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Pope Leo's XIII.'s Pontificate

Rome, July 10.—The augurs again forecast the future of the Papacy. A reaction will set in, say some, there will be a change say others both are mistaken. The Holy See is not subject to such mutability. The policy of the Papacy is based on observation and experience of life. For the Pope life is the sum of functions opposed to immutability. The political gossips of Prussia and of the reaction, in order to guide their hopes, have invented a sort of erratic psychology of the chief power in the world. Successive Popes are supposed to contradict each other after the fashion of parliamentary ministers. The late pontificate is imagined to have been the antithesis of the previous reign; the intransigent Pius IX., passes on the keys of Peter to the "liberal" Leo XIII. It is precisely this difference between the two Popes that has given rise to the queer theories about the succession of Leo XIII.

On the whole, however, if Pius IX., closing a period of concentration, made ready the period of conquest of which Leo XIII. was the "representative" Pontiff, in the sense of Emerson and Carlyle, he traced, at the utmost, certain marks which his successor did not imitate, but broadened. Cardinal Mastai completed and crowned three centuries of conservative policy, marked by the broad lines of doctrinal and disciplinary measures marked out by the Council of Trent. The change of policy is measured in the Church by the turning points of human history. Thus, Leo the Great, Gregory VII., Innocent III., Sixtus V. and Leo XIII. have arranged the inherent elasticity of Christianity in accordance with the demands of new eras. At every historical epoch the Vatican makes an effort to acclimatize itself, an effort that depends both on the fundamental functions of the Papacy and on the powers of adaptability of the Catholic religion.

This progress, or even this evolution, does not depend, however, on the personal sympathies of the Pontiff, nor on the imperative force of events; it arises from the irremissible necessity for the spiritual ministry to adapt its methods of government and of influence to the times. By the laws of supernatural and of human dynamics, a great Pope answering in a way to the appeal of facts or to a nominal decree of Providence, has always been there to preside over this renovation and to settle it for a whole series of generations.

Leo XIII. was one of these predestined Popes. That is why his pontificate modified the rules of wisdom and dictated the precepts of pontifical practice. To reduce a reign to one man's improvisation, even though that man is a genius; to make it come to an end as soon as a new Pontificate dawns, is a philosophic view that reveals the partisan or the opponent. The Papacy bases its action on interests, needs and powers. Interests create needs and needs create powers; interests, needs and powers supply to the spiritual organism the power of induction and transformation that are essential to make the Church breathe in the external atmosphere.

In the second volume of his "History of the Popes" Ranké ascribes to the Vatican the incomparable faculty of corresponding to the "general spirit" of each period of civilization. Now

Leo XIII. adapted the central government to the Democratic period. "Catholicism directed to the powerful elements of the time," such was his idea, and the idea will continue till this period of life has reached its boundless extension and a new cycle begins.

Whether his successor is Rampolla, De Pietro, Svampa or Gibbons, the Papacy will keep step with the march of history and will continue Leo XIII's reign. Such is the true aspect of the Holy See, whose action is inspired by the distinctly perceived needs of religion and of society and not at all by theory, still less by psychology. The "factious" which William II. and Franz Josef profess to be able to manage in the Conclave can spread as much as the please the table of a "reactionary" Pope, the facts will necessarily give them the lie.

This prolonged harmony between historic periods and the policy of the Holy See, therefore, throws light on the true figure of Leo XIII. and marks out the significance of his reign. Each Pontiff preserves the unchangeable deposit and directs it toward the realities of his time. The second part of his ministry is in turn divided into three portions, current affairs, passing reforms and lasting policies that are preparations for a whole period.

Leo XIII. had so powerfully marked out the concentric lines of Papal action; he had corresponded with such faithful precision to the interests, the needs and the conditions of the new era; he has stamped with so firm an imprint the ideas and the tumult of the age, that he has opened the way for the future and holds it with a steady hand. Through his experience and his austere meditations at Perugia, being predestined to lead religious thought, he did not create, but reflected the new existence of the Papacy in its relations with the world. He was above all the "historic" man.

The ideal of the "White Man" is clear; to break with the old monarchical and conservative conceptions; to watch and guide the democratic social currents; to fight, so far as the necessities of diplomacy permit, the reactionary objects of old parties; to map out this policy, at the same time wise and bold, in his instructions to the French Catholics; to prepare for his country and for the regular mechanism of the Holy See a form of Italian unity, out of which would arise a federation that would give the Pope more air and scope and to Italy a life more in accordance with her genius and traditions.

Christian democracy thus forms the central point of the policy; it is the legacy he will transmit to his successors to be developed and enriched. With what tentatious strictness, with what art in transition has he spread this bullion gold in resounding and magnificently stamped coin, his social encyclicals show.

But in order that the irrevocable design may take definite form he did not limit himself to appeals to doctrine nor to combined strategy; after having supported openly the "representative" Catholics of democracy, Cardinal Manning in England, Mgr. Ireland in the United States, Caerini at Sanca at Toledo, Cardinal Simor and Prince Zichy at Vienna, M. De Curtis in Belgium, M. Schaepman at The Hague, M. Leon Harmel and the Abbe Lemire in France, he organizes in "that land that Alpine divides and sea and Alps surround" a concrete type from which men of action may take their model.

He overthrows the old "Opera de Congressi" and gives it a new form; in place of the former president, Count Paganuzzi, a conservative, he puts in Signor Grossoli, a democrat; at the head of the second democratic group, the workingmen's branch, he places Count Medolago, the grandson of Joseph de Maistre, the man of initiative and of conquest, Signor Toniolo spurs on the movement with ideas and spurs on the movement with ideas.

In their recent circulars the two leaders, Signor Grossoli and Count Medolago, limit the effort to a general concentration on a democratic basis. In the name of the Pope and backed by his letters they demand that the world of the little shall be turned into an "autonomous class" by the "reform of the labor contract," "trade unions" and "labor legislation." M. de Vogue foresaw these events: "The day when the church places on the chair of St. Peter a Pope animated by the ideas of Cardinal Gibbons and Cardinal Manning the Church will rise in the world as the most formidable power it has ever known." This seer in 1892 points out to us "this Pope, who with a broad and bold gesture sweeps aside three centuries of closest diplomacy, will take up again at the origins the tradition of the great Popes, who collected crowds, who emancipated peoples, who were social legislators."

In 1887 Cardinal Manning wrote in behalf of Cardinal Gibbons, who was pleading at Rome in behalf of the Knights of Labor: "The Holy See will certainly be informed of the state of affairs in the New World by the mem-

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orable letter of the Cardinal. This letter opens up a new and practical method of action. This episcopacy is the most efficacious instrument at the disposal of the Holy See for obtaining information about the local situation, and for the execution of its plans. Until now the world has been governed by sovereign dynasties; henceforth the Holy See will address itself directly to the people with which the Bishops have daily relations. Rome will be the stronger the more this truth is made clear and is generally understood. Never has the episcopacy been as free from the civil power as it is to-day, nor more united in itself and with the Holy See.

Parties had turned the Church and democracy into enemies, always on the watch and always ready to attack each other, when by nature these two forces should march together for the same goal, supporting each other. The Papacy and the people will embrace each other, and in that holy embrace stifle the principles of individualism.

Protest Against Disability of Certain Schools

To the Editor Catholic Register:

The results of the High School entrance examinations, now to hand, enable us to study in a new light the action of the Separate School Board in abolishing the fourth class in several of our city schools. It has been already shown that geographical considerations or regard for the welfare of the children whom it is proposed to drag from one end of the city to the other, had no place in such action. It remains to show that efficiency was equally disregarded, and this has been very effectually done by the following figures.

According to The Register of July 9th, six pupils from St. Anne's School passed the De La Salle entrance examination, four from St. Cecilia's, 16 from St. Helena's, 17 from St. Mary's, 13 from St. Patrick's, 12 from St. Michael's, 12 from St. Paul's. These are the favored schools, in which alone, according to a recent decree, the fourth book is to be taught. Now let this record be compared with that of St. Peter's School, from which it has been resolved to take away the fourth class. Nine pupils of St. Peter's School were successful at the De La Salle entrance examination. In addition to these, two faced the Public School entrance examination. One of these passed, whilst the other obtained considerably more than the total required in order to pass, but failed because of being a few marks below the minimum in one subject. How does this record of St. Peter's School made both in the Public and Separate School examination compare with that of other schools, such as St. Michael's, St. Paul's, St. Patrick's, St. Mary's at De La Salle alone? These schools, be it remembered, had a constituency of 600, 700, 1,000, 1,300 families, from which to draw for support. Yet here is the result: St. Mary's 17, St. Patrick's 13, St. Michael's 12, St. Paul's 12, St. Peter's 10 (one might fairly say 11)! Yet the resolution has been passed to destroy

the efficiency of St. Peter's school by taking away its fourth class. Between 18 and 20 children, some of whom have a very long distance to come to St. Peter's School, are ready for the fourth class, and those must be dragged over another mile or two if they want to continue their studies! And for what? If St. Peter's School were crying for additional accommodation or expenditure, there would be some semblance of reason for this action. But no such demand is being made. Indeed in no other school of the city are expenses kept within lower limits.

The supporters of St. Peter's School have determined that they will not be treated in this manner. They know something of the mode in which this latest move has been pushed through. And they have appointed a committee to see that fair play is shown. One good result of recent performances is that an awakened interest will be taken in matters dear to the hearts of Catholics, an interest which it is to be hoped will have widespread and salutary results.

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Archbishop Bruchesi's Letter on the Pope

Archbishop Bruchesi's pastoral letter relative to the death of the Pope contains the following:

"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 the heart by these words. The very moment we are penning them the funeral knell which resounds in the air is tolling from the bellries of all the churches in Montreal.

"What a contrast with the triumphant acclamations which we heard about the same hour in St. Peter's Basilica on the 20th 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 to the world at large. What 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! The hour 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.

HIS VOICE IS SILENT.

"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 deserted 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 age of ninety-four conquer the grave illness which had befallen him? Nevertheless, his struggle with death bordered on the prodigious. The earth world followed its every phase in minutes 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 excited 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 our Lord about the Apostle St. John, we might beseech the Master to lease 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 all 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.

SOLICITUDE FOR FRANCE.

"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 the sense of duty and continue the traditions of its glorious past. We are sure that he never spoke of it but in the kindest and gentlest of terms. He preferred to drink the bitter chalice of the drugs rather than do anything that might lead to deplorable rupture between the Church and her oldest daughter, and he went to Heaven bearing with him the hope of contemplating from 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 that of England, Germany and elsewhere. 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.

TRIBUTES FROM LEARNED.

"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-mindedness, his unflinching loyalty to doctrine in its entirety, its 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 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 sacrifices 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 promised of the life that now is and 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 to 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.

HIS LAST HOURS.

"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 was ready to

go: 'I am conscious,' said he, 'that I have done my duty,' and he centred 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 that he died like a just man, as a true priest should die, and we have only to repeat with the inspired writ: 'Blessed they who thus die in the Lord.'"

Death of Bishop Clut

News comes from the West that the venerable prelate, Mgr. Clut, of the diocese of Arthabaska at Lesser Slave Lake, who has figured so prominently in missionary work in Canada during 65 years, has passed to his eternal reward. He had reached the great age of 94 years, and only retired from the onerous duties of his office a few years ago.

The Right Rev. Isador Clut was born at St. Lambert, Valence, France, on February 2, 1812. Joining the Oblat Order he came to Canada, and was ordained to the priesthood in 1837. He was soon afterwards sent as a missionary to the Mackenzie River district, and did noble work in spreading Christianity among the Indians and half-breeds. He was appointed Bishop of Arindin in Partibus in 1867, and has since been coadjutor to the late Bishop Farand, and the late Bishop Grouard.

Death of Father Lyonnais

Ottawa, July 28.—Rev. Father G. Lyonnais, parish priest of St. Albert, Prescott County, died early this morning at the Water Street Hospital from injuries received by falling down the elevator shaft at Ottawa University. The deceased arrived at the annual retreat of the secular priests of the diocese, and, after greeting several colleagues in the priesthood, left them to retire to rest for the night. On reaching the third floor, he opened the door of the elevator shaft, supposing that it led into the bedroom assigned to him, and fell a distance of thirty feet. The fall fractured his left arm and caused internal injuries. Before his removal to the hospital Archbishop Duhamel administered the last sacraments of the church. The patient did not rally, but died about two hours afterwards. Father Lyonnais was 45 years of age and had been parish priest at St. Albert for several years.

The Late Michael Durham

Yesterday morning the funeral of the late Michael Durham took place to St. Michael's Cathedral.

The many ex-members of St. Michael's choir join in general sympathy with the family, Mr. Durham having been a continuous member of the choir during the past 45 years.

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