Flos Florum. BY C. A. F.

O fair and stately lillies! O lillies, white as snow! O colden-hearted lillies! In all your glorious show. In all your stainless beauty, With all your odors sweet, Gather round Israte's Lily, And worship at Her feet.

O roses, rare red roses ! Roses of pearl and gold ! With incense-fires all glowing In your balmy bosom's fold; Go where your Queen and Mistress In royal splendor grows; Go worship at the altar Where blooms God's Mystic Rose.

0 dear and dainty violets! O violets heavenly blue! Upon Her flower-decked altar Our Lady awaits for you ! Among the snowy lillies! Among the roses sweet, Lift up your dew-filled chalices, And worship at Her feet!

# TOO STRANGE NOT TO BE TRUE.

BY LADY GEORGIANA FULLERTON.

"Yes, of the great and good chief of the whi e men. They call him amongst us the great hunter and the strong arm, but it is goodness makes him a son of the Great Spirit, and the hope of all who

"It is his goodness which began to make me think of learning your religion, Therese ; but it is you who must teach me." She would take no denial. Day after

She would take no denial. Day after day the European lady sat by the side of the daughter of an Algonquin chief in her poor hut, and learnt from her lips the lessons taught from the time of the the lessons taught from the time of the Apostles by simple and learned men, by poor monks and great divines, in uni-versities and village schools, in the cathe-drals of Old Europe and the forest chapels of the New World. She drank in the spirit of child-like piety which breathed in all that Therese did and said, and never the set of the set of the set taught. felt so peaceful as in her cottage. There no questions were raised which could agitate her, no allusions were made to the past, no anxious looks were bent upon her. D'Auban's affection, as well as Simonette's curiosity, were ever on the watch. They were all more or less watching one another. She was not ungrate-ful for his solicitude, but it sometimes There was a seemed to weary her. There was a struggle going on between them, and also, perhaps, in her own heart. He was always trying to break down through the barrier which, with all her feeble womanly strength, she was resolutely keeping clos Therese, on the contrary, cared nothing for her past history, had no wish to know was and whence she came. He only object was to make her love the only object was to make her love the Christian prayer and serve the Great Spirit with as much zeal as herself. This simple and ardent faith, joined to the daily example of her holy life, had more daily example of her holy life, had hole effect on her disciple than able arguments or deep reasonings. The books she had lately read at d'Auban's request had doubtless removed some prejudices from her mind and prepared the way for the reception of dogmatic truth; but it was not ception of dogmate truth, out it was not Bossuet's writings, nor St. Francois de Sale's, the most persuasive of Christian writers, that finally overcame her sceptic-ism and converted her to Catholicism. M. de C writers, that finally overcame her sceptic-ism and converted her to Catholicism. M. de Chambelle evidently rejoiced that When she heard the young Indian girl speaking of the honor and joy of dying for one's faith, and envying the terrible sufferings which some of her countration sufferings which some of her countrymen had not long ago endured for the sake of through Colonel d'Auban's heart. She their religion, it served to convince her far more than abstract reasonings that a creed is not a mere symbol or religion a set of particular ceremonies. She saw in Therese how a young person can sacrifice for the love of God everything that is commonly called happiness and pleasure ; and that, midst the untutored savages of New World, as well as formerly amongst the proud and luxurious Roman nobles, Christians lay down their lives gladly for the save of their faith, and this note than anything else showed her the difference between an opinion and a creed, a sentiment and a religion. Though she did not converse with freedom on these subjects with d'Auban, she liked to hear from Therese of his love of the poor, of aged. this tenderness towards the sick and aged. Sheknew that priests and sisters of charity cared for the poor, but that a man in the prime of life, full of ability and talent, should cherish the outcasts of the human race-savages and slaves-was first a wonder and then a new light to her. Therese's imagination, fraught with imagery add tinged with enthusiasm, drew pictures of his goodness which had in them truth as well as beauty. She described how the white man, who could hunt and swim and slay the leopard and nunt and swim and siny the leopard and the wolf, and conquer in battle the great-est warriors of the four nations, loved little children and carried them in his arms. She said he was like the west wind walking lightly over the prairies, hispering to the lilies. Madame de Moldau listened, and her whispering to the blue eyes, which seemed often fixed in mourful contemplation on visible seenes of sorrow, would suddenly light up as if a brighter vision rose before them. She was at last persuaded one evening to at tend a service in the church of the Mission. tend a service in the church of the Mission. It was one of those at which the negroes haps he was, for often God's servants nnsciously utter words which are a direct · Him to some particular soul. The next day she came to see him, and after that they often met in the huts of the poor, and he sometimes came to St. Agathe. He, too, watched with her interest. How could it be otherwise? D'Auban's affection for the beautiful stranger was no secret to him, and for his sake be tried to become better acquainted sake be tried to become better adjusted with her, to find out something of her past life, of her former associates, of her former place of residence. It was of no use. He was not more successful than d'Auban himself, or than Simonette. He did not express any suspicions, and vet he trised him to be cautious. "She looks so good! She is so good!' Auban would sy. "Well, so she the 'yould answer' Marci wes going away Madame de Mol-"Well, so she the 'yound answer' Marci wes going away Madame de Moldid not seem perfectly satisfied. He still advised him to be cautious. "She looks so good! She is so good !' d'Auban would

with a smile, "and I hope she is so; but I wish she wouid tell us where she was born, and where and when M. de Moldau died. I have a fancy for facts and dates, baptis-mal and marriage certificates." Some months elapsed, and brought with them little outward change in the lives of the little band of emigrants. It was a monotonous existence, as far as the surface of things went; but it had its under-current of cares and interests, of

under-current of cares and interests, of hopes and fears. "Men must work and women must

"Men must work and women must weep"--such is the burthen of a popular song which has often been sung in luxuri-ous drawing-rooms by men who do not work and women who seldom weep. But it was true of those dwellers in the wilder-ness whom chance had brought together, and who were beginning to care more for and who were beginning to care more for one another than those should do who

not answer. "Oh, that silence! that perpetual sil

one another than those should do who are not looking forward to a time when, before God and men, they may be all in all to each other. She othen wept; some-times with passionate grief, or, if others showed her affection, with a kind of child-like sorrow which showed a latent dis-position to be comforted. He worked very hard for her and for others also, for his was not a narrow sol-He worked very hard for her and for others also, for his was not a narrow sel-fish love. It widened his heart to all human sympathies. Perhaps there was a little self-interest in it too. To every person whose passage to the grave he smoothed, and who whispered with their last breath. "I will may for you in last breath: "I will pray for you in heaven," he said, "Pray for her." To those who blest him for his kindness or

those who blest min for maid, "Ask God to his charity, he again said, "Ask God to bless her." And the blessing he desired s her for that beloved one was the gift of Faith. He thought he saw its dawning, and watched its progress with anxious hope. The winter came and stillness was on the prairie—the stillness which is like that of prairie—the stillness which is like that of and a mist lying on a waveless sea. The snow was on the ground, the last brown and yellow leaves falling from the search

and yellow leaves falling from the seared branches, and the mighty rushing of the neighboring river, the only sound heard in the depths of the windless forest. It was a picture-que group which sat round the blazing pine logs in the hall of the pavillon. Madame de Moldau was the centre of it. What a clever French girl said of a primers of our day, wight the centre of it. What a clever French girl said of a princess of our day might have applied to the lady of St. Agathe-"Cest la realize de l'ideal." Simonette's dark arch countenance, d'Auban's hand-some sunburnt face, and M. de Chan-helle's gray hairs contrasted with the foi belle's gray hairs, contrasted with her fair belie's gray hairs, contrasted with not we and radiant beauty. As a background to the principal figures of this picture sat Indian women nursing their children-men mending nets or feathering arrows. Negroes and whites and red men mixed together, crouching by the fire and enjoying the warmth. They were all devoted to Madame de Moldau since she had begun to take notice of them, and she liked them to come in and surround her. to come in and surround ner. As her spirits improved, she lost her love of soli-tude, and the homage of her dependants was evidently agreeable to her. She now seldom saw d'Auban in the morning, but was evidently not well pleased if he omitted to come in the evening. She avoided long or intimate conversations with him, but always listened with the greatest attention always listened with the greatest attention to what he said to others or in general conversation. None could see them to-gether without perceiving that he was becoming devotedly attached to her—no one, at least, who felt any interest in watching the progress of this attachment. knew also that her mistress watched for the sound of his footfall on the grass just as she did herself, and that when he was in the room there was a brightness in her face which passed away when he left it. It was a singular bond of union between It was a singular out of the action of the second persons so different from each other, and in such different positions; that they should be interested in the same person, though in a very dissimilar way. This though in a very dissimilar way. This sympathy was felt, though not acknow-If d'Auban wished something done, both were eager to carry out his plans. If he stayed away longer than than plans. If he stayed away longer than usual from St. Agathe, both were de-pressed, and each knew what the other was thinking of. The grateful enthusias tic girl's affection was a kind of worship. the girl's affection was a kind of worship. The reserved and sensitive woman's re-gard—the highly-educated lady's feelings —were of a different nature. This was often evinced in the little daily occur-rences of life. Once, when he was ill, Madame de Moldau would not believe that he was too ill to court of St Arathe that he was too ill to come to St. Agathe. Simonette turned pale at the thought of his doing so, for Father Maret had said it would be imprudent. Yet on another ocwould be impredent. Let on another oc-casion, when a man was drowning, she was glad he plunged into the river to save him at the risk of his life, whilst Madame ette called Moldau entreated and commanded him to desist from the attempt. To see him honored, admired, and beloved, was the passion of the young quadroon-to be cherished and cared for and petted by him, Madame de Moldau's principal object. There was as much variety in the subects talked of in those evenings at St. Agathe as in the appearance of the per-sons gathered together in that remote spot from the most opposite parts of the world. Tales were told and songs were sung which had called forth tears and sung which had called forth tears and smiles under other skies and amidst other scenes. Stories of the black forest and It was one of those at which the negroes from the neighboring plantations usually flocked. Hidden in the recess, she heard the black robe preach to the poor slaves, the poor slaves, the preach to the poor slaves to the poor slaves, the preach to the poor slave of a bondage sadder than theirs; and it seemed as if he was addressing her. Per-and verse, wild and rude at times, but and slavery in Brazil—were told in prose and verse, wild and rude at times, but now and then full of the poetry which belongs to the infancy of nations. Father Marat was one day relating that a French-man had escaped death by promising the savages, if they would spare his life, that he would prove to them that he held them all in his heart—a pledge he re-deemed by discovering a looking glass them all in his heart—a pleuge he he's deemed by discovering a looking glass which he wore on his breast. There was a general laugh, and from Madame de Moldau's lips it came sweetly ringing like the chirping of a bird in the hedgerow. D'Auban had never heard her laugh; M. de Cherch une of free years hear time. Their Chambelle not for a very long time. Their eves met, and there was a silent congratulation in that glance. The laugh which had gladdened their hearts was like the

the mother did."

THE CATHOLIC RECORD.

the chimney gazing on the fantastic shapes of the gleaning ashes. D'Auban

snapes of the glean madame, that you like "I am so glad, madame, that you like Father Maret and see him often." She sighed deeply. "How could one know and not like him, and not admire

him ? But ....." "But what ?" "He is very severe."

"In what way ?" Madame de Moldau colored, and did

Will you never have the ence. Will you never have the least con-fidence in me. Do not you see, do you not feel how devotedly . . .?" he was going . to say, "I love you," but he was checked by a look, in which there was perhaps a little haughtiness. At least he fancied he saw something like pride in the sudden drawing up of her swan-like neck, and the troubled expression of her eyes; but if so, it lasted but an instant. In an earnest feeling manner she said, "If we least conence. earnest feeling manner she said, "If we are to be friends, dear M. d'Auban, and we certainly must be friends, and conwe certainly must be friends, and con-tinue so, abstain, I beseech you, from ap-peals and reproaches, which give me more pain than you imagine. I know how trying my silence must often be to you; how often I must appear cold and ungrateful . .

No, no, indeed it is not that. On the No, no, material is not that. On the contrary, it is your kindness which em-boldened me to speak as I did just now." "One thing I will tell you which you will be glad to hear. I am thinking of coming a Catholic." "Thank God for it," he exclaimed,

"Madame, I have prayed and hoped for this ever since I have known you." "Have you indeed prayed for it ? You do not know what it may involve ;" her

voice faltered a little. "Sacrifices, perhaps?" he gently said, and paused, hoping she would say more. But just then M. de Chambelle woke up and made a thousand apologies for his drowsiness. She seemed glad of the interruption, and d'Auban went away. As he walked home, he turned over in his mind everything that had passed dur-ing the last eighteen months since Madame de Moldau's arrival. That lapse of time de Moldau's arrival. I nat tapse of time had not thrown any light on the points which from the first had puzzled him. A mystery is never a pleasant thing—seldom a blessed one. The trackless wilds of the New World had already been polluted by many a foot which had set its impress on the worn-out surface of the Old World in characters of blood. Many had brought in characters of block in the set of block with them ill-gotten gains wherewith to traffic amidst new scenes and new dupes. How many, also, to hide a name once held up to public disgrace, and begin a new life, not of penitence and atonement, but of artifice and sin. He had never for new ifte, not of pentience and never for but of artifice and sin. He had never for a single moment supposed it possible that Madame de Moldau belonged to any of these classes of emigrants. She was one of those beings, so he fancied at least, with whom it is impossible to couple a thought of suspicion. He would soner have doubted the evidence of his senses than have deemed her guilty and deceit-fal. But it did not seem equally out of the question that she might be the in-voluntary accomplice, or rather the viz-voluntary accomplice, or mather the viz-sense of the four of hostilities destroyed articultural industry, arrested the pro-gricultural industry, arrested the pro-

neither do they urge an early marriage; it is the young men that do this; and many a young girl has been coaxed into marriage when she felt she was too young, by the same young man who will, after marriage, fret because his child-wife can't cook as the mether did "

THE CANADIAN CONFEDERATION.

FROM THE DEATH OF CHAMPLAIN TO THE APPOINTMENT OF COUNT DE FRONTENAC А. D. 1635-1672.

#### Written for the Record.

The Viscount d'Argenson, successor of M. de Lanzon, arrived in Canada in July, 1658. He found the Iroquois, on his arrival, at the very walls of Quebec. Adopting at once an aggressive policy, he pursued the savages as far as the Richelieu. The colonists now enjoyed a brief period of repose. M. d'Argenson made vigorous representations to the mother country for reinforcements, expressing the opinion that without assistance from the parent state Canada should soon be lost to the French. His representations were, however, unheeded, and the colony thus menaced with, ruin left to its own In 1657 Canada was constituted a vicar-

iate apostolic, and placed under the super-vision of M. de Laval, created Bishop of Petræa *i. p. i.* This zealous prelate rived in 1659 to take charge of the ar of the im mense territory placed under his jurisdic-tion. The total population of the colony at that time was about two thousand five hundred. The religious wants of the peo-ple had been, since the establishment of the colony, attended to, first by the Re-collets or Franciscans, and afterwards by

the Jesuits. Episcopal authority over New France was for a time asserted by the Archbishop of Ronen. This authority, asserted but never generally acknow-ledged, must have taken origin in the custom of missionaries presenting themselves tom of missionaries presenting themselves, when leaving for foreign parts, to the Bishop nearest the place of departure for letters of approbation. The missionaries to New France generally took their de-parture from Normandy, and therefore had become to the Arabicicous of Ranea for parture from Normandy, and the for the recourse to the Archbishop of Rouen for these letters. The Archbishop, in the exercise of his jurisdiction over New France, appointed M. de Queylus his Vicar-General at Quebec. M. de Queylus offered strenuous opposition to the appointment of M. de Laval, and when the latter was appointed refused to acknowledge his title. He was on the acknowledge his title. He was, on account of this con-tunacy, deprived of clerical functions. Besides oppositon from the clergy, M. de Laval had, soon after his arrival, to contend with petty annoyances caused by the jealousy of the Governor in the matter of Jeanousy of the Governor in the matter of precedence. Every effort was made by his enemies to make his position so irk-some as to cause his speedy retirement to France. But M. de Laval inherited much of the talent, and all of the noble spirit of the house of Montmorenci. He knew his duty, recommized his remompibilities

voluntary accomplice, or rather the vi gress of colonization, and proved an al-most insuperable barrier to commerce. voluntary accomplice, or rather the vis-tim of the sins of others. Nothing could exceed the precautions taken by her and her father to conceal even the outside of the letters they received. M. de tham-The year 1660-1 was, perhaps, the most critical in the history of New France. critical in the history of New France. The settlers, utterly disheartened, were in many cases preparing to abandon the country, when the heroism of a brave At the head belle always watched for the arrival of the boat, and fetched away himself the The territorial distribution and the oc pations of our Irish Catholic population e before our eyes, and their children and parcels and letters directed to them. He captain inspired new hope. At the head of a body of seventeen colonists, with a had also noticed that she always looked At the head their descendants are chiefly where they nervous when he brought a newspaper body are, and engaged in the same pursuits About eight in every hundred are on the of a body of seventeen colonist, with a few Indian allies, in an outpost at the foot of Long Sault, Danlue, a fearless soldier, whose name, while Canada has a history, will be remembered with grati-tude, kept more than five hundred savages at bay for ten whole days. At with him. The arrival of one was rather an event in the settlement, and he someland, though not all as owners of the times offered to read the contents aloud. The remaining ninety-two out of every hundred are chiefly in the tenement-houses times offered to read the contents stoud On one occasion, when he was doing so, he happened to look up and perceived that Madame de Moldau seemed very much moved, and caught sight of Simonfor a commercial cities, in the con-tages of the factory towns, in the huts of the mining regions, in the shanties on the railroads and public works of the country, ength, deserted by thirteen of their allies, and having lost most of their own ette's eyes fixed upon her with a scrutiniz-ing expression. He made some slight number in successive assaults, this de-voted little band fell fighting with a daror living as domestic servants in the house ing expression. He made some slight comments on the various topics alluded to in the number of the Mercure de France, between the state of the wealthy. A worse condition of affairs, so far as the welfare of the Irish people and the future of the Catholic reliing and a valor that struck terror into the Iroquois, who not only abandoned the design they had formed of seizing Quebec, which he had just read; but his observa tions elicited no answers. Mention had been made in it of the war in Germany; gion in this country are concerned, I can hardly imagine. Apologists have not been Three Rivers and Montreal, but sued for nardly imagine. Appropriate hot been and are not wanting who find this agglom-eration of the Irish in the great cities and factory towns a providential occurrence. Yes, it is as providential as the penal laws, of Madame de Maintenon's death ; of the illness of Louis XV.; of a fresh con-spiracy against Peter the Great, and his peace. The heroism of Danlue saved New France from the doom to which the neglect of the parent state and the utter helplessness of M. d'Argenson, with his limited resources to relieve the colony flight from Russia; of the coronation the confiscations, the massacres, and famines which have made Ireland for of George I.; a gre t conflagation at limited resources to reneve the const from its manifold dangers, had almost consigned it. Afflicted with disease, and overcome with despondency, M. d'Argen-son gladly relinquished the Government The latter a Brussels, and a murder at Prague. He took the paper home with him. Simonturies the home of all suffering and of all early the next morning and "Lecky has said that if the Irish had begged the loan of it for her mistress. "I was sure," she said, " that madame in 1661 to M. d'Avangour. The latter, been less chaste, they would not have died of hunger by hundreds of thousands. But nobleman of purpose and resolution, qualiwould ask to see it again; there is some-thing in it which I know would par-ticularly interest her." t was better to die of hunger than to be ess chaste; and possibly it would have seen better to die of hunger than to cross ties marred, however, by jealousy and irreflexion, proceeded, immediately on his arrival, to visit the various settlements. D'Auban felt greatly tempted to ask what it was she alluded to. Simonette had often of late showed a desire to talk The aspect of the country impressed him favorably as to its value and capabilities, the Atlantic only to sink into the tene ment-house and the factory mill. Bu to him of her mistress, esperially in re-ference to the mystery in which her past but the neglect and decay perceptible on what good has come of this crowding of the people in the cities, either to them-selves or to the Church ? It has facilitated every side, through the utter abandonment of the colony to its own resources by the Companyof the hundred partners, astoundthe was shrouded; but he had always checked her. He had been the means of placing this girl with Madame de Moldau, the creation of episcopal sees, some one has written; but it is safe to say that the numed the viceroy. He, therefore, gave ready ber of bishops in the United States would be double what it is, had the Irish Catholics settled on the land. *—Bishop Spalding.* ear to the desires expressed by many o the colonists to have the country with and he would not on any account have availed himself of any information she drawn from the control of the Company, might have acquired in order to discover drawn from the control of the Company, and placed under the immediate protec-tion of the King. A memorial drawn in this sense, and addressed to the King him-self, was placed in the hands of the com-mandant at Three Rivers, who hastened to France to lay it at the feet of the Throne. The King received the me-morial favorable, and immediately an Seeing he made .... her mistress's secrets. Seeing he made no reply to her observation, Simonette took the paper and went away. All the circumstances made him anxi-ous and thoughtful; one thing, however, gave him comfort. She who had been How A CHURCH WAS BUILT .--- On the seanow a Christian was brinn brin their labor. distance to the nearest house of God was considerable; but how were they to erect a church? They laid the matter before a apparently drifting on life's sea like a rudderless bark, was now about to enter the haven. A prudent and tender hand morial favorably, and immediately ap-pointed a commissioner to visit Canada, empowering him to make all necessary naval officer, a man with a truly Christian heart and of excellent and lofty sentiments. would soon probe the wound so long and sedulously concealed. Hope and blessing enquiries as to the advisability of abrogat-"My friends," he said to them, "you can have a church in a short time. Here is my plan: Lay a fish aside in every boat pour le bon Dien (for the good God), and sell all these fishes at the highest price that ing the charter of the hundred associates. He also ordered a body of four hundred TO BE CONTINUED. troops to be despatched to Quebec. Mean while the peace sought by the Iroquois under the administration of M. d'Argen-A lady says: "We read a great deal about sell all these fishes at the highest price that you can get for them for the benefit of your church. Begin this very day, and you will soon be able to lay the corner-stone of your church." The suggestion was carried out faithfully. In the town there was quite a demand for the fishes *pour le bon Dieu*; they always sold at a high price. The emperor statuard on a commenthe extravagance of wives and of girls marrying without knowing how to cook or take care of a family. I should like to ask son was prosecuted to a successful issue through the intermediary of Father Lethrough the intermediary of Father Le-moine, acting on the part of the French. The arrival at Quebec of the succor so long expected by the colonists gave gen-eral satisfaction. M. d'Avangour might, with the assistance of M. de Monts, the commissioner appointed by Lours XIV. to enquire into the state of New France, as to its relations with the company of the hundred partners, and by means of the who is to blame for this state of affairs eless to

increased military strength of the colony, have inaugurated an era of peaceful pro-gress. He had, however, from the time of his arrival, manifested indifference, if not distruct, towards the dergy. To M. de Laval he was not only haughty and distant, but at times uncivil.

The clergy had, at all times, taken a

The ciergy had, at al times, taken a lively interest in the prohibition of the trade in intoxicants with the aborgines. M. de Laval, from the very day of his ar-rival, manifested an ardor in this same Christian and humane cause worthy of his high calling. M. d'Avangour, on his accession to office

M. d'Avangour, on his accession to office, did the country service, and himself honor, by enforcing the prohibition of the sale of alcoholic beverages to the Indians. But his jealousy of the influence of the clergy, an influence acquired through long years of patient and zealous ministration, induced him, after some time, to relax big officient to suppress the liquor traffic his efforts to suppress the liquor traffic with the aborigines. The resul might have been anticipated. The result was what The poo savages fell easy victims to the ravages of drunkenness. In their frenzy for intoxi-cants they abandoned the occupations eants they abandoned the occupations which, even in their most prosperous times, gave them so precarious a liveli-hood. Hunger and disease spread misery and death on all sides. The Christianand death on an sides. The christian ized aborigines, once so docile to their missionaries, lost, under the influence of the "fire water," that docility which the missionaries had so well utilized in the way of promoting their religious instrucway of promoting their rengious mature tion, and familiarizing them with agricul-tural pursuits. The loss of industry and the paralysis of energy were generally followed by a revival of the treachery and

brutality so frequent among the aborignes previous to their conversion. The unconverted savages were, by the introduction among them of alcoholic beverages, ren-dered wholly intractable to the preaching of the missionaries, and reduced to a state of degradation appalling even to barbar-

M. de Laval felt it his duty to interfere to arrest the progress of a traffic which could have no other result but the utter demoralization of the French colonists, demoralization of the French consists, and the destruction of the aborigines. The popular voice in the colony, influenced by love of gain which sways so many minds against the dictates of conscience and the persuasions of religion, had pro-nounced strongly in favor of maintaining the traffic. The feeling of the people in this direction gathered new impetus from the change of attitude on the part of the governor. The clergy seconded their Bis-hop with an unanimity which greatly strengthened his hands. The Bishop had The clergy seconded their Bisrecourse to the most severe measures within his reach to put down the evil, but within his reach to put down the ethic better inding wicked men protected in their misdeeds by the conduct of the governor, proceeded to France, where, upon the pre-sentation of his case, an order was made for the recall of M. d'Avangour. It is due to M. d'Avangour to state that to his representations to the King was due a great deal of the interest manifested by the sovereign in the progress of Canada. These representations, combined with the forrepresentations, combined with the for-mal expression of opinion in the same di-rection from M. de Monts, supported in his views by M. de Laval, led to the annulment in 1663 of the charter of the hundred associates, and the resumption by the court itself of the government of Canada Canada. M. d'Avangour had much of the fore-

sight required to fill his position success-fully, but imprudence, especially when allied with a jealous disposition, weakens discernment, impairs activity and obs advancement. TO BE CONTINUED

(FRIDAY, MAY 28.

fish was a note for a thousand francs. Thanks to those fishes *pour le bon Dieu*, the church was built. It is not a magnificent specimen of architecture, but it answers its destination, and is much visited.

## AN INQUISITIVE FELLOW AN-SWERED.

If we wanted any assurance of the logial strength of Catholicity, and the weak-ness of Protestantism, we would have no need to go beyond the data furnished by the sectarian religious papers. Inconsis-tencies, misrepresentations, certainly ap-pear in parallel columns or consecutive when the doctrines of the Catholic

Church are treated of they are almost uniformly misstated, whether by ignorance or design. We take this to be proof of the strength of the Catholic Church, and of the weakness of Protestantism. The writers use exactly the methods of political polems, rarely or never presenting the claims f the opposite side with common honesty. It is a corrupt maxim that all is fair in ir and politics, but one that can never admissible in religion. For our part we terly repudiate the right of any Catholic writer to misrepresent the doctrines or ten-ets of any Protestant sect, and if we knew Catholic clergyman or writer to do such thing we would lose all confidence in in ever after. Indeed, the vagaries of rotestantism are such that the Catholic introversialist would be losing his time, well as his character, to use any factitas were as his character, to use any factor-ious arguments against it. The famous work of Bossuet, the "Variations," is and always was unanswerable; but in his day the variations were few to what they are

The trivial efforts to keep up prejudices the unviatential shorts of a property of the sometimes almost annusing. For in-stance, a back number of the *Methodist* turned up a day or two ago, and the first paragraph that met our eyes was the fol-

A Protestant paper having asked this impudent question: "Does not a religion which teaches that man may defy God and man through life, and then through the man through the and then the object as intervention of prices go to heaven, offer a premium on crime? The CATHOLIC MIRROR, of Baltimore, replies that fit is a singular fact that many criminals seem to be drawn toward the Catholic Church

be drawn toward the Catholic Church when all earthly hope has left them.' Yes, Padre, but that is just what the in-quisitive fellow said." We believe it to be an idea pervading all Christendom that a wicked man may repent after a long life of sin, and enter finally into the joys of heaven. Perhaps very few are so blessed, but the possibility is beread energian and the possibility beyond question, and the possibility uld always be presented even to the ist hardened sinner. The priests are vays ready and willing to invite him to sentance, and they may hold out to him example that can never be lost sight of Example that can never be lost sight of Juristian history. The priest becomes guide, as surely a Christian minister uld be, and offers him not an assurance heaven, but a hope of heaven.

And is it not better that the most hardencriminal should turn to the appointed y of salvation, than that he go into the ad presence of God without first seeking make his peace as best he may before to make inspeace as best he may before the time for repentance is taken forever from him? Is this offering a premium on crime? Did our Saviour offer a premium on crime when He said to the repentant thief, "This day thou shalt be with Me in

The priest, however, does not assume to send any man to heaven; does not assume to to show him the way. The priest knows t, nor pretends to know, how it n

Girls will be girls, and it will be try to make women of them until they are old enough. If young men insist upon marrying girls before they are hardly out

er mistress's secrets.

were in that thought.

..... MISSION OF THE IRISH PEOPLE.

on the

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But

with any individual when he comes befor the judgment, but he does know that the contrite and humble heart finds acceptance with the Supreme Judge and Ruler of

There is nothing, then, in the weak and ophistical question asked by "the inquisi-ive fellow" that cannot be frankly answer-

ed upon principles illustrated on the no-mentous occasion of the Crucifixion. Our Church professes always to call sin-ners to repentance; many who have neg-lected her admonitions during a long life, be, and many who never were in her fold turn to her for guidance and consolation when human hope no longer ex-ists in or for their remaining career on

What kind of Christianity is that which affects to condemn her for this fulfilment of a solemn duty towards those whom Christ said He came expressly to save. Let any honest man answer the question. -Baltimore Mirror.

### A GOOD ACCOUNT.

To sum it up, six long years of bed-rid-den sickness and suffering, costing \$200 per year, total,\$1,200-- all of which was stopped by three bottles of Hop Bitters, taken by my wife, who has done her own taken by my wire, who has done her own housework for a year since without the loss of a day, and I want everybody to know it for their benefit. JOHN WEEKS, Butler, N. Y.

## MAGARA FALLS, ONTARIO.

At this season many inducements are held forth to visit the grand cataract of Niagara, forth to visit the grand cataractor stagara which numbers amongst its attractions a boarding school, under the charge of the Ladies of Loretto, whose reputation as educators of youth is not necessary to re-mark. The increased accommodation afforded by the large addition now in progress, together with its well-known advan-tages of position, should decide, those desirous of choosing a peculiarly charming Convent home for their daughters. Terms: \$15.00 monthly.

TEN years ago all our fine manufac-TEN years ago all our nne manuac-tured tobacco came from the United States. But month after month and year after year the superior quality of the "Myrtle Navy" brand has been driving the Ameri-can article out of the Canadian market. The "Myrtle Navy, is to be found in every village in the Dominion, and is as familiar The "Myrtle Navy, is to be found in every village in the Dominion, and is es familiar to the smokers upon the Atlantic and Pacific coasts as to those of the city in which it is manufactured.

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The ex Empress Eugenie, according to a London paper, inherited \$150,000 a year from her mother.

If you would not have affliction to visit ou twice, listen at once to what it teaches. The way to gain a good reputation is to endeavor to be what you des... to appear.