

The CATHOLIC CHRONICLE...

DEVOTED TO... FOREIGN NEWS

ROME

The number of years that Leo XIII. has occupied the See of Peter is brought home to people more at this season than at other times.

This is the 24th annual medal coined since the beginning of the reign of Leo XIII. It seems difficult to believe that his Pontificate has endured so long, and it is not to be wondered at that people in Rome should be beginning to prepare for the celebration of the 25th year of his Pontificate, which will enter on the 20th of next February.

Cardinal Mucconi, in presenting these medals to His Holiness at the audience specially granted to him on this occasion, was accompanied by the Cavalier Francesco Bianchi, medalist of the Apostolic Palaces, and engraver of these medals.

The medal of the present year bears on one side the effigy of the Holy Father, the same likeness which was engraved at the beginning of the reign; and around it is the inscription: LEO XIII. PONT. MAX. AN XXIV. On the reverse, according to the express desire of His Holiness, Cavalier Bianchi has represented in an admirable manner the tomb of Pope Innocent III. in the Lateran Basilica. This tomb was made by order of Leo XIII. in honor of the great Pontiff of the early 13th century, Innocent III. who was buried at Perugia in a very modest tomb. Leo XIII. had the remains removed to Rome and placed in the magnificent monument in the transept of the Lateran, and which is the work of the sculptor Luchetti. A recumbent figure of the Pontiff lies on a sarcophagus, and at one side is a soldier of the Cross and at the other a nun-like figure holding a book; above in the pediment is seen a half figure of Christ between S. Francis of Assisi and S. Dominic. In the medal every detail is worked out with the greatest care.

The inscription which surrounds this representation of the monument was written by Monsignor Volpini, and is thus conceived:

SEPIVLCRVM. INNOCENTIO III. IN LATERANO. EXTRUCTVM. In the frieze of the monument there is the following inscription: LEO XIII. INNOCENTIO III. MDCCCXCI, and in the esergue, LVCHETTI SCVLPSIT.

Innocent III. is one of the Pontiffs that Leo XIII. has taken as an example and as a guide. It was the high appreciation he had of the great deeds of this 13th century Pope that induced Leo XIII. to have his remains brought to the Lateran and placed in a tomb worthy of so great a memory. What adds a special interest to this monument is the rumour that prevails that Leo XIII. has provided a sepulchre in this same great Basilica of the Lateran, and has selected a monument similar to this, and corresponding to it on the other side of the transept, for his burial place, allotting the sum of 300,000 francs for the work. Thus the space of the apse will divide seven centuries in this history of the Papacy, from the time of Innocent III. at the beginning of the 13th century to that of Leo XIII. at the beginning of the 20th century.

To-day, the feast of St. Peter, the Apostle of Rome, is observed as a general holiday. The summer has come on a sudden, and the heat is very great, reaching to near 90 degrees in the shade. Nevertheless, the streets leading to St. Peter's are crowded with people on foot and in carriages on their way to this greatest and grandest of churches. All the doors, with the exception of the Porta Santa, or Holy Door, which stood open all last year, the year of jubilee, are thrown open to-day to the vast crowds coming and going constantly. The guards of the Basilica, the San Pietrini as they are called, and the municipal police guards are on duty, and enforce the regulations that the two doors on the right admit to the great Church, and the two on the left are used as exits. Standing here and watching the numbers of persons coming and going, one might be led to think that half the population of Rome has visited this church to-day. Here are to be seen the peasant and the prince, the tourist and the pilgrim from the boundaries of the ancient Kingdom of Naples. The bearded sallow complexioned priests one sees here are Orientals; an English colonel and his wife look on with wondering, unsympathetic eyes at the ceremonies taking place; a group of Benedictine nuns are seated against one of the pillars supporting the dome reading their Office books, and looking up from time to time.

The sound of many feet on the marble pavement is scarcely heard amidst the magnificent choruses which come from two choirs, one on each side of the temporary altar erected behind the high altar at which Cardinal Rampolla is celebrating Mass. The high altar above the tomb of the Apostles is decorated to-day with a wealth of exquisite candelabra, and richest flowers fill vases on the balustrades of the confession, and the lights burn amidst the perfume of magnolias and blossoms of rare colors.

Over the central door hangs the symbolic myrtle-adorned, egg-shaped globe, which originally represented a net—a most fitting symbol for the "fisher of men." There are records extant of the very early centuries when this net was formed in silver, and constituted a sort of chandelier for tiny lamps with which the old church of St. Peter's was illuminated on the feast of the Apostle. In the various invasions of barbarians into Rome these rich ornaments were stolen; and, in the course of time, they came to be represented by bands of myrtle around which bands of cloth of gold are wound.

The bronze-seated statue of St. Peter, which stands against the pillar of the dome on the right of the nave, was adorned to-day with a rich cope of jewel-studded tiara. This statue, so richly robed on this feast, counts no less than fifteen centuries of existence. Some even ascribe it to the period of Constantine. The most reliable authors, however, attribute it to the time of Saint Leo the Great, who had it made as a memorial of his meeting with Attila, King of the Huns, known as the "scourge of God." It is said that the bronze used in its casting was that of a pagan statue—the statue of the Capitoline Jupiter.

To this statue of St. Peter, commemorating the victory of the Pope over barbarism, was given the title of Invicta, because that in the invasions, wars, persecutions, revolutions, sackings, and profanations that ruined the Holy City, and the effects of which were felt even in the Vatican Basilica, never has this statue been overthrown or cast down from its pedestal, nor has it ever suffered any kind of damage.

This evening the church was much more crowded than during the morning. All seemed anxious to hear the celebrated hymn, beginning "Decorata aeternitatis," and having in its third stanza the words, "O Roma felix!" which are sung again and again with a sweetness and joyousness that move all hearts. The writer of this classic hymn is said to be the poetess Elpis, who was of Sicilian origin, but who lived at Rome and died there at the beginning of the 6th century. Her sepulchre was to be seen in the portico of the ancient church of St. Peter, the Vatican Basilica, built by Constantine, and it was honored by a classic epitaph in Latin verses, the first hexameter of which referred to her Sicilian origin: "Elpis dicta fui, Siculae regiones alumna." She has been held by some writers to have been the wife of the celebrated Christian philosopher and patristic Severinus Boethius, victim of the tyranny of King Theodoric; but other writers deny this honor to Elpis. However that may be, her verses in honor of the Apostles have echoed and re-echoed from the two grand choirs in St. Peter's this evening, with a grandeur of sound and sense, a triumph of music, which was marvellously effective. After this noble hymn was finished the people began to leave the Basilica. The wealthy Romans and dwellers in Rome will now seek the hills or the sea-side, but it is not the custom to leave the city until the echoes of "O felix Roma" fade away in silence.

In spite of the heat prevailing here tourists still continue to visit the Eternal City. A group of 500 Americans came to Rome at the beginning of the week, and they might be seen in galleries and amongst the ruins, eagerly listening to the stories told them by their guides. Amongst other visitors may be mentioned Mr. and Mrs. Sheehy, of Hobart Town, Tasmania, originally from Ireland, and preserving still the good characteristics of their race and their faith; Rev. Father O'Reilly, from Capetown, and the Rev. Father Frazer, from Port Elizabeth, South Africa, the diocese which is ruled by the Right Rev. Bishop M'Sherry. The Sulpician Rev. Father Colin, Superior of the College of St. Sulpice, Montreal, is also in Rome at the present time.

ENGLAND * J. PETER.

His Eminence the Cardinal Archbishop attended St. Peter's, Hatton Garden (the Italian Church), where he presided and assisted at High Mass, the Celebrant of which was the Rev. Father Meager, Deacon Rev. Father Aloysius, and Sub-Deacon Rev. Father Zepf.

After the First Gospel the Cardinal preached from the altar steps, and in the course of his remarks said that Our Lord Jesus Christ made use of three human instruments in the accomplishment of the great work which He came to perform. He took to Himself a Mother, and was born of her, He took to Himself a foster-father, and He and His Mother were watched over by him for thirty years. And when He founded His Church, He called one of His Apostles St. Peter, to whom He gave the charge of the whole of the flock that He had gathered together. Our Lord made Peter His visible representative; He gave to him His powers, put into his hands the keys of the Kingdom of Heaven, gave him supreme jurisdiction over the whole Church. Our Lord Jesus Christ Himself ended His life by being crucified outside the gate of Jerusalem, and as He would have his first Vicar walk in His footsteps, Peter was in like manner martyred outside the gates of Rome. However, in order that the likeness to his Master should not be such as might create in the minds of his (St. Peter's) followers some confusion of thought, Peter begged that he might be crucified with his head downwards because his Divine Master had been crucified with His head upwards. The Cardinal further detailed the story of St. Peter's martyrdom, and continuing, said that when the martyrdom was taking place England was simply a wild and savage country; the Romans had left certain traces of civilization, but altogether it was an uncivilized land; the people were given to Druid worship, and therefore they knew little of what had been happening in Rome. It had indeed been said that one or other of the Apostles had visited England, but traces of this were extremely rare, even if they were to be found at all. Well, some hundreds of years afterwards Gregory the Great sent St. Augustine to convert, or rather reconvert England. He came, and it was wonderful to relate how the people of this island showed their heart's love for Peter; they felt that they could not do too much to honor the Vicar of Christ, especially His first Vicar, St. Peter, and for over fifty years every church that was built was dedicated to him. As time went on cathedral churches arose in great magnificence—England's two great Minsters, Westminster and York Minster, bore the name of St. Peter—monasteries and convents were dedicated to him, and when they came down to the time of the sixteenth century, when many of the churches were destroyed, records showed that over 1,200 bore his name.

NORFOLK PEERAGE.

The Norfolk Peerage case is, says The Daily News, a very interesting and curious affair. The position, so far as it is to be understood by people outside the legal profession, is this: Lord Mowbray, who is also Lord Seagrave, and Baron Stourton of Stourton as well, claims the ancient earldom of Norfolk, which was created by Edward the Second in 1312. It fell into abeyance in a few generations for want of a male heir, and no claim has been set up since 1420. Now comes Lord Mowbray and says that it is his, on the ground that he is the descendant of the true representative of the original Earl, Thomas of Brotherton, upon whom Edward the Second conferred the title nearly six hundred years ago. The Duke of Norfolk is opposing this claim of Lord Mowbray's on the following ground: If the Earldom granted in 1312 exists at all, he says, it is vested in himself, for in 1644 the Duke's ancestor was created Earl of Norfolk by Charles the First. The curious point then arises, can there be two peerages of the same title in existence at one time? This the Lord Chancellor appears to think may happen. But the Duke's reply (through his counsel, Lord Robert Cecil) is that this is a question of one peerage alone, for the Duke's ancestor was made Earl of Norfolk because he was thought to be the descendant and true representative of that same Thomas of Brotherton from whom Lord Mowbray descends.

IRELAND

The Irish Episcopacy has received a very valuable recruit by the consecration of the Most Rev. Dr. O'Neill, Lord Bishop Dromore. Of a truth Ireland has never really forfeited its right to be called the island of scholars and saints. Most generous are her gifts to the Church throughout the world. This little island of ours, says The Dublin Freeman's Journal, is called upon to supply Bishops for dioceses in all parts of the world, and more especially in America and Australia. Yet she is still able to reserve her most excellent material for home consumption. The new Bishop's father was one of the best type of North of Ireland Catholics, always zealous in the cause of the faith. He gave three children to the Church. His daughter is a distinguished member of the great Order of Charity. One of his sons died in the position of President of the Diocesan Seminary, and the other has just been

consecrated, amid applause and welcome, Bishop of Dromore. His Lordship is by universal consent eminently fitted by nature and education for the onerous duties of the high position which he has now to discharge. He has been distinguished alike as a student, a teacher, and a worker. At the great College of Maynooth his place was ever amongst the first in a crowd of brilliant and distinguished competitors, and his College successes found their climax in the capture of a distinguished place on the Dunboyne establishment. From a distinguished student he was easily transformed into a distinguished professor, and for twenty years as its president he swayed the destinies of the Diocesan College. A multitude of the faithful and devoted priests whom he is now called upon to rule over as Bishop of the diocese graduated in the College during the term of his presidency in devotion and learning. For a long period the new Bishop was the right-hand man of Most Rev. Dr. Leahy, a former occupant of the See. In the days of his failing health the Most Rev. Dr. Leahy lent confidently on his aid, so that in truth the new Bishop may be said to have already served a term of apprenticeship to the Episcopacy, and to have proved his pre-eminent fitness for the position.

No wonder that his consecration was the signal for universal rejoicing in the diocese. At the close of the impressive ceremonial, presided over by His Eminence Cardinal Logue, in the Cathedral of Newry, innumerable addresses of welcome and congratulation were presented to the Bishop alike by the public bodies and by religious communities and associations of his diocese. The people of Newry, in a vast public meeting assembled under the presidency of the Parliamentary representative—Mr. Carvill, M.P.—the Urban District Council of Newry, and the St. Vincent de Paul Society were amongst those that took a leading part in this universal chorus of congratulation and rejoicing. In his reply to an address of welcome and gratitude from the priests and newly-consecrated Bishop of Dromore, His Eminence Cardinal Logue, by his high praise of the Most Rev. Dr. O'Neill, whom he had known from a boy, justified the enthusiastic and universal rejoicing in the diocese. His share in the appointment, His Eminence declared, would be a comfort to him in this world and the next, and with characteristic generosity he handed back a valuable testimonial which accompanied the new Bishop for the embellishment of his Cathedral.

AN IRISH VIEW OF THE DECLARATION.

(Dublin Freeman's Journal.) The blasphemous declaration of the King was yesterday the subject of some hours' irregular discussion in the House of Lords. The report of the Committee appointed for its consideration and reconstruction came before the House, and a motion was made by the Archbishop of Canterbury that the report should be returned to the Committee for further consideration, and that to assist their deliberations some Protestant Bishops should be appointed as experts in theology. In seconding this motion a manly and straightforward speech was made by Lord Grey, a Protestant peer, as strongly opposed he declared, as any member of the House to Catholic doctrine. He held that the oath, even in the amended form, which was suggested by the Committee, was offensive to Catholics, as for example, in the phrase "adoration of the Virgin Mary." But Earl Grey took higher ground, and appealed for the total abolition of the insulting declaration. Why, he asked, should the Catholic religion be singled out for special insult by the Sovereign? The oath is, in truth, no more than a clumsy version of the well-known complaint—"Turk, Jew, or Atheist may enter here, but not a Papist." As Earl Grey pointed out, there was not a word in the oath which would exclude a Buddhist or a Mahomedan from the British Throne. The Declaration might be taken by the Mahdi or by the Empress of China. He desired that the Government should rise to the height of their opportunities and altogether abolish the worthless and insulting declaration. The Coronation Oath, he maintained, was sufficient for all reasonable purposes.

To this view the Lord Chancellor and the Prime Minister, on behalf of the Government, strongly objected. The Lord Chancellor, indeed, not obscurely hinted at the danger of altering the form of the declaration, which a large number of persons desired to have retained in its existing form of outrageous insult to Catholics. Lord Salisbury, not less strongly than the Lord Chancellor, insisted that a special reputation of Catholic doctrine, which, in whatever terms made, is a special insult to Catholics, must be maintained as a fundamental principle of the Constitution. He carried his point, of course, and the question will come on for discussion again in a bill embodying the recommendations of the Committee.

In the course of his speech Lord Salisbury stigmatized the discussion as irregular. The whole proceeding is tainted with irregularity and absurdity. The insulting and disgusting declaration, with all its gross blasphemy and egregious offence to Catholics throughout his kingdom and the world, has been already publicly made by the Sovereign. It is not proposed that he should repeat it. The amended form will not be required until the next accession to the Crown. The proceedings of the Government seem an elaborate closing of the stable door when the steed has been stolen. They could, if they chose, have relieved Edward VII. from making the declaration. His making it at all at the time he did was an irregularity. The Catholics of Ireland view alike the declaration and the Government performance with absolute contempt. It does not hurt them or their faith if a piece of outrageous blasphemy by the British Sovereign is in very truth a fundamental part of the British Constitution, nor are they deeply interested in the amendment of the blasphemous declaration just after, instead of before, it was made with every aggravation of insult. But the discussion is serviceable as showing how the old bitter spirit of bigotry which inspired the declaration is still alive. By some Protestants it was declared to be a mere jumble of high falutin' devised by Titus Oates, but in the present enlightened days destitute of all semblance of meaning or force. But now we have it on the authority of Lord Salisbury and of the Lord Chancellor that the old bitter spirit of bigotry prevails, and that the special repudiation of the Catholic faith and of no other is still a fundamental part of the British Constitution to which their loyalty is demanded.

LORD O'BRIEN MAKES A SENSATION.

Quite a sensation was produced in Limerick courthouse lately when Lord O'Brien, in the course of his charge to the Grand Jury, said he had heard that an attempt had been made to molest the carriage of the Protestant Bishop of Limerick. Incredulity was expressed in all directions, as Dr. Bunbury, as Dean of Limerick, and since his elevation to the Episcopal Bench, has always been on the most friendly terms with all classes and creeds. Those who were inclined to place some credence in the report made to his Lordship, were of the view that if such an untoward incident really did occur, it must be connected directly with the recent disturbances arising out of Dr. Long's proselytizing campaign, although most people are aware that the Bishop has always held aloof from participation in or encouragement of these practices. As a proof of his Lordship's popularity among the Catholic community, he mentioned recently in public, and with evident appreciation, that one of the first resolutions congratulating him on his elevation to the episcopacy came from Limerick, which is almost exclusively Catholic.

The Bishop, in the course of an interview, said that soon after passing a forge near Arncrusna, as he was driving out with Mrs. Bunbury, he saw a stone coming over the dog-cart from behind, and falling alongside the wheel. It was struck by the wheel. Some men, his Lordship continued, were standing outside the forge as he passed. When he pulled up and looked back they were still standing there. The theory is advanced that the wheel of the dog cart may have struck the stone, which bounded up, and falling on the road again, was seen by his Lordship. This view receives some support from the fact that on a stone subsequently found near the spot by Head Constable Feeney was a mark of green paint, showing that it was struck by the wheel, which is painted green. Police investigations are proceeding, and wise people are suspending judgment till more is known of the strange affair. It must be said that Dr. Bunbury did not wish to make much of the matter, and, indeed, expressed surprise at its having obtained publicity at all.

AUSTRALIA

A cable from Australia announces the death of the Hon. P. Dalton, of Sydney, uncle of Mrs. W. Redmond, and one of the most prominent Irishmen in the Colony of New South Wales. Mr. Dalton was at all times a strong supporter of the Irish movement, and the various missions sent to Australia by the Irish Party during the last twenty years were always hospitably entertained by him, and the object furthered in every possible way by his help. He was a member of the Legislative Council, and was created a Knight of St. Gregory by the Pope some years ago in recognition of his services to the Catholic Church in Sydney. The news of his death was received with very general regret by the members of the Irish Party, and particularly by those who had taken part in the Australian mission and enjoyed the privilege of Mr. Dalton's friendship.

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