

St. Teresa's Sayings.

BY ELEANOR C. DONNELLY.

"To suffer or to die."

When spent with sorrow or overwhelmed with pain,

Upon our knees in agony we lie,

Oh do we weep, and weeping, oft complain

"Give us, O God! Though grief and death were a sin."

Let me not suffer, Lord, nor let me die!"

Not so the saint of love and brave despair—

Not so Teresa, when the day is done,

Who, with her hands, the eyes, with heart of steel,

"Oh, let me suffer, Lord, or let me die!"

"He loves not!"

Once, in the solitary presence

Of a villa's sweet sun,

They spoke of cruel Satan,

Of his base infernal ones;

Of all his bitter malice,

His snares, his treachery—

His rancor, cold and cautious,

His base malice!

But while against the demon

The speakers floor were levelling—

"Alas! poor wretch, he loves not!"

Will suffer death!"

III.

St. Teresa's Book-Mark.

"Let nothing disturb thee"—the peace of thy spirit.

Is something too sacred for care to destroy?

"Let nothing fright thee," sayest thou—

Naught else can deprive us of grace or joy.

"All things are passing"—Times sweep down

Like a river's flow,

Wealth, honor, and plea us a stream

With its tide;

"God never changes," He falls not nor alters

Though life's fairest dreams into ruin sub-

merge.

"Patient endure to all things attained,"

Who God possesseth, for nothing shall want.

"Alone God sufficeth"—the soul where His

reigneth

Earth's joys cannot tempt, nor earth's

miseries daunt.

A JESUIT PEDDLER.

RUSSIAN TOLERANCE IN 1878.

From the Messenger of the Sacred Heart

Long ago the Russian schismatics,

throughout their empire, forced the greater

number of the Uniate—the United

Greeks who are in communion with

Rome—to become apostates. A few,

indeed, are still found scattered here and

there throughout the country. But there

are now hardly 1,500,000 left, whereas in

the reign of Elizabeth II. they numbered

9,000,000. One Emperor and one religion,

and the religion of the Emperor, said

Alexander the Great, and his famous

missionaries have been sent in all direc-

tions to effect the conversion of souls loth

to acknowledge him as their God. Often

a band of Cossacks has swept down on

the unfortunate towns and villages of Poland

for this strange work. The priests who

refuse to abjure their faith are at once

sent into exile in Siberia. Handsome

promises, however, are made to those whom

persecution seems to frighten; a canonry,

even a bishop's mitre, would be the price

of their apostasy. Many, alas! have

allowed themselves to be seduced, and

defections have been counted by hun-

drreds.

In March, 1878, a Jesuit Father,

dressed like one of the travelling peddlers

so commonly seen in Poland, crossed the

Russian frontier. On his arrival at Warsaw

he asked a license for selling sundry

small articles of me, cardboard, such as

maps, ink, paper, lead pencils, and the

like. As he accompanied his application

with a sum of money, the license was

granted without much ado. Our work-

ing merchant then set out with great joy

from Warsaw from that district, and

the grand duchy where the Uniate dwell,

abandoned to the knot of the Cossacks.

at length to save his soul." Then, making

the sign of the Cross, he calmly began his

meditation.

The judges piled him in vain w with qu-

estions. He paid them as little attention

as if he were still alone in his cell. They

were persuaded that they were dealing

with a lunatic, and two physicians were

ordered to examine the nature of his

disease.

"Melancholia" was their verdict, "pro-

found melancholia," the poor invalid

fixes his eyes on his Crucifix all day long,

and answers our questions only with the

strangest looks."

They were soon, however, compelled to

change their opinion. When the Father

had finished his retreat, he freely entered

into conversation with them, and gave

them unmistakable proofs of a per-

fectly sound mind. The question of

madness being now abandoned,

the judges strove to clear up the mystery.

The knowledge their prisoner had of

several languages, the nobility of his car-

riage, and the gravity of his discourse,

made them suspect that he must be a

Jesuit. A rumor to this effect at once

spread abroad. The affair was grave, ex-

ceedingly grave. The Russian empire,

already threatened on the one hand by

the Nihilists, was in terror at the

mere presence of a Jesuit!

As soon as the rumor went out that a

Catholic priest was confined in prison,

a crowd of Greek mothers were hur-

rying to ask him to baptize their chil-

dren. The Russian Government, in its

paternal goodness, after imprisoning the

priests who remain faithful, or transport-

ing them to Siberia, is accustomed to take

the children from their parents to have

them baptized by the pope, as he is called,

in Russian prisons. If, in this the pa-

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ternal goodness, after imprisoning the

society is indispensable in order that our

wanted which are as urgent as they are

varied, may be satisfied.

Having thus pointed out the advantages

of the division of labor, and the progress

and civilization as follows: "Society, be-

ing made up of men essentially defective,

cannot remain at a standstill; it makes

progress and perfects itself. One century

inherits the inventions, discoveries, im-

provements of its predecessor, and thus

the sum of physical, moral and political

benefits grow marvellously.

Who would compare the miserable huts

of primitive people, their rude utensils,

their imperfect tools with all that we

of the 19th century possess? Nor is there

any more comparison between the articles

produced by our ingeniously constructed

machinery and those toilsomely wrought

by the hands of men. There can be no

doubt that the old highways, unsafe

bridges, and long and disagreeable jour-

neys, were the necessary result of the

value of our railroads which, as we

fasten wings to our shoulders and have

made our globe smaller, so near to each

other have they brought its nations. Is

not our era, by the gentleness of its

manners, superior to the rude and brutal

days of barbarism? Are not reciprocal

relations on a more friendly footing? From

certain standpoints, has not the polit-

ical system been improved under the

influence of time and experience? No

longer is private vengeance tolerated or

encouraged. The Russian Government, in

its paternal goodness, after imprisoning

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porting them to Siberia, is accustomed to

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in Russian prisons. If, in this the pa-

ternal goodness, after imprisoning the

priests who remain faithful, or transport-

ance in those who apply zealously and

profoundly to the study of nature, for

she knows that at the bottom of

her researches they will find

God, who in all His works displays Him-

self with the infinite attributes of His

power, His wisdom and His goodness.

Then the pastoral letter brings to the

support of its author's position the evi-

dence of Copernicus, of Kepler, of Voltaire,

of Galileo, even of the Protestant Faraday,

who say in the sciences to which he ap-

plied himself with such passion, an "agency

wherewith to reach God." Finally, it

points to the marvellous efforts of

science, and the sublime spectacle it offers

in rendering man master of the forces of

nature, in leading within him a spark of

the fire of the Godhead, in "how splendid

and majestic does man seem when he

reaches after the thunderbolt and lets it

fall harmless at his feet; when he sum-

mons the electric spark, and sends it, the

mesenger of his will, through the abysses

of the ocean, over the precipitous moun-

tains, across the interminable plains!

How glorious, when his beam steers fasten

plow to his shoulders and bear him

with the rapidity of lightning over land

and sea! How powerful