted.—They placed their truly fraternal association under the patronage of that great model of Catholic charity—that real glory of France—the Sainted Vincent de Paul, and thus began the immense and universal organization of Catholic laymen for charitable purposes, which has done so much for the spiritual good of its members by placing them in constant relation with practical Catholics, either at home or wherever they went abroad, and which has so much consoled and comforted the poor always amongst us, not so much by the material relief thus afforded them, as by the constant attention of which they felt themselves to be the object on the part of their more prosperous brethren.

The natural bond thus simply formed among Catholics of all classes and all nations, has become the wonder of the world, which, divided as it is, especially by national antipathies, is ever struck by the world-wide union of God's Church. It could appreciate the material good done by such an association, however blind it may be to virtues of the spiritual order. It was also impressed by the unprecedentedly large number of conferences or local committees (which has now reached more than 3,400), under the affiliation and direction of a general council and president, and to be found spread all over Europe, Asia, Africa, America, and Australia—wherever, in fact, the Catholic Church extends—and where does it not extend? France alone numbers more than 1,400 such conferences;—and in its capital, where are the headquarters of