

colleagues. The latter did not seem more pleased with it than he did himself, and all three continued chatting simply about the matter that occupied their attention for the time being, that is to say, the formation of meetings where the subjects to be treated on in the History Conference would be discussed.

A short time afterwards, a meeting of this Conference took place; it was more stormy than usual. The adversaries of Christianity were more aggressive; some even with acrimony and ill-will that render controversies so extremely painful to a Christian. One of them, after a pompous eulogium on Lord Byron, traced the resemblance between that sceptic and the scoffer Voltaire, and took it as his text to attack the Church, although he himself had received a Christian education. Ozanam, notwithstanding that he had taken part in the discussion with his usual superiority, was greatly saddened. On leaving the meeting he said to Lamache and a few other friends :

“ How sad it is to see Catholicism, to see our holy mother the Church, thus attacked, ridiculed and calumniated. Let us of course remain in the breach to face the attacks. But do you not feel, like me, the desire, the necessity for having, outside this combative conference, another meeting consisting exclusively of Christian friends and wholly devoted to charity? Does it not seem to be time to join action to words, and to affirm by words the vitality of our faith?”

After half a century, this little scene is perfectly present to the memory of one of those (Lamache) to whom Ozanam addressed himself. He seems almost to see Ozanam's eyes, full of sadness, but at the same time full of fire and ardour; he seems to hear that voice, slightly tremulous, from the deep emotion of his soul. When the little group separated, each one carried away in his heart the burning dart which Our Lord Jesus Christ had just plunged in by the hand of the young student.

Le Taillandier's idea was then resumed, in concert with him, by the three members of the Committee.