

ACCIDENT ON MONT ST. BERNARD.

The 'Journal de Geneve' contains the following account of a catastrophe which recently occurred on Mont St. Bernard:—

It was recently rumored in Sion that a frightful accident had occurred at a few kilometres from the Great St. Bernard. This rumor, unfortunately, proved to be well-founded. At the break of day, a caravan composed of twelve Italian workmen, returning to their country, left the Bourg St. Pierre and the tavern of Proz, where they had passed the night, and, despite the foul weather and difficult state of the roads, attempted to cross the mountain pass or to reach the refuge, as circumstances might allow. The sky was dark and there was a violent snow drift. On reaching the spot known as the Montagne St. Pierre, half-way between the starting point and the place of refuge, they were joined by two monks, preceded by the convent servant and a large-sized dog, who, according to the rule of the monastery, came to meet the travellers. At this moment the drift of snow became intense. Suddenly a frozen water spout called *veura* in the language of the mountaineers, whirled through the air, and whisking up the fresh fallen snow, enveloped the travellers. The first column composed of five Italian workmen, two monks, the servant, and the dog, disappeared under a shroud of snow several metres thick without any avalanche having fallen from the mountain; the several others who were following were stricken down by the same cause a short distance from the first. A deadly silence followed. Suddenly the seven last victims buried in the snow succeeded in emerging from beneath the white surface. They were saved and they returned to their starting place after having made every endeavour to rescue their comrades from the grave in which they are probably at this moment of writing still alive. One of this men succeeded by the force of instinct and the energy of despair in breaking through the ice piled above him. It was the monk Contat from Sembracher. He dragged his bleeding limbs about a mile and a half from the grave where he had been buried for several hours, and reached the first hut called the 'hospital' and situated close to the Velan. It is there the young monk was found the next morning nearly insensible, after having been twenty-seven hours alone, without food or assistance of any kind, by his brother monks of the convent who had come to look after the victims of the accident. How had they become aware of the catastrophe? The dog Turco had succeeded in scratching through the snow and found his way back to the convent. At the sight of this noble animal, with his bruised and bleeding body, the monks no longer had any doubt as to the fate of their two brethren, and started at once to seek for them. A flask of spirits applied to the mouth of the only survivor of this scene, which is here narrated from his own description, restored him to life for a brief space, for a few minutes later he was a corpse. His colleague and six other companion, buried beneath the *veura*, have not yet been found. This is the most terrible accident which has happened on Mont St. Bernard since the year 1816.

THE HISTORY OF HERESY.

The following paragraph relating to the Abyssinians is translated from 'Les Missions Catholiques,' an excellent French journal, which contains a faithful record of the work done throughout the world for the propagation of the faith:—

"Before returning to his mission, Mgr. Touvier, Vicar-Apostolic of Abyssinia, has had two private audiences with the Sovereign Pontiff. According to the 'Journal of Florence' he has given to the Holy Father some interesting details respecting the progress of the faith among the Abyssinians, whose errors he has to combat by theological disputation rather than by preaching and enthusiasm. The Abyssinians are Christians, and preserve some traditions of the primitive times; but they fell, centuries ago, into the heresy of Eutychius. Permeated little by little by the manners of the Egyptians and Arabs who people the North of Africa, they

have become the prey of a general corruption, and many among them content themselves with the mere exterior practices of Christianity, while the educated classes are animated by an ungovernable fanaticism."

Does not history, in this little paragraph, repeat itself once more? With the alteration of a few names, would not this passage be a most accurate description of the state of those countries which "fell centuries ago," not into the heresy of Eutychius, but into the heresies of men whom it is still the fashion to call "the fathers of the Glorious Reformation?"

THE CHURCH OF ST. FRANCES OF ROME.

One of the objects of greatest interest in the wondrously interesting Forum of Rome—a spot filled to overflowing with memories of Pagan and Christian Rome, within whose comparatively small limits one never wearies of wandering, and where one is ever sure to light upon something to arrest and fascinate the attention, is the pretty church dedicated to the honor and glory of God, under the invocation of St. Frances of Rome. It is a temple very dear to the Roman population, and thither on her feast-day they flock in crowds, every 9th of March, to do honor to her cherished name, and implore her prayers in their behalf. But the usurping Junta at Rome cares little for holy traditions; and the monks of Mount Olivet, to whom the church belongs, have been served with short notice to quit their beloved convent. The insatiable treasury of the Lombardian buccaneer is nearly empty once more, and its needs must again be met by robbery and eviction, by an impious disregard of the laws of God and human right. Last year the Junta seized a portion of the monastery and converted it into a soup kitchen! The work of plunder is to be consummated, and "in the month of December," says a letter from Rome, "the venerable superior and his spiritual children will be driven from their cloisters, and the Government of Victor Emmanuel will sell the place, with all its possessions, to help to sustain its ruinous extravagance." M. Roza, the superintendent of the excavations now being made in the Sacred City, has notified that he will pull down the church in order that he may search underneath for the outlines of a temple of Venus, supposed to have existed there. But, continues the writer, whose letter we have already alluded to, this is only a flimsy pretext of an atheistical archaeological conclave. The real object, he maintains, is that in the destruction of the church two great Christian memories may be obliterated as well. One is the memory of the tradition that it was here—on this very spot—that Simon the Magician lifted himself into the air that he might thereby prove the divinity of his mission, and was fearfully punished for his daring iniquity. The very stone on which St. Peter knelt down and prayed, that God would manifest his omnipotence, and undo the impostor, is claimed as a venerable relic of the church. Hither it was, too, that Gregory XI, when, guided by the advice of St. Bridget of Sweden and St. Catherine of Sienna, and amidst the universal rejoicing of Rome and the world, the Papal Court came back to the Eternal City from its temporary abode in Avignon, repaired, attended by a splendid retinue, that he might thank God for the blissful restoration, and pay homage to the patroness of Rome. But considerations such as these avail little with Victor Emmanuel's archaeologists, and it would seem a foregone conclusion that this beautiful church—gorgeously restored little more than four years since—rich in its works of art, with its costly shrine enclosing the body of its patron saint, should no longer exist to hallow the profaned capitol of Christianity and civilization.

Delegates from the Provincial Governments of Ontario, Quebec, New Brunswick, and Nova Scotia, met last week at Ottawa, Can., to confer with the Dominion Government regarding some united scheme of immigration from Europe. It is understood that a system proposed by the Minister of Agriculture, which aims at enticing a large exodus from Great Britain, will be adopted and tried.

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