

Satanic Intervention at the Present Time.

[TRANSLATED FOR THE CANADIAN CRAFTSMAN, BY W. BRO. E. G. KITTSON, HAMILTON.]

We find in the "Religious Weekly," published in Bisancon, a singular story of Satanic intervention in our time. The person who played the principal part in this story is Father Iandel, Superior General of the Dominicans at Rome, contemporary of Lacordaire, and one of the leading monks of his time. Father Iandel has been dead but a few years.

The paper relates the strange fact in the following terms:—The strange narrative which we re-publish is authentic, for before publishing it we have made ourselves acquainted with the facts, and have all the proofs. Father Iandel has himself related it to many witnesses, whose depositions are in our possession.

This personal intervention of Satan in the midst of Masonic Lodges is, besides, not an isolated fact. Frequently already the religious newspapers and christian writings had mentioned it. At Lyons, especially, these infernal doings often make themselves felt in that city, which, though so christian, beloved and blessed by the Virgin of Feurviere, is yet to-day the stage of infernal apparitions, of frightful scenes where fearful sacrileges are committed, and where the hallowed and consecrated wafers are the object of terrible profanation.

Whilst human perversity can go very far in wickedness, there are certain outrages and crimes which seem beyond its power, and which evidently presuppose the intervention of a mind more evil than that of man, whatever may be otherwise its depravation and wickedness.

There are excesses which interest, ambition, avarice, licentiousness, hatred, and all the other passions cannot explain, and a direct action

of the spirit of darkness becomes necessary.

Can one otherwise explain what goes on to-day in humiliated France, and how can one otherwise interpret all the profanations of the holy Eucharist? At Rivers, lately, the altar was broken, and the blessed pieces disappeared; they were found again scattered in the fields, and the pyx which contained them had been thrown under a bridge. What reasons could the sacreligious thieves have had? Doubtless, none, because they had not kept the relics of the sanctuary ransacked by them.

And how, then, can we avoid seeing in this crime a Satanic intervention adding, to human malice, the refinement of hatred which consumes the fallen angels.

Still, how can we explain this persecution of our monks and nuns? With what can one reproach these virgins, some of whom retired from the sight of the world, in charity, innocence and self-sacrifice, unceasingly raise their pure hands to heaven that God may bless the earth; others of whom, dedicated to an active life, have become the mothers of orphans, servants of the old, and nurses of the wounded and dying?

In truth, cannot we declare that the most wicked, minds the farthest removed from salvation, left to themselves, and apart from any other influence, could not persecute those who, not accepting for themselves earthly joys, desire them for those to whom they devote themselves while living?

Yes, they would stop themselves at the gates of the monasteries, which are refuges of every virtue, and sanctuaries of the love of God and of the future.

Oh, France! up to to-day you had noble privileges, you retained them by your knightly ancestors, and that distinguished you from the other nations of the world. In no place besides, under the sun, was woman