LOST IN THE SNOW.

CALL IN ALPINE HEIGHTS.

OALL IN ALPINE HAIGHTS.

From the French of Chas Buet.
The man seized with both hands theavy iron knockner and brought down with all his strength upon the pan of the door. The sound rolled as reverberated through the corridors, repeated by the echo, until at last, growing fainter and fainter, it died away altogeth A light almost immediately appeared thind the glasses of the lower story, and house voice cried through the wickets:

"Who goes there? Who dares knock at such au hour?"

"It isn't you I want, Demoiselle V toire," the applicant responded, edently accustomed to these bru-que septions.

At this moment the window ab

them opened and the venerabce fig of the cure of Montcernin leaned from "What do you want, Favel?" he as

in astonishment.

But the Demoiselle Victoire had aire

But the Demoisene victoire has are turned the key in the lock, and visitor, having entered, was ushered once into the parsonage kitchen, wi the embers of a fire on the hearth

gave out a gentle warmth. In the chan above the cure was putting on his was coat and caseock preparatory to con The Abbe Broex, cure of Montcer

The Abbe Broex, cure of Monteer was a man perhaps sixty years of age stature, muscular of limb, and wit appearance of rugged health and sire! For more than thirty years he had erned and directed this poor little p of two hundred or three hundred ich

ants situated upon one of the hip plateaus of the Savoyardes Alus. "But how did you come, Antoine boy?" said the abbe, affectionately;

boy "said the abbe, affectionately; you self and drink a glass of eu de then tell me what brought you hate, or rather so early, for it was midnight when I went to bed. S

salvation as we cannot show God it, which is one in both number and in doctrine, which calls itself infallible and claimed to be exclusive? There is only one in the world—the Catholic Church—or if they liked it better—the Roman Catholic Church. Let them go to any minister of religion outside her pale and ask him, "Is this your first principle—that God must show you the way of salvation as you cannot show God?" He may say "Yer;" but then it is fair to retort, "Why is it then that you do keep showing God the way? What is the meaning of your High way? What is the meaning of your High Church, and Low Church, and Anglo-Catholic Church, and the rest?" Next they might ask, "Are you one?" "Are you infallible?" "God forbid." "Are you are not you of the state of exclusive?" "God forbid." "Are you exclusive?" "Oh dear no; there are plenty ways to heaven beside mine." But let an inquirer after truth plenty ways to heaven beside mine." But let an inquirer after truth come to the Catholic Church—say to St. Charles's, Ogle Street. He sees a priest there, and he begins to question him. "Is your religion on this principle—that God has made a revelation and has committed it to an authorized religious body?" "Certainly." "Are you one." "All over the world." What, in every nation; in Spain and Russia, in France and Germany, in America and Australia?" "Yes." "Well, this is the most wonderful thing I have heard of for years. Why, here in

world one and the same." And his astonish ment was not unjustified. The unity of the Catholic Church was the most wonderful, the most miraculous thing in the world. Let people talk about miracles—that faith was really eliminated? Were world. Let people talk about miracles— this unity was most wonderful of all miracles, and it was in our midst. He remembered a lady going all round the world to see for herself if what she had been told about this unity could be true, and, like Thomas, she believed because she saw. Next, the inquirers of the truth would ask, "Are you infallible?" "Of course we are." How is it men find such a difficulty about infallibility? Somewhere in some man, you must find in fallibility. If he (Father Robinson) were fallibility. If he (Father Robinson) were convinced that there was not an infallible man on the face of the earth, then he should be a stark, staring infidel at once. He should say, God has put us in this world to get to heaven, and He has not shown us the way. Lastly, the inquirer would say. Are you exclusive? Yes, the priest would answer. The Catholic Church has always taught that outside her pale there is no salvation. That does not there is no salvation. That does not mean that all who do not profess them selves Catholic are lost—God forbid! There selves C tholic are lost—God forbid! There are good people everywhere; and so long as a man lives up to the light of his conscience, and is truly sorry for his sins, he is in the way of salvation. But if a man has got a suspicion that he is in the wrong way, and if he is prevented by mere temporal considerations from experiments of the Cathelic amining into the claims of the Catholic Church, let him beware, or he will lose his soul. The one is in good faith and the other is not. And the Catholic Church is not only one, but it is visibly one. There is not a man in the world who cannot see it. It is not hidden in a corner as it was two handred, or even a hundred, years ago. It is one in the daylight, one all over the world. Talk of Buddhism, why BUDDHISM HAS FOUR HUNDRED AND FIFTY

Talk of M hammedism-it, too, is split up into sects. Three hundred years ago came the Protestant Reformation. came the Protestant Reformation. Luther and the Reformers declared that clared, "and as for exclusiveness in relig-ion it is only bigotry." The Pope, as a consequence of the enunciation of this was denounced as Antichrist, and the Church herself was compared to the Scarlet Womau of Babylon. All along the line it was negation and overthrow.

Admitting that Luther and the Reformers

THE REV. W. C. ROBINSON, M. A. ON INFIDEL ENGLAND.

The Agnosticism of Culture and the Irreligion of England.

THE LOST OPPORTUNITIES OF THE CHURCH OF ENGLAND.

London Universe, Dec. 24.

"The death of faith" was the subject of the third of the Rev. W. C. Robinson's lectures on the fruits of the Reformation, delivered on Sanday night at the church of St. Charles, Ogle Street, which was, as usually, crowded to the doors. Taking for his text the words, "Be not deceived, God is not mocked. As auman sows, so shall he reap," the prescher laid down a series of propastions which he considered fundamental to a right understanding of what faith is, and which he saked any man who loved logic and common sense to traverse if he could. First, if my soul is to be saved, God must show the way —I cannot show God the way; next, that way must be one—one numerically, and one in the sense that there must not be conflecting accounts of it; thirdly, that

is to be saved, God must show the way
—I cannot show God the way; next, that
way must be one—one numerically, and
one in the sense that there must not be
confleting accounts of it; thirdly, that
revelation must be infallible—a word of
which people were foolishly afraid: it only
meant certain, and if G d says "This is
the way of salvation," it must be in
fallibly true; and lastly, it must be exclusive. Moreover, it was perfectly
certain that if God proposed making a
revelation of the way of salvation, He
must have put it on the earth; and He
could conceive no other way of His
doing this than by His choosing a man, or
set of men, and committing to them the
way of salvation, teaching them first, and
then giving them authority to teach
others—giving them custody of His revelation. Next, that body must be a
body thoroughly organized, having a
certain number of members, and united
under a head. Could they conceive any
body in this world without a head? And
that head must in his office be infallible.
Was not this logic and common sense
Now, they left the region of theory for
that of practice. Where is that body to
be found?

WHERE ARE THESE PRINCIPLES CARRIED
OUT?

Where is that religious organization—he
would call it that for the present—which
teaches that God must show the way of
salvation as we cannot show God it, which
is one in both number and in doctrine

THEN DIE LIKE DOGS.

And what is the cause of aid this? The
Church of Eng and. He saked English
Church of Eng and. He saked English
Church of Eng and. He saked English
Church of the cause of aid this? The
Catholic Church, they had co of cated the
property of the religious orders, they had
to the religious orders, they had
to they had co ficated the
property of the religious orders, they had
to the tree hand; they had robbed the
Catholic Church, they had co ficated the
property of the religious orders, they had
to the tree hand; they had co ficated the
catholic Church, they had co ficated the
catholic Church of the resealt. This sace of things in any Catho
i

marvelled at the cultured man,

THE HABITUE OF THE CLUBS,
going a litle deeper, answ-red the invitation of the Protestant minister to go to
church by laying claim to the right of
thinking as he liked, seeing that the
Church of Eogland made the concession
of such liberty one of its boasts and
cardinal principles? The altitude of mind
of Lord Macaulay—whose wonderfuleseay
on Rorke's History of the Popes had pro
bably done more than any other single on Rorke's History of the Popes had probably done more than any other single work to clear away misapprchension with reference to the Church—was more typical than was supposed. He went to hear Cardinal Wiseman at St. Mary's Moorfields, and on coming out he said to a friend, "There are only two powers in the world—God and Bable; and, unfortunately, I belong to Babel." From the divisions in the Protestant Church, with its High Church, and Low Church, and Broad Church, and Ritualism, and Anglo-Catholicism, and Mithodism, and Congregationalism, the cultured critic not unfairly drew the inference that Protestant ism had no objective truth at all, and left each man free to manufacture his own ism had no objective truth at all, and left cach man free to mauufacture his own religion. When Luther started the Reformation did he know that he was sowing the negation of faith? Three hundred years have passed; the harvest has come up, and a terrible harvest it is, as any man who has eyes can eee. To use another simulitude

they really to mourn together over the bier of a dead faith! God forbid! Faith is plentiful on the earth—as keen, as bright, as solid, as well organized as ever it was. And where is it but in the Catholic Church? Echo answers Where? Catholic Church? Echo answers where? Look all round the world, examine every other religion. Will they bear that test? No. There is only one religion that will bear it—and that is the Catholic and Roman Church. It is not effect, it is not played out—it is as strong as ever to resist error and trample upon human iniquity. And amid all this appalling mass of indifferentism and blank indictity there was something to cheer the hearts. What was it? The ground was being cleared, and the time was near when the forces of unbelief and religion would meet each other face to face. Let them depend on it, THE ESTABLISHMENT COULD NOT LAST

And he for his part would not have it last. Why should the religion of ten millast. Why should the religion of ten millions be foisted on a people of twenty-eight millions? Let it go. He knew there were multitudes of Catholics, and many of them bearing eminent name, who were for the maintenance of the Establishment; but he never was and never would be. What would follow the disappearance of the Establishment? Catholics are a small beds. body; but, oh, so compact, so well organ-ized. And they are increasing. Let them depend on it, in fifty years' time England would be more than half Catho-lic; of that he had not the least doubt. The Catholic Church alone could with-stand the inroads of infidelity, and he had in o fear as to which side victory would lean when all false issues being swept away they mat each other face to face. away, they met each other face This was seen by scientific men of the day, one of the most famous of whom describ-ing the difference between the training of comfortable ministers of the Establishment and Dissent, likened them respectively—volunteers and trained veterans of the Old Luther and the Reformers declared in men should enjoy their own opinion in religious matters. "God forbid that we religious matters. "God forbid that we face, and it followed that the Protestants face, and it followed that the Protestants have addressing would have to choose and as for exclusiveness in religionally bigotry." The Pope, as a sence of the enunciation of this principle of the Catholic Church, nounced as Antichrist, and the herself was compared to the Scarrage of Rabylon. All slong the

LE PERE MONSABRE.

CHARACTERISTICS AND TRIUMPHS OF THE

ORBAT FRENCH PREACHER.

Although atheism has become the religion of the State, a kind of official dogma, yet it is consoling to find what little head way it makes in France.

If you wish to be convinced, make, as I did one Sunday, a little circular tour of the churches, where the Leaten prescher, those volunteers of the great army of the fatth, propagate from the pulpit the word of God. But dou't begin your round by Motre Dame; for you would rest at the first stage, fascinated, overcome, spell-bound by the eloquence of Pere Monsabre. His eloquence possesses the double virtue of the magnet, it both draws and returns. The most obstinate feel its attraction, and submit themselves to its embrace. It is, strictly apeaking, a charm, in the mythical sense of the word—a charm, the secret of which lies in the impassioned voice of the illustrious Dominican rather than in the nature of the subjects which he handles.

"It is not Lecordaire," said one of his admirers; "it is not Raviguan; it is a monk of the Middle Ages steeped in modernism."

This modernism it is that gives the sermons at Notre Dame a stimulus and matchless seduction; I would almost say "reality," but I might be charged with irreverence. Thue, for x nmple, divorce is the order of the day: Pere Monsabre has taken in hand this new law, and shall be much surprised if, at the conclusion of this red-handed duel many dissenters are not found among the disciples of Alfred Naquet. For Pere Monsabre does not convert; he vasquishes, he drives his eloquence to the ouslaught of herey with the interpidity of a tactician who carries his victory if not into the say like Conde, at least into the head like Turenus.

The number of souls he has wen back during the fifteen years he his been preaching the gospel to the Parislans could not be reckoned. How many consciences he has "reversed." "I sm," he says, "a reverser of conscience." During these fifteen years of apostleship, how many Christians faltering in their faith, shaken in their belief, has he drawn from the foot of t

shaken in their belief, has he drawn from
the foot of the pulpit to the confessional
and thence to the sacred table.

Pere Monsabre is a modernist in his life
as well as in the exercise of his ministry.
He has a taste for the fine arts like his
great ancestor of the "Renaissance," and
no more than he has he any far fetched prejudices against artists. When he paid a visit to Corot Sully before his death, some cried out against him. The Pere explained himself very clearly in the fol-

lowing letter:
"I owed this visit to the grea: artist,
who had taken the trouble to call on me, who had taken the trouble to call on me, to the solitude of a Sister of St. Vincent de Paul, who was filled with annety for his soul and gratitude for his charties.

"I admire in the great landscape painter's studio masterpieces where there was no trace of nudity. Though painters of genius know so well how to idealize it, the nude never had the gift of exalting me.

I shall take elsewhere my starting point when I am about to leave the world!" The comedians themselves find favor wish the great orator. His sympathy

with Berthier is well known, a sympathy that the amiable Cardinal Guibert shared with him—he made no secret of it. "I am fond of Berthier; he is an amiable and honorable man, and I have always found him ready to lend his talent to any good

Christian and a patriot."

A patriot to the back bone is Pere Monsabre. In 1871 he was not afraid to go and preach the Lent at Metz, and these are the words that fell from the pulpit by way of adieu on Easter Sunday:

"The people arise likewise when they are washed in the blood of the Christ, and when it as its of their view and stime."

when in spite of their vices and crimes, they have not abjured the faith. Neither the sword of the barbarian nor the pride of the conqueror can crush them forever. These may change their blood. When the expiation reaches its term the blood awakens and returns through its natural course to mingle with the current of the old national life. You are not lost to me; my brothers and countrymen! no! you are not dead! Wherever I go I promise you I will speak of your patriotic trials, of your patriotic aspirations, of your patriotic prejudices. Everywhere I will call you Frenchmen until that blessed day when I shall revisit the cathedral to preach the sermon of deliverance, and to sing with you a Te Deum such as these walls have not heard before."

Notwithstanding the sanctity of the place, a murmur of appluse burst forth and all the congregation, with uncovered heads and shouts of "Vive la France," escorted the great preacher to the bishop

palace, the women waving their handkerchiefs as he passed.

The following day a high official of the
Prussian police called to inquire for the
Pere, but he had already left.

Verily the illustrious Dominican is the
declared memy and the convergence. declared enemy and the courageous ex-terminator of atheism and its doctrines.

Pain banished as if by magic. Polson's Nerviline is a positive and almost instanta-neous remedy for external, internal or local pains. The most active remedy hitherto known falls far short of Nerviline for potent power in the relief of nerve pain. Good for external or internal use. Buy a 10 cent sample bottle. Large bottles 25 cents at all dynagies nts, at all druggists

A High Valuation

"If there were only one bottle of Hagyard's Yellow Oil in Manitoba, I would give one hundred dollars for it," writes Philip E. Erant, of Menteith, Manitoba, after having used it for a severe wound and for frozen tingers, with, as he says, "astonishing good results."

Bear it in Mind.

That pure blood is the life nourishment of the body, and means perfect health no one can deny. Cleanse the blood from all impurities with B. B. B., the best blood

The Church blesses everything she uses in the service of God, and as bells are destined for a pious and holy purpose, she also dedicates them for this object by certain rites and ceremonies. The first object of the bells is to announce the glory of God. For this reason the faithful are invited by the ringing of the bell at Mass to adore the Biessed Sacrament at the moment of the elevation or Benediction, or when it is carried to the sick. Secondly, the bells serve to call together the people and the clergy for the

and the clergy for the
THE CELEBRATION OF MASS
and other devotions. Thirdly, when they
are tolled at a person's death or burisl, to
remind us to pray for the rapose of the
faithful departed. Fourthly, that through
them the faithful might be preserved
from the haven of storms, and tempests,
and finelly, to announce feasts of God
and his saints.

B:cause the bells are dedicated to the
purposes of divine worship they are first

B-cause the bells are dedicated to the purposes of divine worship they are first solemuly blessed, and formerly it was the custom that the person who rang them should be in the ranks of the clergy. There being washed and cleaneed is to express the wish that they might be a clean instrument of a pure and holy religion. This ceremony is to remind the faithful that as the sound of the bells is to go forth to the praise of God from pure and sanctified metal, also must the prayers of Christian, but in a higher degree, come from pure hearts and clean lips. The blessing of the bells likewise tells us that we are

of the bells likewise tells us that we are NOT WORTHY TO APPEAR in God's temple and take part in the sacred mysteries of our religion, if we have lost the purity and innocence of baptism and have defiled our souls with sin. As the bells are washed and cleaned before they are permitted to send forth a peal in the service of God, so must we first cleanes and purify ourselves by penance before we presume to open our lips in the praise of God.

The ancienting with oil and shriam significant

of God.

The anointing with oil and chrism signifies respectively the power of the Holy Ghost and the gracious merits of Jesus Christ. The pealms and prayers recited by the clergy implore God that as often as the bells are used He would be mindful of the precious merits of His Divine Son, and, therefore, scatter storms and banish THE SPIRIT OF SLOTH THE SPIRIT OF SLOTH

from us as often as we are called to prayer and divine worship by the sounds of the bells, and that He would also shorten the time of suffering of the souls of the faith-ful departed as often as the bells are tolled in their memory. The anointing seven times on the outside with oil has reference times a day I give praise to Thee, O
Lord!" The four times on the inside with
chrism is to denote that the sound of the
bells is to go forth to the four points of

the compass.

The object of naming the bells after them under the protection of the saints whose names they bear. The placing of a vessel with burning incense beneath each bell is to symbolize the devout prayers to bell is to symbolize the devout prayers to which the new bells are to assemble the faithful. The gospel, which is taken from the tenth chapter of St. Luke, in which is related how Martha received our Lord into her house and eutertained him, is sung because to the newly blessed bells is now assigned a place in the house of God. Also to remind us that at the call of the bells we shauld appear in the house of bells we should appear in the house of God and present ourselves at His sacred

largest gambling hall in town was cleaned for his accommodation the first Sunday, one table on which Spanish monte was usually dealt being left for him to stand bebind. A large stock register book was laid on this, which was supposed to represent the Bible. The whole town turned out and the young divine preached a powerful sermon. In it he strongly denounced gambling, horse-racing, drinking and profanity. That afternoon he was called on by a committee of leading citizens, one of whom said:

"Pardner, that's a little matter we'd

"Pardner, thar's a little matter we'd like to talk over with ye. I am the chair-

man uv the the vigilance committee."
"Is it possible?"
"Mighty possible, captain, the cussedest possible thing ye ever seed. Wot we come here to say is dat we don't approve of your preachin'."
"I am very sorry that such is the cas

"I am very corry that such is the case, but I can't see how I can change it."
"Can't hey? Well I reckon you'll hev to. Ye've got to let up on your hollerin' again' gamblin' an' horse-racin' and swearin' an' licker. Them things air all 'lowable here, an' air highly recommended by the leadin' citizens, and the clergy has got 'er fall inter line. As a committee we moseyed up here to warn ye, an' 'taint our style to warn more'n once."

"But, my dear sir, what can I preach

"But, my dear sir, what can I preach against—I must denounce something."
"What can ye preach again'? Well I swar? Hain't there wickedness 'nough in this country 'thout goin' outer your way to jemp onter sich things? Preach agin' hoss stealing and jumping mineral lating any course. Rin 2m up the health claims, uv course. Rip 'em up the back and tramp on 'em. Then there's origina sin—tech that up once in a while. confine yourself to these things and the boys will jes' crowd in to hear an' cheer yer every time yer make a good p'int.

A Frequent Annovance.

Who is there that is not frequently annoyed by distressing beadaches? Suffer-ers from sick or nervous headache will find a perfect cure in Burdock Blood Bitters. Sold by all dealers in medicine.

It is a bemarkable fact that Dr. Thomas' Eclectric Oil is as good for internal as external use. For disease of the lungs and throat, and for rheumatism, neuralgia, crick in the back, wounds and sores, it is the best known remedy, and much trouble is saved by having it always or hand. on hand.

Jacob Loockman, Buffalo, says he has been using it for rheumatism. He such a lame back that he could do noth but one bottle entirely cured him,

tainty, out of the world into the city of BLESSING BELLM, AND THEIR SIG- THE VISITATION OF MONASTERIES God.

Year by year modern research is letting light into the heatory of the so called "Reformation" period. Some day, it is to be hoped, the truth will prevail, when the world will find that much of its traditional teaching rests upon a very slight foundation of fact, which the prejudies of hostile writers has magnified as it suited their purpose. As any stick was good to beat a dog, so every story, true or false, was right enough to lower the Catholic faith in the minds of those who knew no better. It is proverbially difficult to over take a lie, and hence it is too much to hope, even with every reliance on English honesty and love of fairness, readily to overhaul the grote-que perversions of truth, which, sailing under the flag of history, have had a start of three centuries and a half. Still history must ultimately rest on evidence, and, as a modern Protestant historian points out, "a rumor gains nothing in credibility by repetition; the question must always be what is the evidence of it?" Our meaning is admirably illustrated by what the tenth volume of the State Papers of Henry VIII. to which we have generally referred in a previous article, traches us with regard to the dissolution of monasteries in 1536 If there is one fact on which the traditional teaching of Protestant books has insisted, it is that the religious houses were so notoriously bad, and their immates so victous and immoral, that Henry, of pious and immoral memory, was compelled to sweep them away as beyond all redemption. For example, Prof. Seebohm, in his manual, intended for the instruction of youth, "The Era of the Protestant Revolution," says: "The popular complaints against them (the monasteries) were not found to intended for the instruction of youth, "The Era of the Protestant Revolution," says: "The popular complaints against them (the monasteries) were not found to be baseless. Scandal had long been busy about the morals of the monks. The commissioners found them, on inquiry, worse even than scandal had whispered, and reported to Parliament that twothirds of the monks were leading vicious lives under cover of their cowls and hoods." This we believe to be a fair sample of what non Catholic children are taught from their earliest years about the monasteries at the time of their suppression, and it is hardly wonderful if they conceive a holy horror of monks and nuns in general. The last two volumes of the "Calendar of State Papers" enables us to test the truth of these sweeping condemnations. From the summer of 1535 to the meeting of Parliament in the February of the foilowing year Cromwell's agents are shown to have been busy, passing rapidly from monastery to monastery on a tour of inspection. There cannot be the elightest doubt left upon the mind of any hone-t man who will read through the papers indexed in these two volumes, that the suppression was a foregone conclusion in the minds of king and mtoister, and that the visitors were dispatched for the

that the suppression was a foregone conclusion in the minds of king and minister, and that the visitors were dispatched for the purpose of finding a pretext for the determined confiscation of the parimony of the Church and the poor. The letters of Layton, Legh, and Ap Rice, three of the instruments chosen for this work, are sufficient evidence that by the injunctions they were to impose upon the monasteries, it was intended to render the practice of the religious life unendurable, and thus to drive the monks and nuns into rebellion or surrender. That the state of the religious houses at this time was all that could be desired no one would be so silly as to maintain; that, very possibly, here and there were to be found grave scandals is only what we might expect from the general state of society at the time; but that the religious were in any way as black as it has been the fashion to paint them is certainly false. There were not wanting, it is true, informers and accusers—renegade religious of blasted character, rogues on the look out for a share of the expected plunder, fallen monks confined for their crimes in monastic prisons and mar of in Spain and Russia, in France and Ger many, in America and Australia?" "Yes."

"Well, this is the most wonderful thing I have heard of for years. Why, here in this little England of ours

THE ENTABLISHED CHURCH CANNOT KEEP ITSELF ONY.

And here is the Catholic Church, according to what you tell me, all over the world one and the same." And his astonish world one and the same." And his astonish most was not unjustified. The unity of the Reformers are known by the terrible of the religious were in any way as black as owing the negation of faith? Three lands the was owing the negation of faith? Three works the harvest it is, and it is the instance in Paris whose fame is at its height and who glories in possessing a precious autograph of Pere Monsabra. She implored the Pere to trace out for her aguide for the education.

And here is the Catholic Church, according to what you tell me, all over the world one and the same." And his astonish the Reformers are known by his fruits, and made was not unjustified. The unity of the Reformers are known by the terrible of the religious were in any way as black as owing the negation of faith? Three lands the harvest it is, at its height and who glories in possessing a precious autograph of Pere Monsabra. She implored the Pere to trace out for her aguide for the education.

A young man who recently graduated from him two of her children, and received from him two pages worthy the signature of Fenelon. They ended thus: "Make your son a christian and a patriot."

They ended thus: "Make your son a christian and a patriot."

A poung man who recently graduated from an Eastern theological school went out to Murray, in the Cœur d' alene controlled from an Eastern theological school went out to Murray, in the Cœur d' alene controlled from an Eastern theological school went out to Murray, in the Cœur d' alene controlled from an Eastern theological school went out to Murray, in the Cœur d' alene controlled from an Eastern theological school went out to Murray, in the Cœur d' alene contro nun. But it was on this evidence, and this alone, that the base instruments of Henry's base design relied to substantiate Henry's base design relied to substantiate their grave accusations against the good name of monastry and convent. If we take into account the undoubted pressure put upon all concerned, the undeniable advantage to be obtained by the accuser and the almost inconceivably unscrupulous character of the emissaries employed by Ceonwall on the work it must be by Cromwell on the work, it must be allowed that Mr. Gairdner, the learned editor of the "Calendar," is more than justified in saying that "the wonder, injustined in asylog that the wonder, in-deed, is that the recorded cases are so few, and that in spite of all the inducements offered under the new regime to appeal to the king's vice regent or the visitors, there

the king's vice regent or the visitors, there are not more frequent instances, a fact which, duly considered, seems to imply that the rule in most houses was far more wholesome and more willingly submitted to than many have been hitherto disposed to believe." And even if we accept the reports of the visitors as giving a fair estimate of the moral state of the religious establishments, how years different that establishments, how very different that estimate is to what the world has been taught to believe. If we take the documents known as the "Comperta," which are calendared in the latest volume of the "State Papers," together with a paper of the same kind which has been preserved in the pages of "foul-mouthed" Bale, and which are really the reports forwarded by which are really the reports forwarded by Layton, Legh, and Ap Rice to Cromwell, we have their account for the greater part of England. From these papers we find that the greater number of personal charges are of secret and personal vice, which it is impossible to believe that those incriminated would confess to men of the stamp of the visitors, and which certainly could not have been matter of examinacould not have been matter of examina-tion. Besides these, we find some few charged with drunkenness, one or two with theft, about the same number with charged with drunkeness, one or two with theft, about the same number with treason, and an insignificant number with unnatural crimes. The remainder are charged with incontinence. If all the known charges on this score, whether in these reports or in the letters of these visitors, were added together, they would not amount to 250 in all—a very small fraction of the many thousand religious at that time in Eugland, and very different to the two thirds of Protestant history. Of these 160, some, too, can be identified on the pension lists as rewarded when the monasteries were dissolved—a fact which even Burnet would allow as disproving the accusation. In all the con-

vents of women in the North of Eugland, Layton and Legh accuse onl, twenty-seven of vice, and of these seventeen were afterwards pensioned; and in the whole visitation, extending over thirteen counties, they report only fifey men and two women as willing to abaudon the restrauts of the religious life. Still, if Layton and his fellows are to be believed, their visitation reveals great moral laxity in the monasteries, which is sufficiently dreadful. But will any one sceept the testimony of such unmitigated scoundrels in so serious a matter? Moreover, as Mr. Gardner remarks, "considering the rapidity with which the work was done, the investigations could hardly have been very judicially conducted." If not, then they are absolutely worthless, especially when, as the same authority declares: "We have no reason, indeed, to think highly of the character of Cromwell's visitors; and the 1 and 1. of the character of Cromwell's visitors; and the le ters of Layton show that he and the letters of Layton show that he really gloated over the obscenities that he unearthed." Because, if untrue, many of the charges would have been "very impudent libels," will hardly cause those who know the character of the men who bring tuem, to hesitate in rejecting them. But the fact is that there is overwhelming evidence to disprove the truth of these accusations, which it is of course impossible even to refer to in the compass of an arcticle; and, while acknowledging an arcticle; and, while acknowledging again that the state of the monasteries was, very pos-ibly, not as perfect as could be desired, we may fairly claim from the evidence before us that very few of the serious charges are substantiated, whilst many of them are certainly false. The whole subject deserves careful considera-

Colorado Catholic.

The influence of early religious training is shown by a story told in an English paper of a young man who fell from the grace of Catholic faith and Catholic practice. The subject is presented for consideration in the form of a case of conscience, seeking solution. The young man was born of Catholic parents, and left an orphan at an early age. From the city, where he was reared a Catholic, he went to the country and attended for a few terms a Protestant college. Thereafter he joined a Masonic lodge and conducts himself as a Protestant. He is now principal of one of the schools in the country town to where as a boy he went. About try town to where as a boy he went. About two years ago, some Catholic pupils in his schools were to be confirmed, and, on schools were to be confirmed, and, on their invitation he attended the services. "Linguage," he writes, "fails to describe my feelings, as I saw and heard the solemn service, and I left church with the firm determination, come what may, to go back to the religion of my mother." The trouble with the young man has been how to retain his position as principal of the schools, and socially; and yet obey the promptings of his conscience, which are to leave the Masonic lodge and make op n, public profession of the Catholic religion in which he believes. His difficuly is the difficulty of many who have become so charmed by the pride of life, which is a besetting sin of the times, that he is in a quandary. But the course is one, and plain, and the secular journal throws light upon his perplexity by telling him that casuaistry can find for him no loop hole of escape from the stern duty of returning to the Catholic church, and making due reparation for his fault. "For what shall it profit a man if he shall gain the whole world and lose his own soul?" The moral of the story is the usefulness of an early religious education; and this education should be constant—at school as well as at home. their invitation he attended the services.

OUR LADY.

The most venerable of the shrines of Our Lady in France is that of Roc Ama dour, near Quercy. Traditions say that it was erected by Zischeus, the converted publican mentioned in the Gospel, who atter the death of the Blessed Virgin took up his abode in that mountainous region.
The name is supposed to be derived from
the title Amator Rupis (Lover of the
Rock), which the inhabitants gave to the
pious hermit. However that may be, it is certain that there is much ass

with this sarine which appears to the lath and piety of the Christian seul.

The statue that adorns the sacred place is unquestionably one of the oldest statues of the Blessed Virgin in existence; six sanc-tuaries surround the spot; there is a mir-aculous bell, which oftentimes has rung of itself on the occurrence of some extraor-dinary manifestation of the powerful pro-tection of the Queen of heaven. dinary manifestation of the powerful pro-tection of the Queen of heaven. There is also a large stateway of some six hundred steps, which millions of pilgrims for more than eighteen hundred years have ascended on their knees. All this, com-bined with the wonderful records of vari-ous pilgrimages, and the wild, werid beauty of the locality, cannot fail to im-press the mind and heart of all who visit or read of Roc Amsdour.

or read of Roc Amadour.

The revolutions with which France has been efflicted left their blighting influence upon this shrine, and during the last of these outbreaks it was almost completely these outbreaks It was almost completely destroyed. A little more than twenty years ago, Monseigneur Grimardias, now the beloved bishop of Cahors, set about its restoration, and has gradually succeeded in removing all traces of the ruin wrought by heretical revolutionary hordes. Fach year witnesses immense concourses of pilgrims, and the scenes of faith and devotion which characterized the Middle Ages are frequently renewed. On the 18th of last August a most impressive and editying spectacle was presented, when, in the presence of a great multitude the "Cross of the Pentential Pilgrimage to Jerusalem" was erected on the sum of the rock,—at once a perpetual testi-mony of the life and death of the Saviour of the world, and a public homage to the Immaculate Mother of the Son God.

On the Platform.

Public speakers and singers are often troubled with sore throat and hoarseness and are liable to severe bronohial attacks which might be prevented and cured by the use of Hagyard's Pectoral Balsam—the best throat and lung remedy in use.

tion, out of mere justice to the defamed memories of the monastic establishments of old Catholic England.—London Tablet.

my good Antoine, tell us your erran "I have come trom Aygues, M le C Favel replied, "and ail on the ru started at nightfall, but it is far and is so much show."
"Is any one sick at Aygues?" "Is any one sick at Lygues' rupted the cure.

"Alas, yes; perhaps by now he is He was taken ill suddenly last night was uncon-cious when I left I care oblige his wife; she was afraid to him die without confession."

"Quick," cried the cure, "give notes and my mantle; I rusy arri

late"
"You cannot go, M. le Cure, yo
not go," declared Victoire, a
nevertheless, she hastened to gat
the articles demanded, bringing be
ter an old hat reserved for such oc-

a heavy woolen closk and a pair cleather boots. "You've forgotte cold, M. le Cure, and the enow," elsted; "it is two fe t deep, at lesst "Four feet," said Autoine, "the the slightest trace of the road a Black brook is running out of its "You haven't told me who it is

dying," said the cure, suddenly ad the messenger.
"Demetrius," replied the peasaning a timid and questioning look to

ing a timid and questioning look to face of the old man.
"Demetrus Biance!" shouted in a rage, and lifting her arm to ceiling; "that worthless scapegre good for nothing scamp; he hasn't in church since he returned frowill you go to him, M. le Conever bows to the cross, who with the procession passes; who dring fish and mocks at everything; as Cure, you won't go to him?" The worthy women busied herself the worthy women busied herself the worthy women busied herself ing the thick woolen oversocks rabitskin gloves, while her ma on his boots. "A man," she c "who has insulted you lower ground and who would have b but for Autoine here!"

The cure paid no attention to bling, however, but got up had finished his preparations a

to so out. "Come, my boy, you will he with me," said he. "The clerk and too feeble; he couldn't go yards in this snow. It is a work

which beaven always remember "Parden me, M le Cure," or reproactfully, "did you think stay here if a dozen clerks coul

you were « Xposed?"
"The farewell, Victoire, and get to send in the morning boullion and a bottle of wine of Pierre Jacques, and say a girl, for the poor Demetrius. this, the cure opened the doo out into the cold and the sr upon a knoll just above the cu ing. Utlocking the door, the building, Antoine holdittern, and took up the little valver vessel containing the which the old priest placed in bag, carefully fastening it about the carried the prayer b Unlocking the door, t

It took two hours in ordin It took two hours in ording of from the church to Ay, weather like this more than to It was the week before Corist oldest inhabitants, accustom were to the hardships of Alps, had never seen a terrible as this. Aygues was hamlet of three or four how the bottom of a ravine between the bottom of a ravine between nountains. To reach it it wa tain, cross over the top, and narrow path to the ravine bottom of which foamed torrent.
It was one of these te

known only to the Alpin freezing cold enchained all sky was of a leaden gray as untrodden snow extended eye could reach Prote rested upon everything.

The Abbe Brock and his

on, scattering the snow we pointed staffs, the lanters throwing a few feeble rays the ground before them. along the good priest murners, while Antoine thought ers, while Anione thoug cowe, his stable and the w