for an instant as if spellbound. As its last note died away, Anita, rush-ing forward, seized her uncle's

"My dear, dear uncle," she cried,
"do what you will with your
fortune. Your sentence in that
respect is just, and we were prepared for that consequence. But, oh, I beg of you to forgive me. I

Save in that one matter of insisting upon an abhorrent marriage," objected Anita firmly. "Had it not been for that, never would I have consented, never would Francis have proposed to observe secrecy as to our union or to meet in this clandestire manner."

in this clandestine manner. As it is," declared the old man there must be no further scandal. You will remain here tonight. Yes, even I should suggest till your marriage can be duly published. After that you may go your way, which is henceforth separate

from mine. room without another word or sign, and the young couple, who were fully aware of his implacable manner, understood that the sentence was final. The traditions of the house vary as to the future of those young lovers, who in so foolish and indiscreet manner had come to their perfectly legitimate happiness. Some argued that the old man finally did relent and left his long-cherished niece the fortune he had designed for her. Others were positive that, having changed his will, he died rather suddenly without any sign of for-giveness. The happiness of the two, who had ventured all for love's sake, was as great as any human life, with all its vicissitudes, can offer. But as a proof of the resentment of the once-doting uncle, it was alleged that from that time forward he never permitted the Wedg-wood clock to be wound again, seeming to consider it as in some sort an accessory both before and after the fact. So that in that gen-eration at least its deep-toned voice was silent, and it was further re-corded that its owner could never corded that its owner could never bear to look upon its broad and open face, in which he had the foolish notion that he had been cruelly deceived.—Anna T. Sadlier.

### "LITTLE FLOWER OF JESUS"

HOLY FATHER PRONOUNCES little child. BEAUTIFUL EULOGY ON LIFE OF SISTER THERESE

Rome, October 13.-The Holy Father's beautiful allocution on the life and virtues of the "Little Flower of Jesus, Therese of Lisieux," speaks most eloquently of the desire of His Holiness to recall to his spiritual children the model

His Holiness said: The echo of the words which proclaimed the heroism of the virtues of the Venerable Fournet

have not yet died away when in the same room we have proclaimed that France aspired to a new name, to the enviable title of 'Mother of Today we distinguish the per-

fume of another flower opened on French soil, whose heroic virtues we

must equally recognize. Therese of the Child Jesus, professed religious of the Carmel of Lisieux.

"We rejoice because of the honor which has come to Catholic France, and in the just satisfaction which the diocese feels when it admires the garden in which this charming flower was formed and grew to its complete development. complete development.

complete development.

"To these causes of joy, suggested by the goodwill which we feel toward the nation of Clovis and of St. Louis, is added a particular complaisance inspired by the character of the virtue dominant in Sister Therese. For there is no one who is familiar with her holy life who does not unite his voice to the admiring chorus proclaiming this

admiring chorus proclaiming this entire life characterized by the merits of spiritual infancy.

"Here, then, is the secret of sanctity, not alone for France, but for the faithful of the entire world.
We have reason to hope that the We have reason to hope that the example of this new French heroine will increase the number of perfect Christians, not only among those of her own nation, but likewise among all the children of the Catholic

The Holy Father then speaks of this quality of spiritual infancy, applying it to the most ordinary

she must leave my house, never to return."

At that moment the clock tolled out in deep and solemn voice the hour of eleven, and all three stood for an instant as if spellbound. As its last note died away, Anita, rushits method:

The product of this contention. There are many things to be said in the stood of the second of the if another stronger if another stronger if the apparition of some beast affrights it,—where does it seek refuge? In its mother's arms. Embraced by her and reposing on her breast, it loses all fear, and allowing itself to forget the sighs of which the little lungs do not religious houses and withdrawing from communion with the Holy See. All these risings, such as the courage on the object of its fright, even provoking it to combat, as if "It is rather late to think of me," replied the uncle, "or to remember the affection I have always full confidence not alone of being protected against the assaults of the enemy, but likewise of being the channel which best conduces to my development.' In this manner spiritual infancy is formed by con-fidence in God and blind abandonment in His hands.

This spiritual infancy excludes the proud esteem of one's self, the presumption of attaining by human means a supernatural end, and the fallacious theory of sufficing for one's self in the hour of peril and temptation. On the other hand, it pre-supposes a lively faith in the existence of God, a practical homage to His power and mercy, a confident recourse to the Providence which gives us the grace to overcome all evil and to attain all good.
Thus the qualities of this spiritual infancy are admirable, and it can be readily seen that Our Lord Jesus Christ has indicated it as the condition necessary in order to acquire

eternal life One day the Saviour drew from the crowd a little child, and show-ing him to His disciples, pronounced these words: 'Amen I say unto you; unless you become as one of these little ones, you shall not enter into the Kingdom of Heaven.

which authority. "O eloquent lesson, which destroys the error and ambition of those who, considering the reward to come as an earthly kingdom, desire to occupy the first places or demand that they may be made greater in authority!

"It is important to mark the force of the Divine language. It does not suffice that the Son of God affirms in positive accents that the Kingdom of Heaven is for children, but He teaches in an explicit man-

ner that those who will not become so will be excluded therefrom." The Holy Father then offers the little Religieuse of Carmel as an exemplar of the simplicity which is opposed to the artifices of the age and continues:

'Our epoch, alas, is one inclined toward duplicity and fraudulent artifices. To the false dreams, the ambitions, the hypocrisies of the world, is opposed the sincerity of a

Sister Therese, shortly before her death, had promised to spend her heaven on earth. We know well how she has kept her promise, for the graces due to her intercession are innumerable, especially during the sad days of the recent world conflict. We Ourselves received numerous letters from soldiers and from French officers to his spiritual children the model proposed by this young nun, namely, a state of spiritual childhood whereby the soul rests in perfect simplicity and trust in the arms of God.

POPE BENEDICT'S ALLOCUTION

soldiers and from French officers who attribute to Sister Therese their preservation from the imminent perils of death. These letters carry the sincere assurance of a change of life on the part of those who have been thus preserved, together with sentiments of gratitogether with sentiments of grati-

tude to the 'Little Flower.' tude to the 'Little Flower.'

"Where should the roses promised by Therese fall more abundantly than in the Carmel where she found the realization of her burning desires? The benediction of Heaven must surely fall in this sacred spot, a garden on earth, where the fairest flowers of sanctity | tation.

expand!"
Referring to the influence on the

Church of such saintly lives, the Holy Father says:

"During the course of centuries the force of Christian example of these who provented in the course of who persevered in the exerthose who persevered in the exercise of heroic virtue is an incentive to the world. The Holy Church holds such examples before our eyes, that we may better comprehend the universality of the command of the Master. Today she presents to us the heroic virtues of Sister Therese of the Child Jesus. Although this servant of God had not length of years in the Divine service, she became in a short while service, she became in a short while full of merits. In the garden of spiritual infancy she found her mission, in the secrets which God reveals to little ones."—The Pilot.

RIGHTS OF POPES

ENGLAND'S NEGOTIATIONS WITH VATICAN SINCE REFORMATION

Lonndon, Eng.—Some of the most interesting chapters in ecclesiastical history are to be found in the events connected with the semi-

Church."

The Holy Father then speaks of this quality of spiritual infancy, applying it to the most ordinary conditions of the individual life.

"The decree of today which exalts a pious disciple of Carmel, arrives at a heroism of perfection practiced through the virtues derived from spiritual childhood. Each view of this character shows how the faithful of all ages, sexes and conditions ought to enter generously into this way whereby Sister Therese attained the heroism of virtue.

"The harmony which reigns between the Order of the Senses and that of the spirit, permits us to observe the first characteristic of the Standard Country and its Government were strongly Protestant. These events have been ignored for the most part by modern historical documents who was redictived by the English officials as the authentic agent of the Pope. On the other hand, Papal Legates beem to have been very few in England since the Reformation, Cardinal Pole, later the last Catholic Archbishop of Canterbury, was Legate of the Holy See to the Court of Queen Mary Tudor, when he absolved the nation from schism and reconciled it to the Holy See. It is to solve the nation from schism and reconciled it to the Holy See. It is to be the most part by modern historical documents who was redictived by the English officials as the authentic agent of the Pope. On the other hand, Papal Legates beem to have been ignored for the most part by modern historical documents who was redictived by the English officials as the authentic agent of the Pope. On the other hand, Papal Legates beem to have been ignored for the most part by modern historical documents who was redictived by the English officials as the authentic agent of the Pope. On the other hand, Papal Legates beem to have been ignored for the most part by modern historical forms the English Catholic Unity, and when both the country and its Government were strongly Protestant.

These events have been ignored for the most part by modern historical verifications of the Solvent Hand, and the Eng

ster Eucharistic Congress as representative of the Holy See and who was brought from Italy in a British man-of-war, that flew the Papal flag

Hay Fever, Asthma Catarry and Chronic Bronchitis All these risings, such as the Northern Rising, the Pilgrimage of Grace, and the Rising of the West Country men, had for their object the putting of pressure on the Sovereign to put away his false counsellors and to restore unity with the Holy See.

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KING LEFT MONEY FOR MASSES

rebel against the Holy See, Henry VIII. was never thoroughly a Pro-testant, and in his will he provided

for Masses to be said for the repose of his soul. The Masses were never said; but this lustful monster had

belief enough in the Holy Sacrifice

to wish its suffrages to be offered in his behalf after death.

The Protestant hatred of the Pope and of Catholicism, which in later

years became so strongly marked a characteristic of the English people,

was a purely manufactured senti-ment. It was one of the most

ment. It was one of the most gigantic pieces of propaganda ever perpetrated and behind it all the careful study of European history will find purely political motives.

"The Bishop of Rome," says one of the thirty-nine Articles of Religion of the Church of Frederick

on of the Church of England, Hath no jurisdiction in this Realm

of England." An ingenious com-mentator on the Articles has pointed

out that this phrase is not a rejection of the Pope's spiritual author-

but merely of his temporal

ssive Protestant Governments of England did recognize the tem-

The contention may be a mere

playing with phrases, but there is good ground for the position that even after the Reformation the

poral sovereignty of the Pope. Sir

Thomas Browne, the author of the Religio Medici, who lived during the reign of Charles I. was a good Protestant, if ever there was one.

Yet when writing his famous work, somewhere about the year 1655,

Sir Thomas Browne, says, respecting the scurrilities against the Pope

that were then the stock-in-trade of the political Protestant propagan-

dists. "It is as uncharitable a point in us to fall upon those

popular scurrilities and opprobrious scoffs of the Bishop of Rome, to

whom, as a Temporal Prince we owe the duty of good languages."

Although during three centuries England and the Holy See were

whole eternities apart, and al-though the vilest penal laws and the most barbarous cruelties were

inflicted on the Catholics; side by

side with all this there seem to have

been regular negotiations carried

At one time, while William Laud

was Archbishop of Canterbury, it seemed that the reconciliation of the

Church of England with the Holy

See was almost an accomplished fact. On other occasions Papal Envoys were openly received at the

English Court, and there is in exist-

numerous documents to prove that the so-called mystery man in the Iron Mask, was none other than a certain Jesuit who was sent to the

Court of Charles II. by the King of France, as an ambassador to negoti-

ate with the English King for the reconciliation of the Church of England with the See of Rome. The efforts came to nothing, although the King did actually die in the Faith, having been received into the Catholic Church on his deathbed by a Benedictine Father—an act of faith and submission which is also connected with the name of an English Monarch who died within living memory.

At about the time Sir Thomas

Browne wrote the passage quoted earlier in this article, the Holy See

earlier in this article, the Holy See had an accredited Agent at the English Court in the person of Gregorio Panzani, who acted in that capacity during the years 1634-36, and was succeeded in 1637 by George Conn. And in successive centuries

some name or some personage in historical documents who was re-ceived by the English officials as the authentic agent of the Pope. On the other hand, Papal Legates

ate with the English King for

on more than one occasion England appeared to be almost on the verge of reconciliation with

Although he was himself the chief

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