The Emigrant's Song. FREDERICK WILLIAM FABER, D. D.

Aias! o'er Erin's lessening shores
The flush of day is fading,
And coldly round us ocean roars,
The exiled heart upbraiding.
It tells of those whose pining love
Must cross the seas to find us,
And of the dead at beace above.
Whose graves we leave behind us.

Ah! we shall meet no green like thine, Erin I where we are going:

No waters to our eyes can shine;
I like Shannon proudly flowing;
No sea-bays we can love so well
As that round Cove extending.

No fragrance like the peat-fire's smell
In evening's calm ascending.

Poor heart! God knows how sore and long The fight hath been within it;

The every joy of all this earth,
The blessed name of Jesus The every joy of all this earth,
The blessed name of Jesus,
They turned what was our hollest mirth
To satan's snare to tease us.
He sent his troops, with food in hand,
To their false faith to woo us;
To take the blessing from our land,
And eternally undo us.

Twas hard to watch the wasting child, Nor take the bribe thus given: Ah me! a father's heart, gone wild, For earth might barter heaven. The men of stone, they watched their ho Darkness and light were striving; But Jesus tempered hunger's power, We conquered and are living.

And now into that sunset far Across the western waters, Freedom of faith and plenty's star Lead Erin's sons and daughters, Dear friends at home! whene'er ye grieve, Prayer o'er the sea can find us, And to our native land we leave Blessing and love behind us.

## TOO STRANGE NOT TO BE TRUE.

BY LADY GEORGIANA FULLERTON.

She laughed and answered, "It is all poetry, reverend Father; poetry in action. Now that I begin to understand the lan-Now that I begin to understand the fan-guage of these people, I am more and more struck with the imaginative beauty of their ideas, and the graceful form in which they clothe them. I try to enter into its spirit, and to reply to them in the same manner. The other day I met an Indian, an old man, but not of this tribe; he belove I think to the Dacetabs. He he belongs, I think, to the Dacotahs. He stopped, and said to me: 'Ah! my daugh happy are my eyes to see th The earth never plossomed so gaily, or the sun shone so brightly, as on this day when I behold thee.' I answered: 'Stranger, your words are very good, and I too give you my heart's right hand; but whence do you know me?' The Mississippi, he said has whispered to the Wabash, and the Wabash to the Ohio, that the white flower of the Illionis loves the race of the red men. Therefore, my daughter, if thou wilt come to the land of the Dacotahs, and to the hut of their Great Eagle, its doors will be open to greet thee in peace.' Was not that pretty, reverend Father, and much more flattering than the best-turned

make you a woman-chief like the formate suns of the Natches,"

"And why not?" cried Madame d'Auban gailey. "We might both be suns, or Henri might be the sun, and I the moon and revolve around him. What do you say to this idea, Monsieur d'Aubar?"
Shall we be king and queen of the Illipios?"

"I thought I heard the tramp of a horse's feet," he said.

They all listened, but the distant sound, if there was one, was drowned at that moment by the shouts of a troop of childrenic at the control of the property of the property of the property of the said than a triangle of the property of the

to have as many missions here as in Para-

"Then, Madame, I see no hope of rest for you on this side of the grave," answered the Father with a smile. "I never expected to see you so fond of "There is no saying what indolent na-

tures, when once aroused, will arrive at. Do not you notice, reverend Father, great varieties of character and habits am these Indian nations?"

"Very striking ones, I should say. The Arkansas and the Algonquins, as well as the Illinois, have received Christianity with much willingness, and are attached to the French. With the Dacotahs and the Natches, though in some respects more civilized, very little been made. The Dacotahs and Choktaws are fierce, warlike races, and though they call themselves our friends, are not quite

often think," d'Auban observed, "that this colony is living on a valcano. Only think how insignificant is the numof our countrymen in comparison with the multitude of natives and of negro slaves we have imported; a mere handful, Things are in a state in which an accidental spark might kindle a flame from New Orleans to the sources of the

Here at last," said his wife, "we can

"No; because they are almost all Christians," said Father Maret. "Every nation which belongs to the Prayer, as they call our religion, is attached to France. The tie between them and their pastors is a secu-rity against disaffection. It is extraordithat the Government does not feel this, and that, intent as it is on rallying to itself the native Indians, it does little to forward their conversion and to multiply missions. The fault does not et with the Government in France; and sionaries, but the Company is indifferent to all but material interests."

of the glorious luminary they adore. Their temples have some architectural pre-tensions, and their ceremonies are more plausible than the gross superstitions of the northern tribes. Our converts here are certainly wonderfully good. Ido not suppose that you could find in any town or village of Europe, in proportion to the tribute of Europe, in proportion to the tr number of inhabitants, so many pious, practical Christians as in this settlement.

"But, little Lily of the Prairie," they go away."

"But, little Lily of the Prairie," they I regret to say that, for the first time since I came here, I shall be obliged to leave my flock for a while. I must go to New Orleans to confer with my superiors.
The father provincial expects me this month. I hope to bring back many treasures for our Mission; amongst them, a detachment of Ursuline nuns. They are detachment of Crsume nuns. They are doing wonders in New Orleans. What do you say to a log-built convent, Madame? We must fix upon a suitable position. There are several Indian girls preparing to ioin them."

join them."
"How happy Therese will be to see the black-robe women she so often talks of! But what will become of the Mission during your absence, reverend Father, not to speak of ourselves?"

speak of ourselves?"
"The hunting season is at hand, and our people will soon disperse. Other years I have followed them into the forests, and assembled them on Sundays and festi-

"Ah! how I enjoyed that time last year,"exclaimed Madame d'Auban. "Those encampments round the huge pine-wood fires, in the midst of such beautiful scenery; the grand leafless oaks, the pines burdened with snow, and the magnificent cascades; how they filled the air with music till the frost set in, and then how fine they were, chained spell-bound in awful silence! I shall never forget our Midnight Mass in open air. The words Midnight Mass in open air. The words 'Gloria in excelsis Deo, et in terra pax hominibus, bonze voluntatis!' seemed so appropriate under that dark blue sky, studded with myriads of stars, and with myriads of stars, and amongst our childlike people, as simple and good as the shepherds of Bethlehem. Shall we have no Mass at Christmas, reverend Father? Shall we be for weeks, nay, months, perhaps, without a priest ?"

"Father Poisson, from St. Louis, has

promised to visit you during my absence. You must both do what you can for our poor people, especially the sick, teaching them to supply, by fervent acts of contritloss of the sacraments. The early Christians for months, and even for years, had to endure similar privations, and so have the English Catholics in our days."
"Seasons of famine," answered Mad-

"Seasons of famine," answered Madame, "I am afraid, Madame," said Father Maret, "that the Indians would propose to make you a woman-chief like the female the Nataban." I have a season of famine," answered Madame d'Auban, "teach us the blessings of abundance. Henri, do you hear anything the Nataban are the season of famine," answered Madame d'Auban, "teach us the blessings of abundance. Henri, do you hear anything the Nataban are the season of famine," answered Madame d'Auban, "teach us the blessings of abundance. Henri, do you hear anything the Nataban are the season of famine," answered Madame, "said Father Maret, "that the Indians would propose to make you a woman-chief like the female band bent forward, so as to catch a distant sound. "Is anybody coming?" "I thought I heard the tramp of a

nois?"

Her husband looked up in her face as she bent lovingly over him, and said with a smile, "The hereditary instinct is still at work, I see, Madame. How little we where her parents and the priest were sit-

work, I see, Madame. How little we thought," he added, turning again to Father Maret, "how much ambition there is still in this deceitful woman's heart! She has set up a perfect sovereignty over the hearts of this people, and is dreaming of fresh conquests."

"An! I took you both in. Well, I own I am ambitious, but it is a little your dering, reverend Father. When one has once realized that the principle of yours, of working towards an end, and doing every-liby in the prairie, she had been the favorworking towards an end, and doing everything with a purpose, there is no knowing where it may lead one. It is a little like the traveller's story of the Flying Dutchman—when his leg was wound he could never stop again. I want to convert thousands of souls; to draw all the neighbouring tribes into the fold of the Church: step and determined manner there was an amusing likeness to her father. She evin sed the most decided preference for the Indians over the Europeans and the neg-roes. Even as a baby she was wont to stretch out her little arms and call them her dear brown-faces, and at a later age would fall into a passion if anyone said white faces were prettier. The loud monotonous chant of the women, unmelo dious as it is in European ears, was pleas-ing to the child, who, in her aerial cradle amidst the pine woods, had been rocked by its wild music. Her playfellows were almost all of them Indians, and their lan-guage was as familiar to her as French or

German.

Brought up in the Mission-school, and by their Christian parents, these children were good and innocent. There was only one point on which Mina's parents dreaded the effect of her constant association with them. The missionaries had not yet suceded in eradicating from the minds of their converts all their ancient superstitions. Sorcerers and jugglers still exer-cised some influence over the native Chris-tians. It took a long time to induce them to give up their manitous and their fet-ishes. These were objects to which a supertitious reverence was attached, and to the possession of which were ascribed many supernatural advantages—success, for instance, in war and in the chase, and immunity from various dangers. A fetish was sometimes an animal, or it might be a plant, or a stone, or a piece of wood. Tales of magic were current amongst the Indians, and held in behef even by those who on principle renounced all intercourse

with sorcerers or magicians.

Madame d'Auban, whose mind had wandered at random in her youth in an imaginary world, and unchecked by any definite faith, and whose only ideas of the supernatural had been drawn from the

asked, "to evangelize the Natches, the most civilized, perhaps, of all these nations?"

They have a far more organized system of religion than any other tribe, and it is identified with their habits of life and form of government. When this is the case, it is always more difficult to obtain a hearing?"

hunt, could not always repress a shudder at the mysterious tales of the Indian wizhers. But Wilhelmina, who from her earliest childhood had believed in angels and saints, and to whom the thought of the supernatural world was one of the supernatural world was one of the year. In another moment both horse brightest joys of life, utterly scouted whatever the Church did not teach, and set her ever the Church did not talways repress a shudder at the mysterious tales of the Indian wizhers. The tread of a horse was now distinctly nearly coming up the approach, a very unusual sound, especially at this time of the year. In another moment both horse and rider became visible, and d'Auban recognized one of M. Perrier's messengers. "What, Ferual!" he exclaimed. "is it mearing I' ever the Church did not teach, and set her face against all superstitious practices with the resolution which was even at that early age a feature in her character. If any of her companions happened to show her a manitou, she stamped with her tives are also suns, women as well as men.
But he is himself the chief representative of the glorious luminary they can be shown her a manitou, she stamped with her tiny feet, and cried out, "Throw it away, or Mina will not love you." at night, eyes glaring on them in the darkness, invisible icy hands clasping theirs, she would shake her head and say,

fage."
"I don't believe it," Mina would answer; and if they persisted it was true, she said,
"Then the devil helps Redfeather. I am
sorry for him, and the game he catches
will do hum no good." In this way, she
fought her battles, always adhering to her principle, and insisting on her conclusion. "It is not true, or if it is true, it is wicked:" She never deviated from that line of argument. She would not play with any child that had a manitou; but if her companions were frightened at going home in panions were figure at geng bother in the dark, or would not cross a part of the forest that was supposed to be haunted by evil spirits, she offered to accompany them, and they were never afraid when they held her little hand, and she sang as they walked along "Salve Regina! Mater mis-

ricordia !" Mina was a most joyous child. Her mother was sometimes almost alarmed at the exuberance of her spirits, but there was a deep vein of thoughtfulness in her character, and when she had once learnt to character, and when she had once learnt to read her greatest delight was to take a book out of her father's iibrary and carry it into the garden, where she sat for hours under the shade of a gum tree, poring over the Lives of the Saints or Corneille's Tragedies. A child's book she had never seen: the few that might have existed at that time were not to be met with in the colony. One prevailing feeling seemed to that time were not to be mer with it the colony. One prevailing feeling seemed to grow with her growth, and to strengthen with her advancing years. This was her devoted attachment to the land of her the high-flown sentiments to be found in books about patriotism she applied to her own feelings for this beloved country. Whilst learning history and geography from her father she always harped on this point, and exulted in finding on the map that the Seine and the Loire were mere streamlets in comparison with the Mississippi and the Ohio, and maintained that Indian Christians would never do such wicked things as the bad Europeans. She had been named Wilhelmina at Madame d'Auban's earnest request. Her fathe high-flown sentiments to be found in ame d'Auban's earnest request. Her fa-ther would have liked to call her Agathe, but yielded to ner mother's wishes. "But, my dearest wife," he said, "you will never let her know, I hope, that royal blood flows in her veins, and that she can claim kindred with crowned heads! Let her grow up, I beseech you, in the freedom and simplicity of the lot you have your-self chosen, and let no thoughts of worldly grandeur come between her and her peace. It might well turn a young head," he added with a smile, "to be told that she was the niece of the Empress of Austria, and the sister of the future Empreror of Russia."

Madame d'Auban sighed, though she Madame d'Auban signed, though she smiled at the same time. "I promise you to be silent on that point," she said, fondly gazing on her infant's tiny face; "but for my own satisfaction I like her to bear a name which reminds me of my childhood. It is, perhaps, a weakness, but, having broken every tie which bound me to my family, there is something soothing in the thought of one slight link between us still."

And so the little Creole was named Wilhelmina, and called by her parents Mina, and by the Indians Wenonah, "Lily

of the Prairie. On the evening previously mentioned she had been mistress of the revels at a feast given by Therese to her scholars and now, after dismissing her courtiers with parting gifts of maple-sugar and pine-ielly, she sat down on her mother's knees. Her father, noticing that she seemed rather pensive, asked her what she was thinking of. She raised her head, and said, "I wish I had a brother! Little Dancing-feet said to-night she would take Dancing-feet said to-night she would take her sweet-cake home to her brother, be-cause he was good, and carried her over the brooks and up the hills when they went out to look for berries. Mother, would not you like to have a son?

"Come to me, Mina," cried her father, who saw tears in his wife's eyes. Mina who saw tears in his wife's constant went to him, but she too saw those tears, and, rushing back to her mother, she laid her head on her bosom, and whispered, "Mother, have I got a brother in hea-

Madame d'Auban bent down and kissed her. "My Mina," she said, "you have a brother; but you will not see him on earth. ou must never mention his name; but when you say your prayers you may ask God to bless him."

"What is his name? Oh, do tell me his

"You may say, 'God bless my brother Peter ? "I shall say it very often," cried Mina, throwing her arms round her mother's

neck.

"Not out loud, my child."

"No; like this." She moved her lips, without making any sound. Her mother pressed a kiss upon them, and, looking at the breaking and "this compart to her husband, said, "It is a comfort to have told her. I could not help it." He nodded assent, but looked rather grave. He was sorry that the least shadow of a mystery should lie in his tittle daughter's

he exclaimed, " is it

you? Do you bring letters?"
"Yes, sir; a dispatch from M. Perr-

"Oh, indeed!" He held out his hand for it, and was about to break the seal, but looking up, said, "Mina, run and fetch somebody to hold the horse. You look very tired, Ferual; you have ridden hard, and we know through what sort of country. Madame," he said, turning to his wife, "will you give orders that refreshments may be set before M. Ferual."

The servants were all at work out of oors, so Mina held the horse, and coaxed him to eat some bits of cake out of her hand, and Madame d'Auban went her-self to the kitchen to prepare food for the

D'Auban sat down at the table, and was soon absorbed in the contents of M. was soon absorbed in the content of the Perrier's letter. As soon as he had finished the first sheet he handed it to Father Maret, and so on with the others. When both had read the whole dispatch, the Father said: "Your previsions are realized sooner

"Your previsions are realized sooner than we expected."
"Ay," said d'Auban, "I had long feared something of the kind; but how different it is only to anticipate such a calamity, or to have it actually present before one, almost at one's own doors!"
"What will you do?"

"What will you do?"

"I must go as soon as possible. I don't see how it can be avoided. I consider every Frenchman is bound to obey the Governor at this moment as if he was his commanding officer."

"And your wife and shild?" ur wife and child?"

"I should like at once to take them to New Orleans, where they would be in safety, and then place myself at M. Perr-"I suppose that would be best; not but that they would be safe here, I think. We ier's disposal.'

"Oh! for that matter, I believe every one of them would shed his blood for the

mother and the child; but my wife could not endure, I am sure, to be left behind, especially as you, too, are going away. No; we must set off as soon as we can, and

No; we must set on as soon.

must break it to her at once."

"You have no fears for the journey?"

"Not any immediate fears. As I was saying an hour ago, I have long felt that being on a volcano. You notice the day fixed for the general insurrection is still some weeks distant—the 15th January, according to our calendar. I suspect that up to that moment we shall find the Indians more than commonly friendly. But for the future of the colony! God help all those engaged in the struggle. I fear it will be a terrible one! Ah!? he said, leaning his head on his hands, "our honeymoon is over! It has lasted nearly ten years. We ought not to repine. It is not often given to man to

husband said:

"He is anxious to get home, dearest; and I want to talk with you."

"What is the matter, Henri? What does M. Perrier say? Oh! I am sure there is some hing anis; I see it in your face. For God's sake, what is it? Nothing that will separate us? I can bear anything but that?"

TO BE CONTINUED.

## SPECIAL DEVOTIONS.

BY FATHER FABER.

Special devotions, whether they spring from a natural turn of mind and a peculiar bent of disposition, or from the direct influence of the Holy Spirit, in both cases alike, though not equally so, exercise an important sway over the whole spiritual life. It is quite true that the varied riches of the Catholic devotion, as it were, allure our souls to God, and fix their restlessness, while they also satisfy that desire for change, and turn aside that weariness of uniformity, which are infirmities of our nature; infirmities pursuing us even into the sanctuary and meddling with our most this is by no means the whole account of them, notwithstanding that such functions as have been named are of no slight consequence to our sanctification. Special devotions are something more than pious whims or a man's devotional idiosyncrasy. They have an inward life of their own, a They have an inward life of their own, a strong hidden spirit, whereby they can impress a positive spiritual character, peculiar to themselves, upon our souls. They are more than the beauty of holiness; they are a part of its life. They do not blossom only, they bring forth fruit, and that abundantly.

In the state of th certain, and all pious persons who look much into themselver are well aware of its existence. We know a plant by its leaf and form and the tint of its foliage, and we know from past experience whether its yet unopened buds will be yellow, red or blue in blossom, and we often wonder at the hid-den virtue which makes plants of the same family at once so various and so uncertain in the color of their tints, and in the dis tribution of the patches of color. Just so it is with special devotion. They are of much more importance in manufacturing saints than outward circumstances for the most part are. Indeed, in the case of the supernatural had been drawn from the legendary lore of her native country, and the twith the Government in France; and Perrier would willingly assist the missions. The fault does not at with the Government in France; and Perrier would willingly assist the missions but the Company is indifferent all but material interests."

Why havit been so I ficult," d'Auban sins like Lutzoff's wild rushing midnight.

Supernatural had been drawn from the legendary lore of her native country, and stories of apparitions, such as the well-active solution. The palaces of the Teutonic kings when death is at hand, and of spectral processions, she did not know exactly how to behave. Slipping off her solutions equally represents in the description of devotions equally represents in the description.

those which composed it. God has given those which composed it. God has given to one devotion to convey one grace, of concur in the formation of one habit to virtue, or to lead to one kind of prayer; while others are equally, but differently gifted in all these respects. Thus, in those many cases in which no particular attraction of grace seems to be discernible, it forms no unimportant part of spiritual direction to guide pious souls judiciously in the choice of their devotions, and to enable them to extract from each devotion, as bees draw honey from the flavors of the as bees draw honey from the flavors of the flowers, that particular spirit with which God has been pleased to endow it. The first question to be asked about any de votion concerns the spirit which it conveys to the soul, the grace it has received for its own, the character, like a sacramental character, which it impresses and seals upon our entire spiritual life.

Written for the Record.

THE CANADIAN CONFEDERATION.

On the death of M. de Vandreuil, the Marquis de Beauharnois became Governor. Marquis de Beauharnois became Governor.

M. Dupuis was appointed to the Intendancy. M. de Chazel, who had been raised to this post towards the close of the previous administration, having, in 1725, with a number of the dignitaries, civil, military, and ecclesiastical, perished in the wreck of Le Chameau on the coast of Cape

Breton.

The failure of the commissioners appointed under the treaty of Utrecht to define the boundaries between the American pos-sessions of France and England, gave rise to much unfriendliness between the col-onial representatives of the two nations. The policy of the Anglo-Americans would seem to have been the restriction of the French to the Lamentian valley in the north, and the country in the immediate neighborhood of the mouth of the Mississippi in the south. The French, on the other hand, took measures to assert their claims. measures to assert their claims over the en-tire region along the St. Lawrence and the Lakes to the Mississippi, and from the Miss-issippi eastward to the Alleghany moun-tains, confining the British to the Atlantic

Pretensions and claims so antagonistic Pretensions and claims so antagonistic kept the public mind in the colonies of both nations in constant ferment. The growing wealth and importance of the colonies attracted the attention of European statesmen, who were not slow to interfere in any dispute wherein their intervention was required. The erection, by the French, of a fort at the mouth of the river Niagara, provoked severe remonstrances from Governor Burnet of New York. The favorable location of the new fort gave the French control, not only of the communithem to enjoy free access through the Ohio river to the Mississippi. The French Gov-ernor, in reply to Governor Burnet's com-plaint, laid claim to the Niagara district ernor, in reply to Governor Burnets complaint, laid claim to the Niagara district hands, "our honeymoon is over! It has lasted nearly ten years. We ought not to repine. It is not often given to man to enjoy ten years of almost uninterrupted happiness. Here she comes! How will she bear to leave St. Agathe! And poor little Mina—what will she feel? Well, well, it must be gone through."

"I will leave you." Father Maret said, as he moved towards the door. "You had better be alone to talk over this matter with your wife; and I have much to do at home. But when your plans are settled, let me know, and on what day you will start."

As he was walking away, Madame d'Auban called him back. He waved his hand with a kind smile, but went on; and her husband said:

"He is anxious to get home, dearest; and I want to talk with you."

The French were not, however, to be outdone. De la Come, a baave and active and in Louisiana a new impetus, making it a deared to he Niagara district as a portion of New France, and therefore refused to abandon the fort. Fort Frontenac, at the eastern extremity of Lake to abandon the fort. Fort Frontenac, at the eastern extremity of Lake to abandon the fort. Fort Frontenac, at the eastern extremity of Lake to abandon the fort. Fort Frontenac, at the eastern extremity of Lake Covernor Burnet, show ever, determined on counteracting by every means in his power the spread of French influence into what he considered the lawful territories of English Governor Burnet, who at Niagara and Cataraqui. M. de English Governor Burnet, who at Niagara and Cataraqui. M. de Bauharnois at once issued an order to the English Governor Burnet, who when the news of the wards the content of the Indies reinror, M. Penier, took immediate steps to abandon the fort. Fort Frontenac, at the eastern extremity of Lake Covernor Burnet, showever, determined on counteracting by every means in his power the spread of French influence into what he considered the lawful territories of English Governor Burnet, showever, of the Machen P

Fort Frederic, in honor of Count Jean Frederic de Maurepas, then minister of Maine. From this point the French were now enabled to keep the Americans from Oswego to Albany in wholesome dread. While these events were progressing in the far north, French interests in Louisiana were not neglected. The death of M. de Iberville was a sad less to the French in these regions. We have already noticed the change of the seat of Government from Biloxi to Mobile. The latter, after a time, gave no further satisfaction than the first and the discontented settlers removed to Isle Dauphine, which D'Iberville had called Massacre Island, on account of the number of human bones he found there strewn on surface. If we except its good harbor. e Dauphine has little to commend it to e choice of the settlers, and was soon abandoned for Biloxi. New Orleans was not founded till 1718, when M. de Brenville laid its foundation. This now mag nificent city (commercial metropolis of the south) thus owes its foundation to the

foresight of a brave Canadian.

In 1712, Antonio Corzat, afterwards de Chatel, obtained a patent from the crown, vesting him with a monoply for sixteen years of the entire trade of the colony, its civil and military government remaining with the King. The aborigines in the south were soon divided aborigines in the south were soon divided into hostile bodies by the contending influ-ences of British and French traders. Indian allies of the French invaded British settlements, massacred the inhabitants, and levelled their dwellings with the ground. The British, on the other hand, incited the Nachez to an indiscriminate slaughter of the French in Louisiana. M. de Brenville fortunately received intimation of their urpose in time to prevent its realization. their country which he named Fort Rosalie.

h honor of Madame Pontchartrain. In 1715 M. de Tisne built a fort at Natchitoches on Red River. New Orleans not become the seat Government till 1723. The monopoly of trade in the colony had, the previous year, passed from Corzat to Law, a famous English financier. The latter, whose stock gambling schemes gave his name a world-wide celebrity, succeeded in persuading the Regent, the Duke of Orleans, that the credit of the French nation might be restored by the issue of bills on the stock of the Mississippi company, which he had or-ganized to colonize and trade with the

Louisianian possessions of the crown. The company was organized with a capital of one hundred million livres, afterwards ex-tended to more than treble that amount. tended to more than treble that amount. In conjunction with the company a bank was also started, whence issued bills on the company redeeming at par the notes on the royal treasury which had previously commanded but fifty per cent of their nominal value. The want of a definite basis of value for the new issue soon caused a complete disaster. Numbers who had invested their means in the stock of the Mississippi company, lost bers who had invested their means in the stock of the Mississippi company, lost everything, and Law, falling into popular disfavor, was compelled to fly from the country. He died in 1729, at Venice, in disfavor, was compelled to fly from the country. He died in 1729, at Venice, in obscurity, poverty and neglect. His Mississippi company, while inflicting such severe losses on the mother country, brought Louisiana into notice, and was the means of directing immigration to its shores. The schemes of emigration from France were indeed so badly conceived, and so injudic-iously managed, that several hundred intending settlers lost their lives before acquiring homes at any of the inhabited ports. Still, a certain number succeeded in

quiring homes at any of the inhabited ports. Still, a certain number succeeded in definitely establishing themselves at various places throughout Louisiana. New posts were established at different points, and trade reviving, population increased with rapidity. In 1719 war broke out between France and Spain. Hostilities extended to the American possessions of the two countries. M. de Chateaugay, with a land force of French Canadians and Indians, assisted by three ships of war under M. Sevigny, captured Pensacola, but was in a few weeks obliged to yield this place to a superior force. The Spaniards also attacked the French ports at Mobile and Isle Dauphine, but were repulsed. De Isle Dauphine, but were repulsed. De Brenville, with a land force and Commodore Desnots with five ships of war, re-invested Pensacola in September, 1719. Desnots captured the Spanish vessels in Desnots captured the Spanish vessels in the harbor, and de Brenville carried the defences of the town, taking from twelve to fifteen hundred prisoners. At the peace signed in 1720 Pensacola was restored to Spain. The urgent representations of Charlevoix, who extended his travels even to take active measures to promote the in-terests of religion in its establishment on the Mississippi. A body of Jesuit and Ca-

the Mississippi. A body of Jesuit and Ca-puchin missionaries was accordingly des-patched to devote themselves to the con-version of the savages, and to attend to the spiritual wants of the European colon-ist. In 1726 M. Penier succeeded M. de Brenville as governor. His administra-tion is memorable for the massacre of the French settlements in the Natchez country, by the abariones of that mee. Two hunby the aborigines of that race. Two hundred men were butchered by the infuriated savages. The women were, before being tortured to death, subjected to outrage and cruelty of an inhuman character. Nor were the children spared. The merciless Natchez cleft them with their tomahawks, and only relented from their work of blood when exhausted by fatigue. This event occurred in 1729. When the news of the

outdone. De la Come, a brave and active Canadian officer, represented to M. de Beauharnois the importance of constructing a fort at Crown Point on Lake Chamble of the chamber of the cham which it was thirty years afterwards ceded.

We now return to Canada, where M. Duprey, the Intendant, had succeeded in fomenting an embroglio of a most painful draught the eye of the French Governor, who ordered the erection of the fort as recommended. The new fort was named Fort Frederic, in honor of Count Jean 1727, the chapter declared the see vacant, M. de Mornay, the coadjutor, being then in France. The Intendant opposed this contention, maintaining that M. de Mornay, though absent, became bishop of Quebec on the death of M. de St. Vallier. This contention was after acknowledged to be correct by the fact of M. de Mornay's subsequently while the disease the value of the correct by the fact of M. de Mornay's subsequently ruling the diocese through three vicars elected by the chapter. But the Intendant, by his asserting the supremcy of the sovereign council over the chap-er, certainly overstepped his own authority, and caused the council to pursue a course derogatory to the interests of religion. The governor sided with the chapter, and provoked the hostility both of the council and Intendant. The home the council and Intendant. The home government at length intervened, and recalled M. Dupuis. Quiet was now restored to church and state. In 1733 M. Herman Dosquet became bishop of Quebec. He resigned the seat in 1739, to be followed by M. Pounay de L'Auberiviere, who died the following year. M. Dubreuil then succeeded to the purple, being the last bishop of Quebec under French domination. These prelates were appointed directly by the sovereign Pontiff without the intervention of the government.

If we except the expedition in 1728

If we except the expedition in 1728 against the Foxes, who were signally defeated, Canada now enjoyed the blessings of several years of peace. Its progress was accordingly rapid and inspired both home and colonial authorities with hopefulness of its future growth and impor-

## NIAGARA FALLS, ONTARIO.

At this season many inducements are held orth to visit the grand cataract of Niagara, 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 remark. 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.

No joy is ever half so sweet as that which has been earned by pain, and especially by suffering incurred from unselfish devotion and unflinching furtilment of

BY M Whether with fa Within white to great tears Fall slowly eart Amid the rabble Which ringeth from lips Whose utterance Merciful sentems Or whether, in to

FRIDAY

low,
Spreading the w
To wipe His sac
trate
In heartfelt gri n neartist graceclipse on frowningCal Or whether, has on Easter morn To pause, deligh A beauteous pid over whose br down the mystic veil Into whose 2 throws The holiest tind Across whose Faith Transcendant, Transcendant, Thrice glorified much."

KNOCI

THE APP

DEACON C CONTINUE The follow account of a writer and ot us for p Cavanagh. 16 Roman did not take

portunity of seen appariti casion of a vi that holy shr I have rea had been mo long journey from Spain. information secondly, the reporting th at your wond I noticed to the 1st of M hight on the of the sacris the famous light issuing day, about t ing over illuminated. in the right didly illumi Rosary, about mediately statue of O of the Importance of the Impor right hand up by some able to pi clear idea matter aro

emitted no nail until parition o the 5th I sa Lady again that the in on the wa her vision, my stay a tiful featu golden C elbow. crucifixio Knock a nails of

illuminat

could see of the cr

the 2d of Knock. A you contracte gable, sathe nail ent with man poi pleased t I believe any sign When a having Immacu as the Blessed Heaven Immaci I desire brief st

be trac were re sibility have a all, my

I am, yours, We culous Mai better suffer Ma

Patri