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TORONTO, THURSDAY, AUGUST 6, 1903

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CARDINAL SARTO CHOSEN

The Democratic Patriarch of Venice succeeds Pope Leo on the chair of St. Peter

Rome, Aug. 4.—To-day the Conclave after being in session for four days, elected Giuseppe Sarto, Patriarch of Venice, as Pope, to succeed Leo XIII, and he now reigns at the Vatican and over the Catholic world as Pius X. To-night all Rome is illuminated in his honor. His election and the assumption of his office were marked by a striking demonstration and impressive ceremonies at the Vatican, which only ended this evening. Tomorrow the new Pope will receive the members of the diplomatic corps, the Cardinals, and the Bishops, who will then offer official homage, this notwithstanding the fact that twice today the Cardinals and many high officials of the Vatican went through a similar ceremony. The date upon which the coronation of Pius X. will occur has not yet been officially decided, but the impression prevails that it will take place August 9.

THE CONCLAVE DISSOLVED.
 Although the election was over at 11 o'clock this morning, and was announced to the world 45 minutes later by the appearance of the new Pope at the window of St. Peter's, the Conclave was not formally dissolved until 5.30 this afternoon. The Cardinals then returned to their various apartments in Rome, with the exception of Cardinals Oreglia and Rampolla, who temporarily retain their official suites in the Vatican, and Cardinal Herrera y Espinosa, who is too ill to be moved for several days. It was to the sick Cardinal that the new Pope paid his first visit after being formally proclaimed Pontiff. The Cardinals will remain in Rome for to-morrow's ceremonies, and should the coronation be fixed for next Sunday they are not likely to return to their respective homes until after that ceremony. With the exception of the Spanish Cardinal, Herrera, all the others are now in fairly good health.

THE ELECTION UNANIMOUS.
 The election of the Patriarch of Venice this morning was unanimous. After Monday's ballot it was a foregone conclusion that he was the only candidate satisfactory to all to secure the necessary two-thirds vote. One of the Cardinals said to the representative of the Associated Press that he believed Pius X. would follow the broad lines of Leo's policy, although not likely to accentuate it. This voice the general feeling here, which is one of satisfaction. The new Pontiff is a man of simple origin, and, although not a very prominent candidate, he had been frequently mentioned, in several respects he resembles his venerable predecessor, notably in his reputation for culture

and piety. Pius X. was humorously described as "a country mouse, who could not possibly find his way about Rome." Venetians who know the new Pope well say that he will soon be as much beloved as Pontiff as he was yesterday as the beloved Patriarch of the poor of the Adriatic. In appearance Pius X. is a very handsome man. He has a fine, erect figure despite his sixty-eight years. When he pronounced his first benediction to-day at St. Peter's his voice rang out with splendid resonance.

SCENE OF ENTHUSIASM.
 The announcement of Cardinal Sarto's election was received with wild enthusiasm on the part of the thousands of persons who had gathered outside St. Peter's. The scene within the Basilica, when the Pope pronounced his benediction, was one of unparalleled excitement and enthusiasm. Thousands of persons within the cathedral cheered and waved their hats.

While Prince Chigi, the master of the Conclave, was drawing up the official act of the election and acceptance of the new Pope, the latter, surrounded by his friends, disappeared into a small room near the altar, where he donned the white robes of his office. Pius X. was assisted by his Conclavist, who first knelt and kissed his hand, and thus received the first apostolic blessing given by Pius X. When he was robed, the Secretary of the Conclave, Monsignor Merry del Val, kneeling, offered him the Papal white cap amidst breathless silence. He did not follow the precedent created by Pope Leo, who declined to give his red cap to the master of ceremonies, but, with a slight smile, Sarto took the white cap, placed it calmly on his head and dropped the red one lightly on the head of Mgr. Merry del Val amidst a murmur of approval. This is taken as a certain indication that the happy recipient is soon to be raised to the Cardinalate.

THEIR "FIRST OBEDIENCE."
 As the new Pontiff stepped from behind the altar, the only touch of color about him being his red and gold shoes, he really seemed the embodiment of his holy office. His face was pale and clearly softened by emotion. He paused a moment as he came before the expectant Cardinals, then seated himself on the throne, with a hurried movement, as though he had suddenly grown weak. His back was to the altar, and he was enthroned to receive the so-called "first obedience" of the Cardinals. All kissed his hand and foot, while he saluted each on the cheek with the kiss of peace. Then all broke into the Te Deum with such effect that scarcely an eye was dry. Pius X. then rose, and in a voice at first tremulous, but gradually becoming full and firm, administered the Papal blessing to all the members of the Sacred College. It was received with bowed and uncovered heads. The fisherman's ring not yet having been found, a new one designed by Camerlengo Oreglia, was placed on the Pontiff's fingers as a symbol of renewed power, and evidence that the Catholic Church has once more a sovereign head. Sarto bore himself with becoming dignity, and gave no outward sign of exultation in this the supreme moment of his life.

THE OFFICIAL ANNOUNCEMENT.
 In the meanwhile masons and carpenters had been breaking down doors so that the Cardinal Deacons, with the Master of Ceremonies and the Conclavists and many others, might proceed to the balcony of St. Peter's. The populace, waiting in the piazza, had already, at 11.30 o'clock, seen the tiny thread of smoke, which warned them what to expect, so that when the windows on the balcony slowly opened and the great gleaming cross was seen the excitement and impatience heightened to the extreme. Slowly Cardinal Macchi, Secretary of the Congregation of Apostolic Briefs, advanced and exclaimed in a loud voice: "Annuntio vobis gaudium magnum papam eminentissimum ac reverendissimum dominum cardinalis, Joseph Sarto, qui sibi imposuit nomen Pieum X."

As Cardinal Macchi returned to the Sistina Chapel, after having performed his pious duty, the new Pope rose and was literally carried in triumph



HIS HOLINESS POPE PIUS X.

to his cell, followed by a great concourse and preceded by the cross. He was stopped every step or two by those anxious to kiss his ring and receive the Papal blessing, which Sarto accorded with great benignity and patience. When he arrived at the door of his cell the Pope turned, and, raising his hand, gave in a voice almost suffocated with emotion, his benediction which he was about to give to the people of Rome.

BLESSING THE PEOPLE.
 The formal salutations having terminated, a procession was formed. The Pontiff in his white robes, silver hair gleaming under his white cap, was surrounded by the Cardinals in their violet robes, and preceded by the Pontifical cross. When the procession approached the window looking into St. Peter's from below rose a murmur of voices. The Pope was seen to grow pale, and then turning to Cardinal Bacchelli, who stood beside him, he said: "Now, I understand the emotion Pope Leo always showed when going into St. Peter's to have the eyes of a great crowd focussed on him. It is almost terrifying." Standing in the window, crossing himself, Pius X. raised his hand and pronounced the benediction, which called forth such applause that several minutes elapsed before the Pontiff could retire. He then drew back and the procession returned to the ducal hall. When leaving the window Pius X. turned to Mgr. Bisleti and said: "I shall never again feel just the same emotion."

Although little is known of the Pope's political tendencies, he is considered to be one likely to avoid extremists, and to continue the moderate policy of Pope Leo. The officials here recall Sarto's tacit course in receiving the King and Queen of Italy at Venice, which removed much of the friction hitherto existing, and led to a warm friendship between Sarto and Queen Helena. This incident is cited as an evidence of his conciliatory disposition, and the likelihood of no material change taking place in the policy of the Vatican.

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HIS ELDER BROTHER.
 The elder brother of the Pope, Angelo, lives in the village of Dellegrazie, Province of Mantua, being the postman of the district, and receiving \$80 a year for his duties. He adds to his income by keeping a shop in which he sells tobacco and park. His two daughters are the bellies of the villages, being known for miles around as the "handsome Sarto sisters."

When Pius X. was Bishop of Mantua his brother Angelo used often to go there for reasons connected with his postal service. The other clerics would ask him jokingly why his brother did not find him a better position. Angelo, with sturdy independence, replied that he preferred only what he could make himself. Still, following Papal precedence, the tobaccoist and postman of Dellegrazie should now become a Roman Cardinal.

ELECTION GIVES SATISFACTION.
 London, Aug. 5.—Despatches from the capitals and many other cities of the civilized world say that the election of Sarto gives entire satisfaction. It is generally believed his policy will be a conciliatory one. Many congratulatory messages have been sent him.

Te Deum for Pope Pius X.
 By the order of His Grace Archbishop O'Connor, already published, a solemn Te Deum will be sung in the Cathedral on Sunday next, immediately after High Mass, in gratitude to God for the election of His Holiness Pope Pius X., which event has been officially announced to the Archbishop.

Prominent Canadians who Have Passed Away
 Rev. Alde Bayle, P.S.S., one of the founders of the Seminary in Montreal, passed away on July 31st, 1888, at the age of 88 years. In October, 1886, he celebrated the sixtieth anniversary of his consecration to the priesthood. This was the second instance of the kind in the history of the Canadian Catholic clergy, Bishop Bourget having celebrated his some years before his death.

Bishop Cameron of Antigonish Celebrates His Golden Jubilee

Oldest Member of the Canadian Hierarchy
 (Antigonish Casket, July 30.)

On a July morning in the year 1852 the Rector of the famous Urban College proposed to one of the bishops deputed by the Holy Father for the government of the diocese of Rome that a youthful levite named John Cameron, who had come from distant Nova Scotia, should be raised to the sacred priesthood. "Dost thou know him to be worthy?" the bishop asked in the solemn words of the Pontiff, to which the Rector answered: "As far as human frailty can know, I know and testify that he is worthy." Half a century has rolled by since those momentous words were uttered, and now the accumulated testimony of fifty years bears loud and joyous witness that the answer was correct. Returning to his native land, young Dr. Cameron threw himself with the energy inherited from a sturdy Scottish ancestry into the work of Christian education, a work which has never ceased from that day to this to feel his inspiring influence. The struggling college at Arichat was entrusted to his charge, and for eight months he carried on its work almost single-handed. Of his pupils at that time only three or four survive, the best known among them being the present Right Rev. Bishop of Harbor Grace, and the venerable Father Kenneth McDonald so long the zealous pastor of Mabou. The removal of the college to Antigonish in 1855 coincided with the appointment of Dr. Cameron to the pastorate of St. Ninian's, a parish which then included the present St. Joseph's, West River, and a good portion of what to-day is known as Lakevale. Dr. Cameron's first Sunday as old St. Ninian's is well remembered by him. He was aroused at 2 a. m. to attend a sick call at the West River, after travelling thirty miles on horseback he heard confessions, sang High Mass, baptized several children, at 4 p. m. sat down to breakfast. The progress of the diocese renders these arduous exertions no longer necessary, but such was the life of a parish priest fifty years ago. In contrast between now and then, it may here be noted that in the year of Bishop Cameron's ordination, the diocese of Antigonish—or Arichat, as it was called at that time—had only 19 priests; to-day it has 82. Then it had 29 churches; now it has 96. Then St. Francis Xavier's College had fewer than a score of students; now it has close upon two hundred. Then the diocese had not a single religious community; now it has seven communities distributed in nineteen houses. The Congregation of Notre Dame of Montreal has eight houses with forty-five Sisters, the Sisters of Charity of Halifax, five houses with thirty-five Sisters; the Sisters of St. Martha, Bishop Cameron's own foundation, have 33 sisters in their Antigonish convent and 7 assisting the Sisters of Charity in St. Joseph's Hospital, Glace Bay. The Daughters of Jesus are at Sydney and Arichat, the Sisters of Providence at Cheticamp; while at Tracadie there are the Trappist monks, twelve in number, and the Trappistine sisters. Of this splendid growth Bishop Cameron has not been merely an onlooker but a zealous promoter. Twenty-five new churches have been built during his episcopate; the present St. Francis Xavier's College may justly be called his work, and arrangements similar to those now existing in England have been made whereby 1,600 children have been gathered into parish schools operated under the public school law. Bishop Cameron no longer rides forty miles before breakfast, but there are still bad roads to be

driven over, and stormy seas to be crossed when he makes his pastoral visits. Yet he remains hale and vigorous in body and mind. If seventy-six years of life, fifty years of priestly labor, and thirty-three years of episcopal responsibility have not bowed his stately form, nor shaken the steadiness of his hand, nor dimmed the brightness of his eye, his immunity from these tokens of feebleness may be attributed to his ever cheerful equanimity and temperate habits. He is to-day the oldest member of the Canadian hierarchy, and no bishop enjoys in a higher degree the confidence and esteem of his brethren in the episcopate. He is the first pastor of a flourishing diocese, and no bishop possesses to a greater extent the loyalty and affection of his priests and people. Therefore did they gather around him in this his week of golden jubilee.

Ireland Under English Rule
 In consequence of England's penal laws and her policy in the management of the National Schools, the Irish people and their descendants in this country are most ignorant of the extent, beyond all other peoples, to which they have cause to be proud of the past history of their country. With the effort now being made throughout the world, wherever the Irish people have been scattered, to rekindle the National spirit by reviving a knowledge of the Irish as a spoken language, and with the study of Ireland's grand history and traditions, which must follow, the necessity becomes all the greater that even the most humble effort to teach should be accepted, for its worth, as a contribution towards the reviving interest in Irish matters. A movement which must accomplish so much towards educating the people to respect themselves the more from the fact of their Irish origin and a knowledge of the truth as to what does justly exist to the credit of the Irish race, will eventually command the respect of all nations.—From the preface of Dr. Thomas Addis Emmet's new work just published by G. P. Putnam's Sons.

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Religious Persecutions in France

Action of the Irish Party in Westminster in Behalf of Benedictines
 London, July 24.—In the debate on the Foreign Office vote yesterday Mr. John Redmond focussed attention on the persecution of the Religious Orders in France, and effectively exposed the pusillanimous attitude taken up by the Government in regard to the expulsion of the English Order of Benedictines from Douai. As Mr. Redmond pointed out, all the money spent on the collegiate buildings and monastery at Douai is English money yet the French Government ruthlessly drove the Benedictines out and seized their property, being thereby guilty, as Mr. Redmond puts it, of open and barefaced robbery.

However, the Benedictines make no complaint on the score of expulsion. They simply point out the incontestable proof that they were always recognized as English subjects by the French Government, and even in this latter crisis they were assured by the Mayor and Deputies of Douai, as well as by the British Ambassador at Paris, that their property was perfectly secure. Still, in face of all this, the property was seized, and the monks were turned from their homes with nothing but the clothes they wore.

Yet what is the answer of the Foreign Office to Abbot Gasquet's complaint that they have no local stands? What was your locus standi? asked Mr. Redmond, with fine scorn. Don't you boast that the British army are long enough and strong enough to protect the lives and property of your subjects the world over, but the moment a strong and powerful nation like France robs and plunders British subjects, the reply of the Foreign Office is, "We have no locus standi?" Lord Cranborne, in his speech in reply, merely repeated this official answer. No doubt he deplored the action of the French Government, and delivered them a starchy lecture, not calculated to improve the recent rapprochement, but beyond this he could do nothing but expose the impotence of the British Foreign Office. There is no doubt whatever that the surrender by the Foreign Office in this matter of their undoubted power to protect the property of British subjects in France is only second in infamy to the action of the French Government itself in its policy of persecution of the Religious Orders.

Prayed on Walk for Dead Pope
 One of the most pathetic occurrences reported at the news of the Pope's death was one this afternoon near the Soldier's Monument at Lafayette Square. "Extra! Extra!" shouted a passing newsboy. "All about Pope Leo dead." There was an old man, his hair snowy white and his shoulders bent and narrow, who sat on one of the benches. He listened to the words of the newsboy. Tears came from his eyes and he sobbed aloud. "Pope, Leo dead," he was heard to murmur.

Without another word he took off an old, discolored derby hat, and wiping his forehead, knelt down on the hard stone walk, where he offered up a prayer, first in silence and then aloud.

Seldom has a more solemn scene been enacted in the city of Buffalo. The crowd of hangers-on in the park looked on with solemn faces and bared heads.

After offering a prayer for the dead prelate, the old man died his feet and tottering along with the aid of a cane, disappeared in Main street.—Buffalo Courier, July 21.

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