

ous in his efforts to reform the people and the clergy. So zealous was he for good morals, that he drew upon himself the imputation of a leaning to the heresy of the Jansenists, — a suspicion strengthened by his opposition to certain priests, who, to secure the faithful in their allegiance, justified them in lives of licentiousness.¹ Yet Olier's catholicity was past attainment, and in his horror of Jansenists he yielded to the Jesuits alone.

He was praying in the ancient church of St. Germain des Prés, when, like Dauversière, he thought he heard a voice from Heaven, saying that he was destined to be a light to the Gentiles. It is recorded as a mystic coincidence attending this miracle, that the choir was at that very time chanting the words, *Lumen ad revelationem Gentium*;² and it seems to have occurred neither to Olier nor to his biographer, that, falling on the ear of the rapt worshipper, they might have unconsciously suggested the supposed revelation. But there was a further miracle. An inward voice told Olier that he was to form a society of priests, and establish them on the island called Montreal, in Canada, for the propagation of the True Faith; and writers old and recent assert, that, while both he and Dauversière were totally ignorant of Canadian geography, they suddenly found themselves in possession, they knew not how, of the most exact

¹ Faillon, *Vie de M. Olier*, ii. 188.

² *Mémoires Autographes de M. Olier*, cited by Faillon, in *Histoire de la Colonie Française*, i. 384.