THE PONTIFICATE OF PIUS X. A VERY IMPORTANT ARTICLE ON THE

The following article which we take from Rome, a new Catholic paper published in the Eternal city, will show that the old and bitter fight which Our Lord predicted would always exist between the world and the Church.

" And those who fixed their gaze on "And those who fixed their gaze on my face that day could not fail to see my anguish—I was pale for amazement and alarm, and looked more like a corpse than a living man." The words were first used by Anselm and were quoted by Pius X immediately after his election to express the consternaelection to express the consterna saw the traces of it still on his face when he was borne through St. Peter's over the heads of the people to be crowned. And what wonder!

Yet the very first act of the Pontificate of this humble, shrinking man, was an act of extraordinary courage and power, which even to this day is hardly known to the public. To understand it fully we must go back again to the memorable conclave of August 1903.

THE ABOLITION OF THE "VETO,"

The Senate of the Church of God, sixty-two Cardinals chosen for their learning, sanctity, prudence, were gathered together in the Vatican to elect a successor to Leo XIII; they were bound by a sacred oath to select were bound by a sacred oath to select the most worthy person in the world for the supreme office of Vicar of Christ; they were literally cut off from the rest of the world and the rest of the Vatican that there might be no possibility of external interference with them; they constantly invoked the Holy Ghost to enlighten them in making their choice. enlighten them in making their choice.
They had already voted three times, and had just given almost half their suffrages in favour of a Cardinal eminent for his wisdom and virtue, when one their number made a statement, which may be paraphrased thus:

"Princes of the Church, chosen especially for this office by the wisest of Pontiffs, now gathered here in the centre of Christendom from France, Belgium, America, Ireland, Germany, Spain, Portugal, to elect a head for the Universal Church under the guidance

of the Holy Ghost: "I regret to have to inform you that in spite of the assistance of the Holy Ghost, in spite of your prayers for light, in spite of the wisdom, virtue and prudin spite of the wisdom, virtue and prudence for which you have been chosen from the whole world for this high office, I regret to inform you that my master positively forbids you, forbids you, I repeat, to elect the one on whom you have set your hearts. My master, as many of you are aware, hap-pens to be the figure head of one of the more backward provinces of the Catho lie Church; he is an old man whos intellectual faculties are perhaps not intellectual faculties are perhaps not so come as they were thirty or forty years ago. He has little or no power over his own little district—he cannot of even ended the most insignificant of laws for his subjects; his interests are, laws for his subjects; his interests are,
I grieve to say, bound up with those of
a Protestant and an anti Catholic
prince, who are not able to speak for
themselves in this gathering, but who can speak through him. But, illustrican speak through him. But, illustri-ous colleagues, notwithstanding his obvious, nay, I will admit, his ludicious incapacity for passing an opinion on your verdict, my master positively for-bids you to elect as head of the Church the one for whom thirty of your hand the one for whom thirty of you have just voted. It is true that there are just voted. It is true that there are here present nearly forty Italian Car-dinals, and that nobody has the right to intrust any of them with such a pro-hibition; it is true that Cardinal Logue, the descendant of St. Patrick and the representative of the most Catholic nation in the world, does not claim nay, would shrink with horror from claiming—any such right; that Cardinal Goosens, from Belgium, the most progressive of Catholic countries today, never even dreamt of vetoing anybody in this august assemblage; that Cardinal Gibbons speaks in the name of the millions upon millions of Catholics in the United States, yet would be scandalized if it were sug-gested that he should interfere with your liberty of choice; it is true that both France and Spain have abandoned their own absurd claims, but my master my poor old master, with one leg in the grave and the rest of him seated on a grave and the rest of him section of throne which is not worth five years' purchase, forbids you to chose the Vicar of Christ as you think best. And he has no reason to allege for his prohibition—he simply says you must not elect such a one, sic volo, sic jubeo; and you, the Senate of God's Universal Church, have no choice but to obey. Thirty of you have already cast your suffrages in favor of him to whom my aged and unfortunate master objects. aged and unfortunate master objects. It would not matter in the least if the sixty-one of you, or indeed the sixty two of us, wished him to be Pope—my master has still the right to veto him. The 'right,' I say, for though the custom began in a gross usurpation centuries ago, my master and his predeces-

His Eminence did not-at least it is to be supposed that he did not-use these exact words, but what he said

these exact words, but what he said amounted to this.

Was the "veto" effective? Yes and no. No—for the Fathers of the Conclave solemnly repudiated it by increasing the vote in favor of the Eminent Cardinal in question; yes—for the Sacred College would not have elected one whose Pontificate would have begun with openly declared hostility from one of the Engagens powers. And no of the Europeans powers. And no again—for the Holy Ghost had set his seal on our glorious Pontiff, Pius X, whom the whole world already reveres and loves, though he has been but a years at the helm of the Bark of

But Catholics everywhere will rejoice to know that neither kings, nor emperors, nor politicians of any rank or hue will ever have another opportun-

ity for the exercise of formal impertin-ence in the election of a sovereign Pon-tiff—and for this we are indebted in some measure to the recent "veto," with all its unspeakable stupidity. The 'veto' is vanishing into the domain of history—let us have a parting glance and a parting kick at the foul thing as

As far back as fourteen centuries ago Pope Symmachus, with the Council summoned by him, was obliged to pro-test against the encroachment of the test against the encroachment of the civil power in papal elections. The Roman Emperors of those times claimed a "veto" of their own—to wit, that a papal election should not be considered valid until it had received their confirmation. A third of a century later the Emperor Justinian went so far as to nullify the election of Pope St. Silvarna, whom he exiled and star as to nullify the election of Pope St. Silverus, whom he exiled and starved to death (537). Pope St. Mar-tin, for not begging the confirmation of his election from the Byzantine Em-peror, suffered a long agony in the prisons of Constantinople; his success-ters until Gragory III. (731) were forced ors until Gregory III. (731) were forced to apply for the imperial placet for their election. When the Lombards replaced the Byzantines as rulers of Italy they inaugurated their domination by endeavoring to place a layman on the Chair of Peter. This happened in 767, and the legitimate Pontiff, Stephen III. two years later, proclaimed aloud in a solemn decree that "no lay man has a right to take part in the election—the function of public officers and magistrates is limited to being present at the proclamation of the elect and signing the legal acts of the elec

Charlemagne, the great benefactor of the Church, allowed full liberty to the clergy in the election of the Pontiff although his mighty name was used some centuries later in a forged bull which alleged that Pope Adrian gave him and his successors the right to elect the Pope and to confer investit-ure on all Bishops. Everybody now recognizes that this document is spurious, but its existence is an interesting proof of the tenacity with which em-perors have clung to their usurpations. Charlemagne's son, Louis the Debonair, in 817, recognized that he had no right to interfere in papal elections, but asked that legates should be sent to announce to him the accession of a new Pontiff. It was not much, but it

the thin end of the wedge. His son, Lothaire, made a similar admission, but their descendants began to drive the wedge home by degrees until the came to insist on the old claim to con they firm the election. But Pope Adrian III, in 884, issued a decree which pro-claimed that "henceforth the Pontiffelect shall be freely consecrated with-out the intervention of the imperial am-bassadors." During the ninth century bassadors." During the ninth century the different political factions used such violence during papal elections that Pope John IX. was obliged to make a decree that "for the future the elec tion and consecration of the Pope shall only take place in the presence of the deputies of the Emperor, who will see to the preservation of liberty. thin end of the wedge again, and introduced at the beginning of the disa trous tenth century, during which papal elections were continually a prey to the violence of the civil faction which agitated Rome and Italy. In 963 the German Emperor, Otho the Great, gathered together some refrac-tory Bishops, made them depose John XII. and elect an anti-Pope; and when ohn died the following year the same

Emperor took his successor, Benedict V. away to die in prison in Hamburg, while the anti-Pope issued a decree granting to Otho and his successors the right of choosing a successor for ne kingdom of Italy, of establishing the kingdom of Italy, the Pope and giving the investiture to Bishops, so that without his consent there can be no election of Pope, Bishop or patrician, under pain of excommuni cation, exile and death.' And this ontrageous dec

And this outrageous decree actually had force more or less for a whole century. In 1059 Pope Nicholas II, counselled by the famous Hildebrand, who was afterwards to become the great Pope Gregory VII. issued the celebrated Bull In Nomine Domini, which substantially removed the usurpation of the emperors, though the notorious Henry IV. sought to evade its provisions by electing a whole series of anti-Popes. In 1159 Frederick Barbarossa began another series of anti-Popes, but his teeth too, were drawn when Pope Alexander III., by a constitution pro mulgated in 1180, at the third Lateran Council, decreed that a papal election made by two thirds of the Cardinals should be valid in spite of the whole

The emperors now began other tactics than those of violence and the gathering of conciliabula for the election of anti Popes. Princes, kings, emperors of the different national divisions of Europe sought to influence the election of the Popes by influencing the Car dinal electors. It was impossible for any one of them to secure the election of the particular Pope he wanted, but of the particular Pope he wanted, but sometimes the Cardinals of his domin-ions might be numerous enough to help in excluding an objectionable candidate. Frederick of Hohenstaufen and the Anjou Kings of Naples exerted them. sors have used it on every possible occasion. Fathers of the Conclave, I am thoroughly ashamed of the utter degradation of my position before you at this moment, but unfortunately I am only a court Cardinal, and I must selves vigorously in this direction, and Philip the Fair almost revived the bru-tality of former times in the pressure he brought to bear on the Cardinals of the conclave which elected Clement V. in 1305. The unhappy period of the great Schism lent itself especially to these manocurres, but the climax of civil interference in papal elections was not reached until the time of the Emperor Charles V. His Iterritorie were so vast that most of the Cardinals were either his subjects, his vassals or his clients, and as such he thought he had a right to dictate to them in the elections of the Popes. But in spite of Popes whom he bitterly opposed were elected—notably, for instance in the case of the election in 1555 of Paul IV., case of the election in 1555 of Paul IV., about whom the ambassador of His Catholic and Apostolic Majesty wrote to some Cardinals that "satan himself would be preferable." His interfer-ence and that of his immediate descend ants in papal election forced Pius IV.

in 1559 to publish a code of the Con-clave in which he declared that the intervention of sovereigns could never have more than the force of recom-mendation; he did not interdict petitions from princes to the Conclave, but he forbade the Cardinals to consider them as binding instructions.

It was the thin edge of the wedge once more. France was too much oc-cupied with her own troubles for a century to devote much thought to papal elections; the German Emperor had elections; the German Emperor had the Tarks and Germans very much on his hands, and paid very little attention to what was being done in Rome; but Spain kept up a running fire of "re-commendations" at every conclave and every successive "recommenda-tion" became more and more of a positive command until King Philip II., at the death of Pape Sixtus V. draw at the death of Pope Sixtus V., drew up a list of seven Cardinals from whom the new Pope was to be chosen—thus the new Pope was to be chosen—thus brazenly excluding fity others from election! The Fathers of the Conclave were thoroughly shocked, but Philip was a powerful and unscrupulous monarch, and the Cardinals were obliged to yield by choosing the best of

France and Germany, or rather

Austria, now awoke to the importance of the Papal elections and each sought to counterbalance the influence of the two other powers; yet none of them yet ventured on claiming a for nal veto against any member of the Sacred College. The king or emperor con-veyed his ideas to the Cardinals who might be considered more or less under his control, and not to the Sacred College as a whole. It was in 1605 that in a moment of excitement a Spanish Cardinal, seeing that Cardinal de Medici was about to be elected, cried out in the presence of the whole conclave: "The king objects to him." He was too late, for the Cardinal had just been elected, but he inaugurated the formal exercise of the veto. In 1644 the Cardinals who elected Innocent X fearing that the sovereigns would still increase their encroachments further on the liberty of the conclave, declared to the ambassadors that they formally refused to permit more than one "exclusion" from any of the three. Meanwhile at this and the subsequent conclave held the following year the Cardinals debated among them selves on the advisability of submitting to the veto, and agreed that for these two specific occasions and by reason of circumstances of the time it was the circumstances of the time it was better to do so. Thus formal vetoes were proposed by France and Spain, and reluctantly accepted by the Car-dinals throughout the seventeenth cen-

tury.
In 1691 Austria appears vigorously on the scene with a formal veto against Cardinal Barbarigo; in 1700 the same power vetoed the election of Cardinal Panciatici: in 1721 against Cardinal Paolucci; in 1224 against Cardinal Paolocci and so on throughout the eighteenth century. Austria began the nineteenth century by excluding Cardi-nal Gerdil in 1800; in 1823 at the next conclave it vetoed Cardinal Severoli, who required only seven votes to be elected; in 1829 it vetoed Cardinal Di Gregorio, and again in 1831; in 1846 Austria was prepared with its veto, but the prelate to whom it was entrusted arrived five days too late. The object of the veto in this case was no other than Pius IX. himself! In 1878 Leo XIII. was elected so quickly that the powers had no time to make up their minds about vetoing him had they so desired. And now Austria has inter ered again in the first conclave of the

But it is ended. Pius X. had not been a week on the Throne of Peter before he summoned the Cardinals of the Congregation for Extraordinary Ecclesiastical Affairs, and directed Affairs, and directe them to take immediate measures for the complete and definite abolition of the monstrous anachronism known as Veto. When the Cardinals enter Conclave to elect a successor to Pins X, they will know that the severest pains, including excommunication, are ipso facto incurred by anybody who dares to intrude a veto from any person or power into the election of the Sov-ereign Pontiff. Thus did Pius X. begin the restoration of all things in Christ.

SCIENCE AND FAITH.

During the past year a number of tributes have been paid to the discov-erer of the means of preventing the spread of yellow fever, which has en-abled this government to assure the Cubans of their safety from that scourge, if only the proper safeguards be put into effect. The successful campaign for the prevention of yellow fever was organized by Dr. Walter Reed, a surgeon of the United States army, who was in charge of sanitary matters at Havana in the Marine Hospital service six years ago. His discovery that if mosquitoes could be prevented from reaching yellow fever patients, the disease would no longer spread, though hitherto it had been spread, though hitherto it had been thought to be of extremely contagious character, revolutionized all the medical ideas with regard to this important disease, which had practically made certain parts of the American tropics uninhabitable for those who were not acclimated. Dr. Reed died two years ago and several memorials and tablets have been erected to his memory as a medical scientist who did more to pre vent suffering than almost any other in the nineteenth century. Under these circumstances it is

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rather interesting to realize, as is pointed out in a recent number of The Messenger, that Dr. Reed, in spite of the tradition which makes medicine of the tradition which makes medicine lead men away from orthodox thinking was a faithful Christian who found his main consolation in life in considering that he was fulfilling the purposes of Providence. He wrote to his wife that he thanked God that Providence had analysis him to do so much to leave enabled him to do so much to lessen human suffering. He even declared that he was ready to shout for very joy that heaven had permitted him to establish this wonderful way of prevent ing yellow fever. "The prayer," he adds, "that has been mine for many years, that I might be permitted in years, that I might be permitted in some way to do something to alleviate human suffering has been granted." One is not surprised to find that as a young man he wrote to his flance, "Do we not arrive nearer to true happiness in striving to accept what divine wis dom allots to us, doing all we can to dom allots to us, doing an we can to assist our fellow-men in being happy and submitting uncomplainingly to the will of Him Who gave us birth, ever re-membering that He that humbleth him-self shall be exalted."

The greater the man the simpler he

is, and if he has been brought up a Christian, the deeper his faith and devotion. It is the little men who become materialists.—Buffalo Union and Times.

FIVE-MINUTE SERMONS.

Fourth Sunday in Lent.

"Gather up the fragments that remain, lest they be lost." (St. John vi. 12) ECONOMY.

Here is a lesson, my brethren, in economy which it would be well for us all to consider this morning, for many of us will, I fear, have to answer to God for the wilful waste not only of spiritual goods but also of temporal

olessings. There is, I know, a false economy, better called stinginess, and which comes from a miserable spirit, and this is certainly very displeasing to God. There are some, and thank God they are few, who are foolish enough to are lew, who are toolsh chough to starve themselves and live in mean-ness and wretchedness while their money is stored away in bank. But the not uncommon fault which we have to meet, and which with all the energy of our soul we deplore, is the wasteful negligent, unthrifty spirit found among many of our people. People, indeed, not lazy nor idle, but people who make hay while the sun shines, and then are unwise enough not to gather it in and lay it aside for a needy day.

"Sufficient for the day is the evil thereof," says the man who in the spring and winter months makes three or four dollars a day, lives like a prince, eats the best and drinks the worstcient for the day is the evil thereof."
"I know winter will come and with it no work for me, no bread for my children, and the cold shoulder from former friends; but no matter, 'Sufficient for the day is the evil thereof.' I have money now, and to-day I will eat drink, and be merry.'

Brethren, it is to such as these that our Blessed Lord would say this morning: "Take care, be saving, gather up the fragments. Be more economical when the sun shines: lay aside a dollar now and then of the fragments; save those fragments you spend in the saloons on Saturday evenings; save those fragments you waste in gambling; save those fragments you squander in useless and needless amusements; gather them all up lest they be lost, and in the day of need you be found penniless.

And for those upon whom God has bestowed an abundance of tempora favors the lesson is as grave and imwastefulness, an extravagance that is often disedifying to the worthy poor, and deplorable in its results to their and deplorable in its results to their own spiritual good. People of means may smile or turn up their noses at the suggestion of being prudent and economical about the fragments they are warned to gather up lest they be lost. Oh! how many fragments are lost to the poor: that needless extravagance in dress, that wilful and useless expanse those fragments of every less expense, those fragments of every whim and every selfish desire gratified, which might not be lost if properly gathered up and given to God's own the poor.

Brethren, the lesson is the same for the blessings we receive come from God, the blessings we receive cone from God, they are His and we are only His stewards, and the practical lesson He would have us learn from His Gospel to day is this: In the day of our prosperity, whether that be great or small, we should avoid all wilful, oriminal waste, we should learn to gather up the fragments that remain after ordin ary and necessary wants are supplied; gather them up carefully lest they be lost. Then, if we have lived honestly and demands on our generosity are made, we shall be able to meet them out of the fragments we have gathered up; and if poverty through hard times overtake us, we shall have the consola-tion to know in our distress that we have not wasted or squandered the blessings God gave us in the day of our prosperity. Remember the lesson our prosperity. Remember the lesson—gather up the fragments that remain, lest they be lost.

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they are conspicuous b To find so called friend them when we want them when we alike easy and comm he is happy who finds a pressing extremit happier who finds no e to try his friend. Wise men deliber they consecrate a f worthy, they receive tertain him wisely, another self and treat Wisdom, however, su imaginary line betwee friends. Friendship friends the reality; mains always far apar People should be friends and slower in old friend for a new o Holy Writ says: found a faithful fri treasure," and "B findeth a true friend

MARCH 9, 1907.

CHATS WITH YO

Friendshin By the natural as we have are forbidden of our fellow men, and commands us to love The world, however, as for many are found with their neighbor, their hearts. Experient there are, comparative flew, in the world of truly said, "There them." Such court when we happen to en

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nndeth a true trien friends no one wou even if he had all the world can give. I the poor, the old at those in vigorous he call and and a sick, all seek and a pany of true and a fact man is so co want of true friend tude and renders wilderness. If we good friend by go sing which impr other blessings fail ened by sufferings man's greatest pri true friend's great cite one another to encourage, another in the pract Such friendship them, even the pla met remains a sacre becomes all the m friendship deepens Death itself does n strong barrier to interruption soul a friend takes nity! When our portion as we love them. To lighten go in spirit with wholly of the eart

"Sweeter Ithan to Is the joy a frie Who rejoices in And gives solace

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nerstone of life without which add to this the briety and industingers of success garlands that memory erase. gather one by formed, so do th life build up character that of those who have passed awa The making o or father, and home ties will

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