

and that other is counterfeit,—a chilling, selfish economy, which thinks of the Poor only that there may be quiet in the state, and is cunning to give as little, and that little as ungraciously, as possible,—which stifles every kind and grateful emotion in rich and poor, and is a tyranny even in its mercies ?”

We will not deny that there are Catholics, selfish Catholics, who act contrary to this spirit, by attributing to merely temporal blessings an importance, which turns such blessings into curses. They make them an end, when God intended them only as the *means* of accomplishing a great end. This perversion of *his own* gifts is not only in opposition to his will ; but, also, a species of idolatry, which prefers his creature to Himself. This is the foundation of social evil—and the very thing in which selfishness consists. Catholics favor it ;—but do so *against* their profession, and against a quantity of *resistance*, which renders them the more culpable. Catholics favor it ; but do so with a degree of inconsistency which is an instant check upon its excess ; and which, ultimately and necessarily, corrects itself. The magnificent charities of past times ; and the more magnificent sacrifices of feudal superiors then to the behests of Catholic Christianity exhibit, advantageously ; the motive-power of Catholicism, and its influence in creating great social changes. Pride and selfishness require a more potent application of Religious principle, than we, ourselves, feel inclined to deduce from the word of God. The following may give a feint idea of the practical operation of Catholic Charity in Rome :—

A single one of the foundling and orphan asylums of Genoa, supports between 3000 and 4000 children up to years of maturity.

The organization by which the poor of Rome are classified and registered, is such that the Grand Almoner and his numerous deputies can at once ascertain and relieve, *without offence*, the necessities of the most sensitive.

The pious Confraternities are numerous in every city, having among their members, male and female, the brightest and best of the land, and which make it their duty, some of them to visit and serve the sick in the hospitals, others to have in charge the prisons and penitentiaries, some to attend specially to those condemned for capital crimes, others again to assist poor debtors,—*others to seek out and relieve the modest poor*,—and still others to provide gratuitous legal assistance for those who are unable to prosecute their just claims or defend themselves against unrighteous aggression.

The ‘Asylums for the houseless Poor,’ afford shelter during the night to the homeless wanderer,—which, after a lapse of two hundred years, Protestant Europe is beginning to imitate.

The extensive public works, despite diminished means and the stagnation of business, give employment to the poor.

The noble Free-School system of Rome, for a population less than 200,000, affords 327 elementary schools, educating about 16,000 children.

The extensive Blind, Lunatic, and Deaf and Dumb Asylums, are unequalled for scientific organization, in Europe.

And, finally, the more than princely revenues appropriated annually throughout Italy to remove the wants and woes of suffering humanity, amount in Rome alone, after all the unholy robberies of the French, to *Seven hundred and fifty thousand dollars a year*.

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## LITERATURE.

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### THE ENCLOSED GARDEN.—A TALE.

#### CHAPTER II.

Now it was the wont of the mother of these children to recal the words of her beloved Spouse, and to repeat them with accents so sweet and persuasive, that her instruction glided, as it were dew from heaven, softly on the hearts of those that hung about her lips, and treasured up every fond lesson that she gave them. She early told them how God made them, and for what purpose ; that He made them for love, and that all He desired for the countless blessings which He poured on them continually, was, that they should give Him their hearts. And her rule of love was very easy ; God was love, and therefore they were to love Him, and to show that love by loving one another ; that so they might, here, as it were, prepare their hearts, like golden censers, polished and made meet, for being swung by the hands of holy Angels in heaven. For, she said that Angels watched over them, and gathered their good desires and sighs of love, and these they offered up to God in heaven, like the rising fumes of sweetly-smelling incense.

“Love one another,” she would say to them, early in the morning—as she led them forth in cool calm air, and brought them to the shrine of love, which yet was odorous with the devotional incense of the preceding evening—“love one another,” she would repeat to them, as the day grew apace, and the sun shone high in the heavens, and noontide came : “Love one another,” she would still repeat, as it declined from the zenith, and the slanting shadows fell long over the meadow, and its last rays lighted, then tinged, the red clouds of the West ; and when darkness began to grow, and all wonted and familiar things seemed to wane