

Pastoral Letters On Death of His Holiness The Pope.

ARCHBISHOP OF MONTREAL.

PAUL BRUCHESI, by the Grace of God, and favor of the Apostolic See, Archbishop of Montreal.

To the Clergy, secular and regular, to the religious communities, and to all the faithful of our diocese, health, peace and benediction in Our Lord Jesus Christ.

Archiepiscopal Palace, Montreal, 20th July, 1902.

Dearly beloved Brethren,

The fatal tidings which we have dreaded during the past few days have just reached us; Leo XIII. is dead. How deeply we are pained in heart by those words. The very moment we are penning them the funeral knell which resounds in the air is tolling from the bellfries of all the churches of Montreal.

What a contrast with the triumphant acclamations which we heard about the same hour in St. Peter's Basilica on the 20th of February 1878. The newly elected successor of Pius IX. then made his appearance before 50,000 people and imparted his first blessing to Rome and the world at large. What rejoicing! What transports of rejoicing! What transports of delight! What heartfelt manifestations of piety! What ardent wishes of longevity for him whom the Holy Ghost had selected for the Supreme Head of the Church! That ever memorable event has remained engraved on the tablets of memory as one of the sweetest of our life. We assisted at the inauguration of a reign not less glorious than fertile in works, a reign the duration of which, by an act of divine goodness, has transcended our most sanguine expectations.

Twenty-five years have elapsed, and now the magnificent reign is closed. The voice of the great Pope is silent, his hands will impart blessings no more. The Pontifical throne is vacant, the Vatican is described because its King is gone; and our bells interpreting by their sad and mournful tones the language of universal sorrow proclaim aloud that the Church is a widow, and that the Catholic people are bereft of their father.

True such a great loss should not have surprised us. How could the Venerable Sire of ninety four conquer the grave illness which had befallen him? Nevertheless his struggle with death bordered on the prodigious. The entire world followed its every phase, its minutest detail with an interest and a hope which bespoke the love and veneration in which he was held. Skilled physicians employed all the resources of their art. It seemed to them that to prolong his precious life for a few years or even for a few weeks was a holy work of which the Church might benefit immensely.

We hoped against hope. From every corner of the globe the fervent prayers of millions of souls ascended to the throne of the Most High. They solicited perhaps a miracle. Perhaps was it not rather a continuation of the miracle which has elicited the admiration of the world for so many years?

Though Leo XIII had already accomplished great things it seemed as if he was to behold with his own eyes the triumph of his goodness which nothing had been able to weary and of his gentleness which remained divinely serene in spite of the severe ordeals through which his soul had passed. Such was his earnest desire. Mindful of the words of the words of Our Lord about the Apostle Saint John we might beseech the Master to leave his faithful servant upon earth till the hour marked for His divine intervention in behalf of the desolate Church. The Master had His own secret designs. He wished that affliction and charity should sanctify the last days of Leo XIII, and so they were. Affliction and charity did indeed fill the heart of our great Pope from the beginning of the sad persecution of those admirable religious congregations with whose cause he had identified himself.

The persecutors belonged to the nation which of all others had been the constant object of his solicitude and tenderness. He condemned, he deplored their nefarious deeds; but he ever loved the nation itself, France, and he was always confident that it would return to a sense of duty and continue the traditions of its glorious past. We are sure that he thought of France till the end. He never spoke of it but in the kindest and gentlest of terms. He preferred to drink the bitter chalice to the dregs rather than do anything that might lead to a deplorable rupture between the Church and her eldest daughter; and he went to Heaven bearing with him the hope of contemplating from on high the triumph of virtue, justice and liberty, which it was not given him to contemplate here below. A beautiful, a precious death, a worthy echo of a grand life. Leo XIII. was without the shadow of a doubt the most prominent figure of the age and this affirmation is the recapitulation of the testimonies which all have rendered to his memory.

His influence upon society, the rulers of nations, the clergy, the monastic Orders, the laboring classes, the sciences and literature has been unparalleled and Catholics are not the only ones to endorse this statement. We cannot read without emotion the homages which have been paid him by the ministers of other religions and by the non-Catholic press of our country as well as of that of England, Germany and elsewhere. Everywhere it is felt that a great man has just disappeared from the scene of this world.

Whole libraries might be filled with the volumes which have been already published to narrate his deeds, to study and comment his writings. The Encyclicals which he has issued during the past twenty-five years will be reckoned amongst the finest doctrinal and literary monuments of the Papacy. They are like special codes resuming the teachings of the past on questions of faith or morality, of exegesis, of domestic or public economy and pointing out to man his important duties, according to his condition in life. They contain the secret of true happiness for families and for society. They will be a luminous and beneficent beacon for this twentieth century into which we have entered.

What has not been said about our illustrious Pontiff? Men of the highest authority and the most brilliant writers have praised his profound knowledge, his love of literature, his marvellous activity, his broad-minded diplomacy and his skilful combinations; his unflinching loyalty to doctrine in its entirety, his toleration for persons and his flexibility in the solution of the most delicate problems; his firmness of character and his patience amidst the events and acts which would impede the realization of his projects. But what has not been sufficiently remarked and what we desire to proclaim here is that Leo XIII. was above all a man of prayer.

It may be said that his life was spent in prayer and that is the secret of his numberless works and of the success with which they were crowned. Those who have had the honor of assisting or serving him know that the best hours, the long hours, the days, during which the most weighty affairs engaged his attention, were consecrated by meditation, the celebration of the Holy Sacrifice of the Mass, thanksgiving, the recitation of the Rosary and by sweet communion with Jesus Christ and His Holy Mother. He loved knowledge but he loved piety more; that piety of which St. Paul said: "It is profitable to all things having promise of the life that now is and of that which is to come."

What has he not done to remind our age of the immortal lessons of the seraphic Mendicant of Assisi which it had forgotten and to urge the masses to be enrolled under his sacred banner. Did he not place in the hands of all Catholics the omnipotent weapon of the Rosary, and year after year did he not love to treat in language, ever increasing in pathos, of the greatness and the goodness of Mary. Did he not officially and solemnly consecrate the whole world to the Sacred Heart of Jesus, and did he not reserve for himself the honor of composing the admirable formula of that consecration?

We must not enlarge further on the subject, but those religious acts which we have just mentioned suffice to reveal the intimate sentiments of Leo XIII. and to justify the title of a man of prayer which we have given him.

No wonder then that piety with all its consolations and charms embalmed the last days and the dying moments of our Pontiff. What courage amidst his sufferings, what calm at the approach of death, what perfect submission to the will of God. He was told one day that he might recover; he was ready, he said, to resume his heavy burden. He felt

his strength failing him; he said he was ready to go: "I am conscious, said he, that I have done my duty," and he centered all his thoughts upon the eternity which awaited him. He received the last sacraments with that lively faith which he had enjoined on others, strove to gain all the indulgences which the Church possesses in her treasury, begged that the Mass should be offered in his presence, near his sick bed, invoked with all his heart the Virgin of Carmel and asked for a last absolution that his soul might be still more purified. Venerable Patriarch of the New Law he blessed the Cardinals and the other prelates who surrounded him on bended knees, after which he resigned his soul into the hands of his Maker. It has been said: "He died like a great man;" let us say rather than he died like a just man, as a true priest should die, and we have only to repeat with the inspired penman: "Blessed they who thus die in the Lord." Dearly beloved brethren, filial duty and gratitude impose upon us a duty which we must fulfil. Priests and people, it will be a consolation for you all to discharge this debt in union with us. Consequently we enact what follows:

1.—Tuesday next, July 28th, at nine o'clock, we shall sing a solemn service in our Cathedral for the repose of the soul of Leo XIII. We hope the faithful will assist in large numbers. The clergy are especially invited to attend and the religious communities are requested to send their representatives.

2.—Thursday, July 30th, a service shall be chanted in all the churches of the archdiocese, at the hour which will be judged most suitable. A Low Mass shall be said in our religious houses where a solemn Mass will be impracticable. On the eve of those different services, at 7 p.m., in all the churches, the bells shall be tolled during the space of one hour.

3.—Priests must omit the name of the Pope at the Canon of the Mass and his prayer at the Benediction of the Blessed Sacrament.

4.—At the Mass, the prayer de Mandato for the Pope shall be replaced by the prayer Pro Eligendo Summo Pontifice, until the election of Leo's successor.

5.—Finally, we exhort you, dearly beloved brethren, to receive Holy Communion, to recite the beads, to assist at the Masses which will be celebrated in your respective parish churches. You will have only to follow the inspiration of your Catholic hearts.

Soon the conclave will be open and another Pope will be elected. Pending the election of God's choice, we love to repeat for the Father whom we have lost the beautiful prayer of the Church: O God, who by an ineffable design of thy Providence wast pleased to place thy servant Leo among the number of thy sovereign priests, grant, we beseech thee, that he who upon earth held the place of thy Son may be admitted into the society of thy holy Pontiffs.

The present Pastoral Letter shall be read and published at the parochial Mass in all the churches and chapels of the diocese, wherein divine service is held, and in chapter to the religious communities, the first Sunday following its reception.

Given at Montreal, under our hand and seal and the counter-sign of our chancellor, the 20th of July, 1903.

PAUL, Arch. of Montreal.
By order of His Grace, the Arch.,
EMILE ROY, priest,
Chancellor.

ARCHBISHOP OF QUEBEC. — Leaving aside all the special regulations, which apply to the diocese of Quebec regarding the ceremonies and prayers and various observances ordered for the occasion, and leaving aside the introductory remarks which simply state the fact of the Pontiff's death, and the duty for all Catholics to unite with the Church in her sorrow, the pastoral letter of His Grace, Archbishop Begin, contains the following passages, which we translate:—

"It is not our intention to here present you with a lengthy eulogy of the illustrious aged man whom Heaven has just snatched from our universal affection and admiration; such a life could not be condensed into the space of a pastoral letter. Scarcely am I enabled to set before your gaze the leading traits of that imposing figure whose grandeur and majesty dominated so wonderfully the second half of the nineteenth century.

Leo XIII. was the man chosen by God to demonstrate to the world, despite the evil times of the hour, the incomparable vitality of the Church and her invincible power. And he gave that demonstration in such a manner as to win the esteem and support not only of all Catho-

lics, but even of our separate brethren.

"He leaves behind a doctrinal work that is immense and worthy of the most glorious ages of Christianity. His Encyclicals are veritable treatises whence future generations will copiously draw the most precious treasures of sacred knowledge. Philosophy, theology, history, Holy Writ, social and labor questions, he has touched upon almost all subjects, solved all these problems, and carried light into even the most remote regions of human duty. One of his most beautiful titles to glory will be his having restored in honor in all Catholic schools, the teachings of the Angelic doctor, St. Thomas Aquinas; teachings so solid, so safe, so much in accord with the sublimity of our Faith and the aspirations of our reason, so suited, also, to supply the arms required to combat modern error.

"Thanks to this powerful impetus given by Leo XIII. to religious sciences, thanks to his name, to the ardor and activity of his charity for souls, we have beheld, between the Church of Rome and the dissentient Churches of East and West, established currents of sympathy which give us reason to hope, in a near future, for a realization complete of the Divine expression "one fold and one shepherd." No doubt many prejudices still remain to be dissipated, many errors to be combated; but it would seem as if we had entered upon a new era of tranquility. The Catholic Church is better known, better appreciated, better understood. The Pontifical letters to the Bishops of the Orient, of England, of Scotland, of America, commence to bear fruits as consoling for the Church as they are creditable to their author.

"What has Leo XIII. not done to extend the spiritual Kingdom of Jesus Christ, and assure to the Church her just share of influence in the government of human affairs? As Pius IX. had displayed zeal in maintaining intact Catholic Truth against the pretensions of false science and the attacks of the impious, so his successor devoted his efforts to the important work of social regeneration. Immutability on the basis of principle, defending the right and justice, he applied himself in a most skillful manner to the restoration, or the consolidation of that harmony which should obtain between the Church and the State. Education principally, a cause so dear to his heart, was the object of his solicitude, and he neglected nothing to place the Catholic youth of all lands under shelter from the dangers that spring from the neutral school. Canada also, which owes to him the signal honor of the first Canadian Cardinal, can never forget that other memorable benefaction of the Encyclical 'Affari vos,' wherein Catholic principles in educational matters are so clearly defined.

"Amidst so many works, and occupations of all kinds, Leo XIII. never lost sight of the pious undertakings and salutary devotions so necessary to Catholic zeal in the work of salvation of human souls. He blessed them, he encouraged them. With what touching piety, with what accents of faith and love did he not preconize the culte of the Most Blessed Virgin, exalt her goodness, her power, her grandeur and prompt the people of Canada to implore her assistance. No Pope ever contributed more than Leo XIII. to have Mary loved, and to encourage the faithful to the devotion of the Holy Rosary.

"Nothing escaped his glance; he had an eye upon all our needs; his heart bled at the recital of all misfortunes; his intellect, vast as the world, was ceaselessly engendering generous ideas and conceptions, calculated to procure the glory of God, the good and happiness of the peoples, the maintenance of peace, the triumph of justice and true liberty. God had endowed him with a universal genius.

"Fos is it, as for all Catholics, a filial duty to send up to the throne of the Most High, most ardent prayers, that the soul of our lamented Father and Pontiff be received as soon as possible, if it be not already received, into the society of the saints and the company of the Divine Savior whose faithful and devoted Vicar he had been on earth. Let us pray for the repose of the soul of His Holiness Leo XIII. Let us pray also for the Church that she may happily pass through those times of tears and mourning, and that a new Moses, according to the heart of God, may arise soon to assuage our sorrow and to frustrate the efforts of Satan and of Hell."

Catholicity In Australia.

It is quite clear that in the Australian colonies Catholicity is making splendid progress in every direction, and not a small share of the credit is due to His Eminence Cardinal Moran and the splendid phalanx of Bishops and priests that he commands. We might take a hurried glance at some of the movements connected with the Church in that far off land, and learn therefrom the lesson that all energetic and worthy efforts teach. In regard to the establishment of clubs for boys and men, we find the following interesting item in one of our Australian exchanges:—

"At a representative meeting of the Catholic laity, held in the Central Club rooms, Melbourne, His Grace the Archbishop presided, and the questions of ways and means with regard to the proposed Cathedral Hall was discussed. A statement of receipts and expenditure was presented, which showed that the sum of £4,117 8s 10d had been subscribed up to date, and the debit balance amounted to about £3,000. The estimated cost of the hall would be over £5,000. It was unanimously decided to proceed with the erection of the hall as soon as possible. In reply to Mr. Slattery, His Grace the Archbishop said that non-Catholics would be admitted to the club rooms. The announcement was received with applause. His Grace briefly outlined the aims and objects of the club rooms. The boys would be instructed and provided with suitable recreation, and nothing left undone to make the club rooms as attractive as possible to the young people of both sexes. In regard to the men's club, literary and social advantages would be placed within the reach of the members who would have the privilege of introducing country friends as honorary members of the club."

Elsewhere we learn that the Redemptorist Fathers are erecting a monastery in North Perth, and that already the walls are up to their full weight, and the roof is almost completed. The success that the Redemptorists have had in Australia is of the same character as that which attends their labors in every other section of the world. We, in Canada, have a practical test of the great influence for good that this grand order possesses and we are, therefore, the more confident that in the antipodes the same success will attend their work.

The Christian Brothers also have found their way to Australia and are there emulating the members of their splendid community in every other civilized land. Bishop Gibney has established many monumental records of a life given to philanthropy, but none transcend Clontarf, the magnificent edifice devoted to the upbringing of neglected boys, which he has erected at a cost of over ten thousand pounds, at a charming site on the Canning River. The interior of the building is handsomely decorated and fully equipped, and in keeping with its striking exterior. There is not a finer educational institution from an architectural or a scenic point of view, to be found in Western Australia. It is devoted purely to neglected children whom the Bishop educates, boards and clothes, for an average annual fee from the State of twenty pounds per head. The Christian Brothers have the charge of this institution.

As so many friends and admirers of the Brothers read our paper, it might not be too much if we clip the following detailed account of their work and its success, from the "W. A. Record," the Catholic organ of that section of Australia.

"It is not, however, so generally known that the brotherhood is controlling the school at Clontarf, where the best skill of the Brothers is freely placed at the service of lads whose upbringing has not been of the strictest. Brother Ryan, who is in charge at the school, is celebrated for his erudition, and it would be an anomaly in any other body but a Catholic brotherhood for so eminent a scholar to be attached to the class of work which he now controls. But a desire to further the interests of the Church and a loyal obedience to his superior's will are ever distinguishing features of members of Catholic brotherhoods. One, therefore, is not a whit surprised to find Brother Ryan and his colleagues as happily engaged in educating the wards of the State committed to their charge from the police court

as they would be in training the sons of the most affluent in the land. Clontarf is undoubtedly a splendidly built and equipped institution. The rooms are capacious and beautifully finished. Interior arrangements are excellent, from the bathrooms—where the new arrivals are first introduced to the establishment through the medium of a hot bath—to the dormitories, where they sleep comfortably on beautiful beds. At present there are 104 boys in the school, which is in consequence just comfortably filled. Their management and care does not seem to worry Brother Ryan. Himself and two other brothers constitute the staff, and he considers they are sufficient for the supervision of such a large number. The matron, Mrs. Kay, who is as good as a mother to the boys, and a cook complete the establishment.

"Brother Ryan is a delightful optimist. He considers the boys are just as good as any other people's boys. They had only been a little wild, he considered, and were easily made amenable to the influences which surrounded them at Clontarf. "The Catholic Church has never joined hands with the loafer and the improvident. The virtue of work is placed co-equal with the virtue of prayer. Plenty of suitable work is found for the lads at Clontarf, and an inspection of the garden reveals the fact that they have been effectively employed. When Brother Ryan took charge in September, 1901, the nine acres of rich swamp land—which are a feature of the institution—were almost hopelessly wild. The soil was knitted over with vigorous growths of couch grass, bullrushes held sway in many places, while the absence of adequate drainage conveniences made the land sour and unprofitable. All this today is changed. Brother Ryan and his boys have won the mastery over the weeds, and the natty rows of calabages and other vegetables give promise that the land will be put to beneficial use. The boys are taught to work in the garden, to milk, to handle horses, to bake, to kill a sheep, and generally to do that which will make them an acquisition to employers of agricultural labor. All the bread used at Clontarf is baked by the boys in huge ovens, and two sheep are slaughtered a day by wards of the institution.

"The Brothers exercise the keenest interest on behalf of their wards. They not only give them a scholastic and practical education of great value, but they also put them in the way of saving money. A smart lad of fifteen is considered by Brother Ryan to be competent to take service with an approved master, and here it may be remarked the demand for the boys far exceeds the supply. If the boy is hired out for four years his remuneration is fixed at £12, £15, £18, and £21 for each of the years respectively. The money is collected by Brother Ryan and banked to the lad's credit in the Savings Bank. At the close of his period of service the boy has thus a substantial start in life. I heard of cases where, under these circumstances, boys had prospered, and the cheering feature of their conduct from Brother Ryan's point of view was that they had remained loyal Catholics and became useful and well behaved members of society.

"No account of Clontarf would be complete without some reference to its princely benefactor, Bishop Gibney. Where there are neglected children to be educated and trained, where there is sickness and disease to be combated by patient nursing, or where human frailties leave numbers of unfortunates distressed in our streets or in our slums, there the Catholic Bishop of Perth has spent his own money to provide the necessary establishments in which betterment and relief can be provided. The deep sympathy which Dr. Gibney bears for all sections of suffering humanity can be measured to some extent by the noble endowments of land and money which he has bestowed for their relief. From Albany to Beagle Bay, Western Australia is studded with institutions erected and maintained by Bishop Gibney at great expense for the benefit and elevation of various classes of society. The good which he has unostentatiously performed is immeasurable, the example which he has set the whole community one which can well be imitated."

STRUCK OIL.

A great oil well was struck on the Charles Moyer farm, 1 1/2 miles near Ohio City, O., recently. At a depth of 1,212 feet sand was tapped and at 30 feet in the sand the drill stem fell in a crevice and oil began to flow at a terrific rate. It is estimated it will make 1,000 barrels a day. There were no tanks up yet and much oil is being wasted. The lease is owned by the Knob Oil Company if Deshler, O. Thousands of people are viewing the well.

TOPICS OF THE DAY

PUBLIC HONESTY very false idea that days to the effect that morality and honesty in private life is a how these principles public life. It is a cheat your neighbor from him, but it is of extra ability and rob the public and tion, wealth, or honest false pretences. If you and false principle condemnation it was words pronounced, in dress by Secretary M America's foremost p. The words of t are so very striking true that we will retire section of his spe with this subject. I words were these:—

"There is one quality and a hope above all others—a thousand t beyond all others—we very life insist, and t ity of public honesty. "There is no disease politic so subtle, so dangerous, so fatal a betrayal of a public the trust be great or not but believe that those who do the peo honest and true. If I wise I would despair. "But at intervals ulcer of corruption cities, in the States, When it betrays itself for surface treatment, must reach under ev root that each may cast away.

"Sometimes I seem dency to condone the who are guilty of t crimes, to set up in d government a standar not be tolerated in pri warning lest that tho Let us not easily be which are made light be investigated with t tiality of a court of l offence be proved l of the people come lik bolt from on high. hand of justice be st edicts tempered with mercy.

"We can forgive all show mercy to all o but let the people say sin, unpardoned and here upon the earth, dishonesty of a public If this language find in whatever cases the in his mind at the tim ering of his address nonetheless exactly in and in every condition Here in Canada, in ou our city; in matters of Provincial import; in municipal character; in cerns the public servic ministration of the af country, or those of a improvement, for vigilan action on the part of free from the taint of esty. They are the gu public interest, for it and they should consi their duty to assist in ing out all manner of other public dishonest people have the votes, power, to drive from those who are known direction—and it is the duty to do so.

AFTER DEATH TH Newspaper fads seem come a necessity to-da that has nothing abso tional to give its read to find some means of tion, and the poor e his brains until he ha some fad that is likely morbid interest. Crem its course and it now ing new or startling; for the prolongation of thing of the past and hour of life, gone do tomb of the "lost arts, must be found to keep of morbid excitement. T "Evening Journal" has idea of advocating com mortems, and it elabo tem that would do cred able ghoul. It claims t human being dies this first thought in the m law-maker and of the be

Subscribe to the 'True Witness'