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THE CATHOLIC RECORD.

The Songs that are not Sung. BY JOHN BOYLE O'REILLY.

Do not praise: a word is payment more than meet for what is done; Who shall paint the mote's glad raiment footing in the molten sun ? Nay, nor smile: for blind is eyesight, ears may hear not, lips are dumb; From the silence, from the twilight, word-less but complete they come.

Songs were born before the singer: like white souls that wait for birth, They abide the chosen bringer of their mel-ody to earth.

Deep the pain of our demerit: strings so rude or rudely strung. Dull to every pleading spirit seeking speech, but sent unaung. Round our hearts with gentle breathing still the plaintive science plays. But we brush away its wreathing, filled with cares of common days.

Still, our best is but a vision which a light-ning-flash illumes, Just a gleam of life elysian flung across the voiceless glooms.

Why should gleams perplex and move us? Ah, the scul must upward grow To the beauty far above us, and the songs no sense may know. To the

-Atlantic Monthly for November.

THE JESUITS IN CANADA.

We begin this week the publication of a few brief sketches of the Society of Jesus bearing on its history in this country. Our sketches will include notices of the establishment of the order in Canada, of the formation and history of St. Mary' College, Montreal, one of the leading institutions of learning in the Dominion, a very interesting description of the church of the Gesu in the commercial metropolis, concluding with a brief historical narration of the old College of Quebec. We bespeak for these sketches the earnest attention of our readers. The Society of a considerable number were present whose Jesus is dear to Canadians, for without the Jesuits, Canada's noble record of heroism were robbed of its greatest lustre and glory:

The Society of Jesus founded and de. by the Right Rev. Dr. Heating Gos-finitively organized by St. Ignatius of Loyola, in 1540, had, for more than half a century, been sending missionaries into every part of the habitable world. As fast as new lands were discovered in Ame-rica, they were evangelised by mission-aries of the Society. Brazil, Peru, Florida, Mexico, in fact nearly the entire southern portion of the New World had received its Apostles: the Northern por-tion, and Canada in particular, were now to receive theirs. In 1611 Fathers Biard and Masse ac-

companied to Acadia the first settlers of

companied to Acada the intersection of New France. In 1625 their followers, being requested by the Recollet Fathers of New France to share their hard labors, landed at the foot of the them lonely rock of Cham-plain; ten years later, in 1635, they laid there the foundations of the college of Quebec, destined for many years to be the training school of the Canadian youth, in science and virtue.

After toiling for a century and a half, previous to the year 1773, the members of the oppressed Society of Jesus, then resident in Canada, were gradually gath-ered to their fathers. Father Well, the last survivor in Montreal, died in 1791, and Father Oazot, the last in Quebec, in 1800, at the very time when by a special providence, God preserved the remnants of the Society of Jesus in the North of Europe, by providing them a shelter in Russia, where, screened from the revolu-tionary storm which swept over the con-tinent, they patiently awaited the advent of better times. During the life-time of the Fathers, the to join in every church, at every sanc to join in every child, at cover, and in every Catholic home, to offer this prayer, not only in union with one another on earth, but also asking the prayers of the saints in heaven, the harvest of ripe fruit saints in heaven, the harvest of ripe fruit gethered from the mystical vine, and es-pecially the Mother of our Divine Lord and Saviour Jesus Christ. The world believes nothing of this Communion of Saints. It is so wrapped up in its own material existence, that there is no be-lief in the world unseen. That which we do to day will no doubt be provocative of the mockery of the world All we can do mockery of the world. All we can do is to pray. "Lord, open their eyes that they may see." The saints reigning with Christ make intercession for us, and they are to be invoked and honoured. This

to you is familiar; not so to the world; and yet, IF THEY WILL BUT LISTEN

they will see that this mountain, in which we are, is full of the armies of God. God has not forsaken the world; but the world has forsaken God. The world resents the idea of a miracle, as if it were an interference with its own jurisdiction and an intrusion of God upon its domain. an intrusion of God upon its domain. Having spoken at some length on the communion of saints, the Cardinal spoke of the duty to pray for one another. He said: Are we not bound to pray for one another? St. Augustine says that he who prays for himself only is the only one who prays for himself. Is there a father here who does not pray for his children? Can you doubt that to pray for others is a high Christian duty. Those who have been dear to you on eath-your parents who are gone, friends the Father de Bestell all Garden Lallemant, who died at the stake among the Iroquois, March 16th and 17th, 1649. 5th. Father Garnier, killed by the Iro-quois, December 7th, 1649. 6th Father Chalanel, drowned by an earth—your parents who are gone, friends it may be who were dearer to you than life, who prayed for you every day—do you think that because they have de-parted they have ceased to love you? No. Have they ceased to pray for you? No. apostate Huron, December, 1649. 7th, Father Buteux, butchered by the Iroquois, May 10th, 1652. 8th, Father Garreau, killed by the Irohave they have ceased to love you? No. Have they ceased to pray for you? No. Is it possible, then, that we can retain our identity and cease to love and the out quois, September 2ad, 1656. 9th. Father Pierron, put to death by the Indians, in March, 1673. is n possible, then, that we can retail our identity and cease to love and pray for those we loved on earth, and who have gone, at longest, but a little while before ourselves? Do you think they do not pray for you far more fervently than they pray for you far more fervently than they ever did on earth ? Do they not now know more of your necessities than ever they did before ? Illuminated with the light of God, they now know the world and its perils as they never knew it on earth? They know your danger, and as they loved you here, they must remember and essit you now they are absent from A very large congregation attended the High Mass at the Pro-Cathedral, Ken-sington, on Sunday morning, when His Eminence the Cardinal Archbishop of Westminster occupied the pulpit. Not only were many non-Catholics attracted to the sacred edifice by the announce-ment that the Cardinal would preach, but a considerable number were present whose and assist you now they are absent from your sight. Do you pray for those who have been dear to you; and rest assured, if you do, when they shall reach the eter-nal shore from which they will survey us-tossed about hither and thither on dress denoted that they were ministers of the Established Church. The whole conus—tossed about hither and thither on the turbulent sea of temptation—they will not forget you. The Cardinri next proceeded to enlarge upon the power of prayer, and quoted as an instance the loosening of St. Peter's chains and his fieedom from captivity, as a result of the prayers of the early Church. Continuing, the Cardinal said: No doubt the world in this hour is mighty confident, and never perhaps was more confident and defant the Established Church. The whole of gregation listened with eager attention to the eloquent discourse of the illustrious prelate. Pontifical High Mass was sung by the Right Rev. Dr. Weathers, Lord Bishop of Amycla. After the first Gos-Bishop of Amycla. this hour is mighty confident, and never perhaps was more confident and defiant than it is at this hour. There is a power greater; not only the power of God in heaven, but the power of prayer upon earth. Pray, therefore, and do not fear; there are more with us then with them. There are nations and armies opposing but with us there are the saints of God from the beginning. We have no fear of the multitudes that swarm on earth when THE ARMS OF HEAVEN ARE GOING FORTH and chariots of fire round about Eliseus." In the course of his sermon the Cardinal said : We have here a type and a pro-phecy of the power of the overbearing defi-ance of the world and a type and a pro-phecy of the power of prayer and the almighty sovereignty of God in the pro-tection of His Church. I do not know that I could take words more fitting to this day, when our Holy Father the Vicar of Christ calls on you to make solemn THE ARMS OF HEAVEN ARE GOING FORTH always protecting the Church on earth. Don't be cast down when confident men tell you that the time is coming when the sacerdotalism, the faith, and the supersti-tion of the Catholic Church shall give way plain; ten years later, in 1635, they laid there the foundations of the college of Quebec, destined for many years to be the training school of the Canadian youth, in science and virtue. In the previous year, (1634) a Rezi-dence had been established by Father Rivers. The turn of Montreal did not come till 1642; nevertheless as early as 1626, Faiher de Brebeuf, on his first journey to the land of the Hurons, had, as it were, selected the site of the future city; in his second journey, (1635) he pointed it out as the extreme limit of the navigation of the St. Lawrence, and consequently as a spot of great import-ance. In the same and subsequent year

Written for the Record. Footprints. I wandered in the garden Beside the old stone wall, A breath of sadness fill'd my heart I heard the wild-birds call, The crimes of autumntide Were rustling in the wind Like faded hopes—youth's golden dreams That hover in the mind.

The orchard trees had dropt their fruit Each bough was bleak and bare. And all around the heart of day Beened full of earnest care. The pulse of Nature throbb'd so slow As if life fain would part And leave behind it sighs and tears,— Cold tootprints on the heart. THOMAS O'HAGAN. Chatham, Ont.

THE JESUITS.

Persecuted Because They Have Been the Friends of Freedom.

The recent assembling in Rome of the General Congregation of the Society of Jesus for the purpose of electing a vicar to assist the present venerable General, Father Beckx, and in the event to suc-ceed him, has not passed unnoticed by the organs of public opinion throughout Europe. The journalistic exponents of Atheism, as might have been expected, have emitted their accustomed rabid scurrilities and vile blasphemies. But the great majority of the non-Catholic newspapers have written about the matter in a tone which deserves notice and even acknowledgment. Mr. J. G. Cox, in a acknowledgment. Mr. J. G. Cox, in a remarkable letter, published in our last issue, points out what a striking sign of the change of public opinion in this coun-try with regard to the monastic orders, is afforded by the sympathetic and appre-ciative reception very widely given to his article—his admirable article let us say— entitled "Horny-handed Brothers," which appeared some months ago in Merry Eng-land. The tone in which the Society of Jesus has during the last week been spoken of, is an even more signal token of Jesus has during the last week been spoken of, is an even more signal token of the passing away of the old error. It is only yesterday, as it were, that the very name of Jesuit was not merely a byword in this country, and among non-Catholics throughout the world, but, what is more, an epithet of abuse, conveying the impu-tation of chicanery, unscrupulousness and general rascality. Most of our readers will remember Cardinal Newman's inimi-table picture of "The Prejudiced Man," who sees Jesuits in everything—in every who sees Jesuits in everything-in every who sees Jesuits in everything—in every failure of the potato crop, every strike of the operative, and every mercanitle stop-page. Does he still exist—this Prejudiced Man ? Possibly stray specimens of the type may yet be discovered among us. But you will have to seek for them in the lanes and alleys of intellectual life; among the ignorant and semi-fatuous persons the ignorant and semi-fatuous persons whose mental and spiritual pabulum is supplied by the Rock or the Protestant Standard. Yet when Cardinal Newman wrote, and for years afterwards, they were to be found almost everywhere: in Parlia to be found almost everywhere: in Parlia-ment, in the Times, nay in Convocation, taking their fool's part in that ecclesiasti-cal comedy. At last it has come to be understood, in this country at all events, by most intelligent people, that the Jesuits are not the mysterious emissaries of evil they were once so universally held to be. As the Standard a few days ago observed, in a remarkable article regard-ing them—remarkable as much for what it does not say as-for what it does—"it is only in those countries where genuine freedom is still imperfectly known that the Order of Ignatius Loyola, ghost-ilke, still inspires terror."

There is more truth in this utterance of our conservative contemporary than the writer, probably, was aware of. It is preour conservative contemporary than the writer, probably, was aware of. It is pre-cisely ignorance or hatred of the princi-been at the bottom of the persecution of the Society of Jesus. And it would be well if this fact were more generally ap-prehended. Let us devote a few words to the elucidation of it. The age, then, in which Ignatius Loyola, with his five com-panions, met in the little church of Mont-martre to make their vow, was an age in which the last relies of mediaval freedom were vanishing from the world, and the new unrestrained 'absolutism of the new Cæsarism was asserting its domination, not only over the bodies, but over the souls of men. The, idea of absolute or unlimited monarchy had been unknown in the Middle Ages, or, if known at all, had been known mere as a monstrous pretension advanced by Teutonic princes who dreamed of concentrating in their own persons, like their pagan predecessors in the Roman Empire, pagan predecessors in the Roman Empire, supreme authority not only in the politi-cal but in the religious order. It was the nascent Church which had poured into the nations crushed and degraded by imperialism a new virility: it was she who had kept alive the free democratic who had kept alve the new which Augustus and his successors had almost strangled. It was she who introduced that fgreat distinction be-introduced that fgreat distinction between the domain of conscience and the domain of the State, which is the very bulwark of individual freedom, and who, by her doctrine as to the limited and fiduciary, of human authority ; nature laid the ciary, of human authority; nature laid the foundation of the civiland religious liberties of Europe. And of those libertics through-out the Middle Ages, the Sovereign Pon-tiff was the especial guardian and the vigtiff was the especial guardian and the vig-ilant champion. If any fact of history is clear, it is this. And, indeed, the direct-est and most emphatic recognition of it has been made by some of the bitterest enemies of the Church in our own days. Thus Mazzini : "The Papacy was formerly a power, because it supported itself on the people. It alone constituted the visible centre of association. It recognized, to a certain degree, the principle of capacity, excluding, in the earlier times the aristocexcluding, in the earlier times the aristoc-racy, opening the way to the mass of the people, to the serf, to arrive at ecclesiasti-cal-dignities; it waged war against feudal-ism, against princely power; it opposed to the sceptre the altar." It was in fact a constant check upon the pride and the greed of monarchs throughout the Middle greed of monarch: throughout the Middle Ages, by its vindication of those claims and rights of man's spiritual nature which are the main guarantees of his political freedom. And, hence it was, that in what Mr. Matthew Arnold has called "the sen-suous tunult of the Renaissance," "the kings of the earth stood up and the princes met together against the Lord and against His Christ." "Let us break their bonds asunder, and let us cast away their voke

succeeded in breaking the cords, in cast-ing away the yoke of ecclesiastical author-ity which fettered them and secured the libertise of the peoples. And the age in which St. Ignatius arose was, as has been which St. Ignatius arose was, as has been observed by a recent writer, "an age in which the principle of the Renaissance was sapping the authority of the Church in her rule and in her doctrine, and attack-ing her in the very centre of her unity;" it was an age when, as Ranke judges, "the Pope experienced opposition on every side;" when apparently "he had nothing to expect but a lingering and progressive side;" when apparently "he had nothing to expect but a lingering and progressive decline." It was then that the saint founded his society: "A society of volunteers full of zeal and enthusiasm, with the express purpose of devoting themselves to the service of the Soversign Pontiff," and of maintaining these Paral preparatives which had been those Papal prerogatives which had been the bulwarks of mediæval freedom and the only effectual check upon regal absolutism. Hence their theologians—the illustrious Suarez conspicious among them—were led to combat the novel and pernicious theorto combat the novel and pernicious theor-ies of the immediate divine right of kings and of the obligation of unlimited passive obedience to them. And hence, from the first society was regarded with disfavor by the absolutist monarchs and their para-sities. "Philip the Second of Spain con-sidered Suarez a republican; the Parlia-ment of Paris burnt his writings; the hosti-htm. of the society to kings was a favorite

here of raris ourner in swrinings, the nost-hty of the society to kings was a favorite commonplace of Protestants, Jansenists and Gallicans." It has been well observed by a greatFrench writer—whose prejudices were all enlisted against the society: "The invite contained implied institute of the Jesuits contained implict-ly or explicitly a doctrine of progress and liberty. We cannot deny that it has largely promoted the march of the human mind (qu'elle ne ait fait faire de grandes pas a l'esprit humain), and that it suffered much in the last century for the principle of moral and intellectual liberty." True indeed are these words of George Sand. The very ground alleged for the persecution of the society by the Bourbons and by Pambal was that it was inimical to the absolute rule of kings; that, as Schlosser says: "It was a rival whose power and authority the institute of the Jesuits contained implict of kings; that, as Schlosser says: "It was a rival whose power and authority the monarch must destroy if he would main-tain his own." The ethos of depotism is always the same, whether it be the despotism of one or the far worse and more de-grading depotism of many. The hatred of the Atheistic demagogues of our own day against the Society of Jesus, rests upon precisely the same grounds as that of the *philosophe* sovereigns of the last century. The society teaches, and cannot keep from teaching, in the words of Him whose name it bears, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." "No," replies M. Cle-menceau, like Pombal and Charles III. of ism of one or the far worse and more that are Gadar's, and unto God the things that are Gada," "No," replies M. Cle-menceau, like Pombal and Charles III. of Spain, like Tanucci and Madame de Pom-pador, "All is Cæesar's." Against this doctrine of the omnipotence of the State —whatever the form of the State may be —the Society of Jasse. Like the Catholic -the Society of Jesus, like the Catholic Church itself, cannot but protest, as the champion of the spiritual element in man, which is the very source of all that makes him to differ from dumb driven cattle; as him to differ from dumb driven cattle; as the assertor of the liberty of the Church, which is ever in proportion to the general liberties enjoyed; as the upholder of the distinction between the two powers, eccle-siastical and civil, which is the very foundation whereon individual freedom rests in the modern world—the supreme gain of modern society over the politics of antiquity.-London Tablet.

AGNOSTICISM.

In the church of St. Francis Xavier, in West Sixteenth street, the Rev. Father Richard F. Clarke, of the Church of the ticism. Agnosticism, he said, was not atheism; it was not materialism. The agNOV. 9, 1883.

ence of God, of a future state or any of the great natural implanted truths, which were congenital to every human being and formed a part of the light given unto every man.

A TALE OF WOE.

We find the following graphic descrip-tion of the miseries of the peasantry in Connemara, Ireland, in the Rochester Democrat, 18th inst. It is a strictly un-biassed view of the way that England's blessed civilization appears to an intelli-gent American observer: The condition of the Irish people at Carrare, Connemara, is pitiful. "How

The condition of the Irish people at Carrare, Connemara, is pitiful. "How they manage to exist," says a correspond-ent of the Philadelphia Press, who has been travelling through that district, "is a mys-tery. One thing I pledge my word for, and that is that these people have not the comforts of life of the Sioux Indians. The cultivation of those few acres implies a labor that is hearly credible to the a labor that is hardly credible to the farmers of the rich soil of Pennesylvania. From the nature of the land it is, of course, impossible to haul manure to it. The women carry the seaweed to it from The women carry the seaweed to it from the shore, one, two and three miles, in baskets on their backs, with a straw rope across their breasts. That weed has to be gathered from the rocks. It is no un-common sight to see the women wading to their waste gathering it from the out-lying rocks. This is packed on shore, and then toted to the patches of ground be-tween the crevices of the rocks. Much of this land that is at all arable was formerky this land that is at all arable was formerly bog. It was reclaimd by these peasants and their ancestors, who also built the hoyels. The landlords have never put a billion of anomenous on the upenaty. hovels. The landlords have never put a shilling of expense on the property. It was a desert waste. No American would have given \$50 for the simple fee title of the twenty miles west of Spiddle, which will probably average five miles in breadth. It was not worth that These people made the soil. The women made it by carrying dirt to it and seaweed, after the men had cut the turf from it. Five feet of turf, in almost all cases, had first to be removed before the least bit of improve-ment could be made for tilling. As it is, the people are barely able to exist it is, the people are barely able to exist on it.

Street and

nt is, the people are barley able to exist on it. This peasantry is absolutely primitive. A wash basin is almost an unknown luxury. Few ever saw a comb. Every morning do I see people making their toilet at a bog hole. Flannel is almost the only article of clothing. The women dye it red for cloaks. Most all wear no under-clothing. For a wrap a white flannel pet-ticoat is worn. They put their heads through the waist gathering and draw the string of it about their necks. When the skirt is worn out the white one is dyed and substituted and a new white one is made. All the women go barefoot and barelegged. As they climb the rocks and wade bogs one may see them miles off. barelegged. As they climb the rocks and wade bogs one may see them miles off. Their red petticoats and white wraps give them a picturesque appearance. When close one forgets the picturesque in their close one forgets the pictures due in their poverty. The men wear white flannel shirts and drawers. They don't wear breeches of any kind. That sounds like an exaggeration. It is not. The covering of the grant drawars. The granments the men's legs are drawers. The garments the men's legs are drawers. The garments are made like drawers, with a slit on the sides at the ankles. They have a white flannel jacket. This they seldom wear, except on Sundays. During the week the girls who have no white petticoats for wraps use the father's jacket. They put the collar across the crown of the head, and the sleeves fall prettily and gracefully over the shoulders in front. The men the collar across the crown of the head, and the sleeves fall prettily and gracefully over the shoulders in front. The men generally wear shoes. They are of the very coarsest kind and the bottoms are full of hob nails, which prevent the rocks cutting the soles. A change of clothing is not known. No woman has other head gear than the white petticoat. Now and then a returned emigrant may have a hat for Sunday. Its appearance at chapel is the gossip of the neighbors all week. In winter the women have woolen stockings without bottoms or soles, but no shoes. A trinket of the slightest value I have not seen. The clothing they wear is all their personal property. The hovels are stome tombs over a bog hole. Generally they are of two apartments, but very often there is but the one. The household furni-ture is quite as meagre as their wardthere is but the one. The household faith-ture is quite as meagre as their ward-robes. Sometimes a wooden stand or shelf is nailed up in the corner that answers for a bedstead. Many manage answers for a bedstead. Many manage to enclose the straw in a coarse tick, but little concern is had if there is no tick, provided the straw is plenty. The flannel that is woven for clothing is made twice as thick for blankets. Nearly all manage to have them. A table, a few rude chairs, a bench and an iron and and a griddle to have them. A table, a few rude chairs, a bench and an iron pot and a griddle make up the rest of the household wares. The floors are quite often solid rock. Two beds are a rarity. The whole family occupy the one. For food, potatoes is the till of fare. The common name for that vegetable is 'spuds.' A large potful is boiled and thrown into a large, round, flat basket with a two-inch-peep rim. is boiled and thrown into a large, round, flat basket with a two-inch-peep rim, which is called a 'skib.' This sits on the table. The children and the visitor may take a spud from the skib at pleasure. Salt is not used for anything but curing fish. To save the potatoes Indian meal is used when one can spare the money for it. It is cheaper. Now and then a bushel of potatoes is sold and the meal is bought for stirabout. This last is a base concoction, so far as taste is concerned, but it is innocent. Water is boiled, and meal is thrown into it and stirred, meal being added gradually until the stirabout becomes thicker than gruel and thinner than mush. This is eaten without salt, butter or milk. Irish oatmeal is high, butter of milk. This battle is but scarce and rarely eaten by the peasantry. Meat in this part of the country is never eaten. Even at Christmas very few are able to have it. Iudian meal, stirabout and 'spuds' are the staple diet, and there are no 'changes rung.'"

or run-bult sent unsung-but sent unsung-but sent unsung-the plainitive silence plays. The plainitive silence plays. The plainitive silence plays. The plainitive silence plays. The defined set of the morrow, burdened down with meds and creeds. Once or twice, a dreaming poet sees the ore twice, a dreaming poet sees the ore twice, a dreaming poet sees the one of the solution of the sees. The most remarkable of the sees but whis vision, who shall know it? who aball read th from bis eyes? Voiceless he: his necromancy fails to cage the wondrous bird: Lure and snare are vain when fancy files ilke echo from a word. Only sometimes he may sing it, using speech as 'twere a bell; mass and lingers round d mute a shell: the wondrous bur rige it, like the seas the song but rige it, like the seas the wondrous bur rige it, like the seas the song the read the song, but rige it, like the seas the song the read the song, but rige it, like the seas the song the read the song, but rige it, like the seas the song the read the song, but rige it, like the seas the song the read the seas and ingers round the read the song the read the song the read the stake amony the read During the life-time of the Fathers, the

CARDINAL MANNING.

On the Church and the World.

e passed unthat he had tisfaction of been a gath-, and other ney met,-in d not enterckx, that his t they con-their beloved icar, one such noose as Genather Beckx wo lustrums oyal Prophet est ! Siautem And in case er meaning of command," t : et amplius d their labor away"! the choice of the Very Rev.

native of the land, and has e entered the , and after tion of 1847, of the Jesuits, hers, came to irectly to the Louis Wa Louis. We ng in 1848, sity of St. t year, he was hop Kenrick. , he seems to prope, but we ther authentic occupied. He regions either Austria, or in Empire .- N.

e of the most Swiss Liberal Iarchal, has reeturned to the r a pilgrimage archal was fory of Metz durconsequently as a spot of great import-ance. In the same and subsequent years, Father Lejeune concerted with the Comhundred Associates, a settle-

Parties The hundred Associates, a settle-ment at this identical place, which may, he says, become some day a large city. In 1637, in company with the governor, he came there on an exploring expedition. Finally, on the 18th of May, 1642, Father Darthelmer Vimout, in the name of the and immediately the servant saw the whole and immediately the servants aw the whole mountain filled with chariots of fire of the army of heaven. We have here a type and a prophecy, a representation of the isolation of the Church of God in the world, before the there are be have been Bartholmew Vimont, in the name of the isolation of the Church of God in the world, and of its head shut up, as he has been during the last ten years, morally and cruelly a prisoner in his own palace. Here we see the world believing itself always victorious. This has happened before, and always will occur to the end of time, with the seme result—the world defeated Bartholmew Vimont, in the name of the New Society of Our Lady, recently organ-ized in Paris, by the zealous and Rev. Mr. Olier, invoked upon the foundations of the future city of Ville Marie, or Mon-treal, the choicest blessings of Heaven. During the fifteen years following or During the fifteen years following, or until the arrival of the Reverend Sul-pician Priests in 1657, the Jesuit Fathers with the same result—the world defeated and the Church delivered. We must when the same result—the world dereated and the Church delivered. We must, therefore, pray, for prayer rules the hand of God, which is almighty. Time would fail me to draw out all that is necessary to pray well. I therefore only remind you that the powers of the world were once in persention arainst the were sole pastors of Montreal; but as soon as the spiritual care of the settlers could be entrusted to devoted hands, they resumed their favorite occupation, the preaching of the Gospel to the destitute the remind you that the powers of the world were once in persecution against the Church; they then became Christiau, and these powers and the Church, in the per-fect unity of the faith, were in unity of action. But for 300 years the powers of the world have in their j:alousy and pride and self-conceit, removed themselves and left the Ckurch isolated as it was in the heigning. For generations they have preaching of the crosper to the destitute Indians. Towards the end of this period in the spring of 1657, Father LeMoyne blessed the corner-stone of the ancient sanctuary of Notre-Dame de Bonsecours (Our Ladr of Cord Halv)

Lady of Good Help). In 1663, whilst conveying to the dis-tressed settlers a cargo of provisions, Father Chaumonot, founded, in company Father Chaumonot, founded, in company with Rev. Mr. Souart, Sulpician Priest, the Confraternity of the Holy Family, which is still in a prosperous condition. In 1692, when the wants of Montreal were greatly on the increase, and the very existence of the colony was threatened by the incursions of the Indians, the Jesuit Fathers returned and built within its walls a house and chand. In the same very the beginning. For generations they have maintained a series of assaults against the Church. The persecution of the Church in these later days of ours is moral-that is, it is by evil rules, imprisoning the free-dom of the word of God. It is now by

dom of the word of God. It is now by discarding the Christian education of poor little children. I do not count the rob-bing of the churches, taking away its gold and silver, though this is sacriligious. Such things are contemptible in them-selves. But the Church is the stronger for perscention Fathers returned and built within its walls a house and chapel. In the same year they established in their chapel the Sodal-ity of Men, and the Novena in honor of St. Francis Xavier, two works that have long outlived their founders, and which produce to this day abundant fruits of calcration.

on earth no power shall ever prevail. The Church created the Christian world, which salvation. Their property, including chapel, con-vent and garden covered nearly all the ground now occupied by the Champ de Mars (drilling ground), the Court House and the new City Hall. At a later period a church was added and rebuilt on a larger scale in 1742. The church faced the streat thick near forms the Eastern side of in itself is dissoluble and doomed to perish. The world, now separated from the Church, is becoming anti-Christian every day. Be-tween the Church and the world there is a conflict, and in that we are called upon by the Vicar of our Lord to raise our voice in intercession to God, because with street which now forms the Eastern side of

persecution.

OVER THE DIVINE CHURCH OF CHRIST

is over, and men who invent new religions, receive a very just rebuke in the scathing remark that was made to one of their set: "Die on Friday and rise on Sunday, and men may believe you." We are in the age of infidelity. There is now nothing but Christ and Antichrist. The church was never mightier than she is now. Do not fear, but pray every one of you indidwelt. In the morning the servant of the prophet, rising early, saw the army without, and went to tell his master, saying, "What shall we do?" The answer was, "Fear not; for THERE ARE MORE WITH US THAN WITH THERE,"

was never mignuter than she is now. Do not fear, but pray every one of you indi-vidually. In your homes say the Rosary with your children. Pray here in the church, in the presence of Our Lord in the most adorable Sacrament of the altar. Pray, finally that this month much healtar. Pray, finally that this month may be given up to this one perpetual act of prayer, and be sure that that which made the iron chains fall from St. Peter's hands, will chains fall from St. Peter's hands, will cause the powers that assail the Church to stop. Although the Church may have to pass through a persecution—and it will— remember that the triumph and the vic-tor are sense to be the method. tory are as sure as the suffering. This is the ploughing time, and the plough must make deep furrows. Then comes the harrow. It is the sewing time as well and the seed is being cast right and left, mornthe seed is being cast right and left, morn-ing and evening, and that seed is striking deep root and will spring up. The harvest time will come on, and there shall be a great harvest home on the eternal hills. Have your share in this. Pray that the Holy Ghost may come down with the early and the late rains that we may bring and the late rains, that we may bring forth fruit-thirty, sixty, aye, even a hundred-fold.-London Universe, Oct. 13.

A Wrong Opinion. Many a dollar is paid for prescriptions for some disease that never troubled the patient, and when the sole difficulty was Worms, which a few of Freeman's Worm Powders would remove. These Powders are pleasant, safe, and sure, con tain their own cathartic, and are adapted for children or adults.

A QueryAnswered.

People often ask when is the best time to take a blood purifier ? We answer, the to take a blood purifier if we answer, the best time is now. Burdock Blood Bitters does its work of purifying, regulating, and toning the system at all times and all seas-ons. Purity in all thungs is always in

order when required. Mr. J. Leist, warehouseman for Lautz Bros., Buffalo, N. Y., says he had a swell-ing on his foot which he attributed to chil-blaine. He used Dr. Thomas' Eclectric street which now forms the Eastern side of Jacques Cartier Square. In that ground, then held sacred, lie the ashes of many dauntless missionaries, who watered with their sweat and blood the seed of the Gospel. Voice in intercession to torod, because with out prayer we cannot prevail. Our wea-pons are spiritual, and by prayer we are inght to pull down the strong-holds of those who raise themselves against the Church of God. The world is called upon nostic was a believer in that peculiar theory which places all religious ideas and beliefs in the field of the unknown and the unknowable. Agnosticism was not exact-ly know-nothingism, but the agnostic was a sort of worshipper at the shrine of an The practical results of unknown God. atheism and agnosticism were the same. They both left man without a God, without His supporting grace, without hope o future life.

In its contest with truth agnosticism promulgated its delusive doctrines mainly in connection with three leading human passions. The first of these passions, of which agnosticism took advantage, was what was known in holy Scripture as concupiscence of the flesh. Agnosticism said to man, "You are at perfect liberty to enjoy yourself as you please. You may yield to every desire without fear of the eye of God discovering your sin. You may bask in the smiles of venial beauty may bask in the smiles of venial beauty and give full rein to your passion without fear of the judgment to come." Thus, agnosticism, the preacher went on to say, prepared the way for the rejection of a vindictive God. The man who had sinned found the preacher is the theorem of the same set. found consolation in the theory of the non-existence of a future punishment, and little by little let himself be possessed of the theory which delivered him of this fear and left him at liberty to indulge in his pleasures as he liked.

The second weakness, or passion, of which agnosticism took advantage was love of money. Agnosticism says to the man with a passion for accumulating wealth: "After all nothing is known of God, and what reason is there believing in His existence. Your money you can touch, see, realize. Throw over this God and you will be at liberty to worship your money with all your heart, with all your soul, and with all your strength."

The third human weakness of which agnosticism took advantage was pride. Agnosticism tempted the man of intellect Agnosticism tempter the name resolution of with the offer of a greater freedom of thought than God had seen fit to grant, and many men of high mental calibre su-cumbed to the temptation. In conclusion Father Clarke said that it was a sin for a Catholic to doubt any of the fundamental principles of his Church. It was natural for a Protestant-from the very fact that met togetner against the hort and against hor a rockanter hort in the test in the second state of the seco

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Dr. J. Collis, St. Thomas, writes : "Dur-ing ten years active practice I have had eccasion to prescribe Cod Luver Oil and Hypophosphites. Since Northrop & Ly-man's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda came under my notice, I have tried it, and take great pleasure in saying that it has given great satisfaction, and is to be preferred to any I have ever used or recommended. I have used it in my own family almost as a beverage during heavy colds, and in every instance a happy result has followed. I cheerfully recommend its use in all cases of debility arising from weakness of the muscular or nervous system." Dr. J. Collis, St. Thomas, writes : "Durnuscular or nervous system."