

versary of the Translation of the reliques of Saint Vincent de Paul. On these holidays the members pray for the prosperity of the Catholic faith, for the increase of charity among men, and implore the blessing of God on the institution which they form a part. If any member be absent or prevented from attending, he should at least unite in spirit and intention with his brethren he should pray for them as they pray for him.

47. The day after the Lent general assembly, all the members of the society should be present in a body at the mass of Requiem, which is celebrated for the repose of the souls of deceased members of the society.

### OBSERVE.

48. The obligations imposed by this rule are not obligations of conscience. But the society confides their strict observance to the zeal of its members and their love of God and their neighbour.

### SANCTION AND APPROBATION.

Constantine Patrizi, with the title in *capite*, of St. Sylvester, S.R.L., Cardinal Priest and Vicar General in *urbe* of his Holiness Pope Gregory the Sixteenth our Lord.

Perceiving how much to the glory of God and to the solace of the poor and afflicted, would this design of superlative charity and beneficence be, which certain illustrious and very noble persons have planned and carried out under the guidance and government of St. Vincent a Paul, we do with a glad and willing mind receive the same. And by the authority confided to us, we, by the present decree, erect, institute, and approve the aforesaid society named after St. Vincent a Paul, and endow it with all the privileges and prerogatives which by law or custom appertain to other religious societies canonically constituted.

We also altogether approve of, and confirm, the constitutions as comprehended in the forty eight articles above rehearsed, revised according to our mandate, and in accordance with the sacred canons and the decrees of the Holy Council of Trent, and we add to the same the strength and validity of perpetual confirmation, desiring and commanding that they be observed both as to their form and matter, reserving to ourselves the right of changing, reforming, amplifying, and interpreting these constitutions as we may judge expedient in the Lord and according to the constitutions of Pope Clement the Eighth, beginning 'Quæcumque,' &c and set forth on the 7th day of December, in the year 1604. Thus may this society remain and continue under the jurisdiction and guardianship of us and our successors to all future time. In sign whereof, &c.

Given at Rome from our Palace of Residence on the 20th day of the month in the year of the Lord 1843.

L. S. C. CARD, Vicar.

JOSEPH CAS TARRASSI, Secret.

## FATHER MATHEW'S ACCOUNT OF HIS MISSION IN ENGLAND.

When the first batch of postulants presented themselves, Father Mathew addressed them briefly. His observations were to the following effect. He commenced by giving a short description of his visit to London, and the beneficial results of that mission. St. Giles's and other localities in the "great metropolis," which were famous for vice, crime, and all kinds of disorder, had now become places of quiet, contentment, and sobriety. Upwards of 100,000 persons of all ranks in London had pledged themselves to Total Abstinence, and amongst them were the Earl of Stanhope, the Most Noble the Marchioness of Wellesley, the Countess of Clare, Sir W. Walsh, the eldest son of Lord Stafford, the Earl of Surrey, the Duke of Norfolk, a nobleman with "all the blood of all the Howards" remaining in his veins, and they had informed him that they did so for the sake of good example. In Yorkshire, there was hardly a member of the respectable body, the Society of Friends, that did not take the pledge. The Baptists also did the same, and, in fact, there was hardly any religious sect that did not do the same, for Teetotalism had nothing to do with religion. It was the cause of morality, or good order, and of peace. Ministers of all creeds flocked to him in London and became Teetotalers, and why should they not? And on Kennington Common an old lady, 101 years of age, came up and said she would not die easy until she took the pledge. Abstinence was most certainly conducive to long life, for almost all human diseases were either brought on, or could be traced to the vice of drinking. The very best wine which could be had in this country contained one third of brandy; so that if a person took three glasses of wine, he would have one of brandy in his stomach. He then went on to describe the anatomical appearances of the stomachs of drinkers and Teetotalers, which were found to be quite different, the one being healthy, while the other presented a most shocking appearance of disease. All disease might be attributed to drink. He was glad to tell them that in no place had he met with more success than in England. In Manchester, Liverpool, and every other town he visited, tens of thousands took the pledge, and he hoped soon to visit that country again. The bright example set by the illustrious persons already named had a great effect, and he hoped to see it followed up not only there but in this country, and he had a specimen of it that day, from the great numbers of rank and station, who had done honour to themselves and their