

As an instance of the loose working of the present official machinery, it is enough to mention that certain sections of the statistics on which the nation's economic policy is largely based have been found to be either incomplete or inaccurate.

REMAINS OF LEO XIII. MOVED TO LATERAN

FUNERAL RITES IMPRESSIVE

By Mrs. Enrico Pucci
(Rome Correspondent, N. G. W. C.)

The body of Leo XIII. is now reposing in the tomb chosen by himself in the Archbasilica of St. John in Lateran, the Cathedral of the Roman Pontiffs. When the successor of Pius IX. during the first years of his Pontificate made the great restorations in the Lateran Basilica entirely renovating the apse, he had the ashes of Innocent III. brought to the historical temple. He always had a special veneration for this great Pontiff as when he was Archbishop of Perugia, he had so often recalled the glorious memories of the Pontiff at his tomb which was in Perugia where Innocent III. died and was interred in 1219. The name of this great Pope is also indissolubly united with that of St. John in Lateran as it was there that he celebrated the Fourth Ecumenical Lateran Council. On account of these many reasons Leo XIII. had the ashes of Innocent III. brought from Perugia and deposited in a beautiful monument which he himself had erected at St. John in Lateran in the right entrance to the Ambulatory of the new apse. On the corresponding entrance on the left Leo XIII. decided that after his death his own sepulchre should be erected. This was done by the noted sculptor Tadolini who made a large statue of the Pontiff in the act of blessing surrounded by symbolic statues. The monument was erected immediately after the death of the Pope, but the body of Leo XIII. has remained in the temporary sepulchre of the Vatican Basilica until the present moment.

A PAINFUL MEMORY

The reasons for the long delay in transporting the body of the Pope centered around the painful memory of the insults directed against the venerated body of Pius IX. while it was being taken from the Vatican to the Basilica of San Lorenzo outside the Walls, where that Pontiff had chosen his last resting place and where the Catholic world had erected a splendid monument.

These incidents occurred July 13, 1881. On that date Cardinals Melelli, Simeoni, and Monaco La Valletta, executors of the will of Pius IX., decided to move the body. Through motives of prudence although the struggle between the Catholics attached to the Pope and the anti-clericalists was decided that the removal of the body should take place by night and without external pomp. The civil authorities were advised of the date and they made no objections. Neither were the citizens warned nor did the Catholic Associations send out any invitations; but notwithstanding this at midnight on July 13th an immense crowd of Romans gathered in the Piazza di San Pietro and the streets of Borgo awaiting the passing of the body. A large number of torches were lighted and all recited the *Miserere* and the prayers for the dead. The funeral car, without any external pomp, was accompanied by only four Vatican carriages and by a few others containing Cardinals and Roman Princes. At the passing of the small but extremely dignified procession, all the windows of the houses of Borgo were opened and illuminated with candles. The people prayed and it was a highly edifying spectacle which should have continued throughout the whole of the way if the anti-clericalists had not commenced, near Ponte Sant' Angelo, a demonstration against the dead body of the Pope. The most shameful cries were directed against the holy memory of Pius IX. Stones were thrown at the funeral car. On Ponte Sant' Angelo the cry arose that the body should be thrown in the river. The Catholics did not reply but redoubled their prayers. More than once those nearest the funeral car were attacked and had to use their torches as batons to defend themselves. The police were not prepared in sufficient numbers and never intervened until after the most deplorable and savage scenes had taken place.

It is impossible to describe the enormous impression that this outrage made in the Catholic world. Leo XIII. had a circular immediately sent to the Apostolic Nuncios charging them to inform their respective Governments of the very serious insults which the Roman Pontificate had received. On August 4 a Consistory was held in which the Pope delivered an allocution publicly protesting against the ignominious outrage to the body of his predecessor.

The Italian Government on their part ordered an inquiry the result of which was the dismissal of the Chief of Police, and some officials were transferred. The report of the inquiry was never published as it would have shown that a great part of the responsibility rested on the Government itself which, knowing that the anti-clericalists were preparing a demonstration, had not taken the necessary steps to prevent it.

On the evening of October 26, after the Basilica was closed to the public, the Lateran Chapter proceeded with the recognition of the

vent it. The Minister of Foreign Affairs sought to justify the Government by means of a circular letter sent to the ambassadors but in that circular the affair was not faithfully represented as was formally declared by the Commissioner of Public Security who had the charge of maintaining public order that night and who had not been given a sufficient force by the Government.

THE PRESENT CONDITIONS IN ROME

At the present time conditions in Rome are very different from those which existed when the outrage was offered to the memory of Pius IX. Public opinion is much more just towards the Pontificate and, although the rights of the Holy See have not yet been fully recognized, it is no longer considered as an adversary to be combated. The most authoritative political men have not hesitated to recognize that by the solution of the dissension with the Papacy Italy would suffer no loss, but on the contrary, would derive great advantage. It is known that the Fascist Government has taken advantage of all occasions to show every regard towards the Holy See.

For this reason the transportation of the body of Leo XIII. if it had been done publicly would have been marred by no untoward incident but would have taken place with great pomp and with the participation of the Italian Government itself. Even this, however, was a circumstance to be avoided because inexact interpretations and opinions could have been derived from it which would have been difficult to eradicate. The Holy Father, therefore, preferred that the transportation should take place by night and privately.

HOW THE BODY WAS MOVED

Preparations for moving the body of Leo XIII. were made with the greatest secrecy. The press managed to find out that the transportation would take place in October. The date originally fixed was the night of the 30th, but as this date was published by the Roman newspapers the *Osservatore Romano* published a denial which said that nothing had been decided about the date at that time. A subsequent notice said the transportation was postponed till about November 10. This also was contradicted. It was only October 21 that the Pope gave the order to hasten the preparations. That same day the technical office of the Vatican Palace was charged to buy the velvet to drape the car which would carry the body. The next morning at nine o'clock the Pope himself decided that the transportation should take place that night. The car was immediately prepared, the Chapters of St. John in Lateran and St. Peter and the Prefect of the Pontifical Ceremonies who had to direct the transportation were advised of the removal. Only in the afternoon were the police warned for the service of surveillance. The press had no news of the event.

It was thus that the transportation could take place in the greatest secrecy. At the Vatican Basilica besides the representatives of the Vatican and Lateran Chapters were present only the Archbishop Cardinal Merry del Val, Cardinal Gasparri, Secretary of State, and Cardinal Cagiano de Azevedo, who had passed almost all his life by the side of Leo XIII., first as *Camere Segreto* participant then as *Mastro di Camera* and finally as *Majordomo*.

Of the Cardinals created by Leo XIII., only two are living: Cardinal Francis Nava di Bonifite, formerly Archbishop of Catania but now retired and living in Switzerland; and Cardinal Vannutelli, Doyen of the Sacred College, who is the only one living in Rome. Cardinal Vannutelli would have liked to participate in the transportation, but on account of his great age he was unable to do so.

The small procession crossed Rome in the darkness of the night. There were only five moving cars one behind the other, following the funeral car. The procession passed along the left bank of the Tiber as far as the heights of the ancient Circus of Maximus and from there traversed the most beautiful part of the ruins of Imperial Rome, passing under the Arch of Constantine and rounding the Coliseum on the way to St. John in Lateran.

Arrived at the Lateran the funeral car entered—together with the carriage which had accompanied it—the courtyard of the Pontifical Palace and from there the coffin, accompanied by the Lateran Chapter, was carried into the Basilica to the chanting of the psalms for the dead. The Chapel Severina, completely draped in mourning, awaited the remains. After the ritual prayers and benediction the casket was left there under a rich covering surmounted by the tiara.

The coffin containing the remains of Leo XIII., was exposed until October 25, and during those days a continuous stream of people came to pray at the bier. On the altar was a magnificent Crucifix of marble illuminated by six candles. Many prelates and priests went to celebrate Mass there and the Franciscan Friars continually kept guard beside the coffin.

THE INTERMENT

On the evening of October 26, after the Basilica was closed to the public, the Lateran Chapter proceeded with the recognition of the

coffin. The outer covering of wood was opened and the inner shell of lead was seen intact with its seals sealed with the coat-of-arms of Cardinal Rampolla who at the time of Leo XIII's death was Archpriest of the Vatican Basilica. The legal deed of recognition was written by the Councilor of the Chapter. Then the coffin was brought into the transverse nave next to the monument and directly in front of the Altar of the Blessed Sacrament.

The next morning the interment took place with simple ceremony, decorous and truly worthy of a Pope. The coffin was guarded by the Noble Guards in full-dress uniform because the Basilica and the Lateran Palace enjoy extraterritoriality being recognized as the legal residence of the Pontiff. The Basilica was closed to the public and only the usual orders were invited to be present at the funeral ceremony: the Sacred College, prelature, diplomatic corps, Roman nobility, and representatives of the religious orders.

The rite was brief and performed by the Cardinal Vicar Basilio Pompili who is also Arch-priest of the Lateran Basilica. The parchment containing the account of the interment which was placed in the sepulchre together with the coffin, was signed by the Cardinals present, a few members of the diplomatic corps and the Lateran Canon. The coffin was taken behind the monument and by a simple and quick manoeuvre directed by the architect of the Sacred Apostolic Palace was raised to the height of the niche prepared for it. The niche is above the door which leads into the Ambulatory from the Basilica on the left side, while the monument occupies all the front of the entrance itself.

THE SOLEMN FUNERAL MASS

On November 2, the solemn funeral Mass was celebrated for the soul of the great Pontiff. This also took place with a truly papal solemnity. The vast temple was crowded. There one saw again that same crowd of faithful Catholic citizens, villagers and workmen who so often had gathered, vibrating with enthusiasm, around the great Pontiff Leo XIII., the Pope of the people and Christian democracy, during his last years.

Numerous multi-colored banners of the Catholic Associations waved in their midst. The boy scouts formed an escort of honor at the catafalque around which prayed the parish priests of the city.

In the apse the seats of the Gospel side were entirely reserved for the twenty Cardinals present. At the Epistle side were the Bishops, Prelates and the Chapter of the Basilica; in the transverse nave the Prelates and gentlemen-in-waiting of the Ante-Chamber, the diplomatic corps, the Roman patriciate and nobility. The huge naves were black with people gathered in prayer. The Basilica was already festively adorned for the Centennial festivals, but black velvet was draped over the red damasks as a token of mourning.

In the centre of the grand nave was placed the bier covered by a large gold robe surmounted by a tiara. Around it burnt hundreds of candles. At the principal entrance to the Basilica had been hung a Latin inscription written by Cardinal Galli which said:

The Chapter of Canons and the Lateran Clergy, after the interment of the ashes of Leo XIII. in his own monument, grateful to his memory celebrates a solemn funeral Mass for the soul of that Pontiff whose munificence so greatly increased the decorum and majesty of the first Basilica of the whole Catholic world—Come in great numbers to the temple, all ye faithful, and humbly beseech God Almighty to grant the great soul of our Pontiff the immortal reward he earned for his work in favor of the Christian cause and of human society.

The pontifical funeral Mass was celebrated by His Eminence, the Cardinal Archpriest Pompili accompanied by the choir of the Lateran Chapel which under the direction of the Maestro Monsignor Bassini executed splendid music by Palestrina, Anerio and Monsignor Casimiri himself.

When the Mass ended the people began to leave the Cathedral and the Cardinals and Prelates retired in the Sacristy. The Cardinal Doyen Vannutelli, the only Cardinal present created by Leo XIII., before leaving the threshold above which rose the monument stopped and, surrounded by the other Cardinals, the Diplomatic Corps and the Court, recited the *De Profundis* for the soul of the Pontiff.

THE LOVE OF BIRDS

Captain Stephen Wynne, writing in the London Observer, tells this story of the late Cardinal Logue:

"A young priest told me this story of Cardinal Logue. One of his friends went to see the old man and knocked at the door of Armagh. The new and stately residence was opened by the Cardinal. His guest asked why. 'My housekeeper is old, and she has sore feet.' They went in and, after a while, 'Come now till I show you my friends,' said the Cardinal. They went out and from all quarters birds came flocking, to sit on the little old bent shoulders. He knew each of them, and had names for them all. 'But the worst is,' he said, 'I can-

not read my breviary any more walking in the garden. They give me no peace, and I cannot keep my mind from them. Was there ever a more perfect subject for a poem?"

Also something for imitation. There is little in the world more beautiful than birds; lovely, harmless creatures that make life more joyous for humankind, and harm of which seems like a veritable sacrilege against the goodness of Providence itself.—Ottawa Journal.

FOREIGN MISSION NEWS LETTER

"THE LOVE OF GOD SURPASSETH ALL UNDERSTANDING"

It almost passeth understanding how the missionary every makes his highest headway in the many heathen countries so diverse in physical and moral aspect. How can pagans be prevailed upon to accept in place of their traditions and superstitions which are part of their national and domestic life, the religion of the "foreign man" so unlike to them in type, manner and dress?

"Love" seems to be the only adequate answer—a Love that resembles that of the Divine Master Who went about doing good. The grandeur of character and beauty of soul of those who made the loftiest choice possible to human nature, who had made the Great Sacrifice, cannot but reflect itself in their success.

THE DIFFERENCE

"How is it," asked a Protestant Mission Worker of a native Chinese man attending one of America's Universities, "that Catholics with such meagre resources, can do so much, while we with large sums, cannot attract the people?"

"We measure your religion by your lives," he replied. "You sacrifice nothing, while the Priests and Nuns in China live as we do and endure privations and help us. If we become Christians, we will be Catholics." They have abandoned all things and followed "Him."

A HAVEN IN DISTRESS

St. Martha's Hospital in Bangalore City, India, is conducted by the Religious of the Good Shepherd. In spite of the toil and anxiety of their daily lives spent among the sick and the suffering, these Sisters have no convent worthy the name. The good they are doing is very great. The people look upon St. Martha's as a beacon of safety.

Two chieftains came brought in recently were left on the veranda. Those who carried them feared the Sisters would not receive them, as they were contagious cases. When the Sister-Doctor found them they were dying.

One Sister took entire charge of them though nothing could be done but stimulate the heart, while the nun briefly instructed and baptized them. St. Martha's once more proved itself a refuge to those who had been rejected by their own.

BEFORE A FIRING SQUAD

Recently Father Dietz, American Missionary in Tuncheng was informed that three bandits were captured and were tied up awaiting execution in the temple. He immediately visited the trio, and quite readily they listed to the new teaching of Love. On the day of sentence, assured of their good faith, he baptized them while a hideous Buddha looked down and a thousand curious natives watched the usual ceremony. The firing squad then took control and the priest accompanied the condemned men praying for them and urging them to contrition. While he was speaking, three soldiers came behind the men, tripped them and emptied their guns into their necks and heads. After the funeral ceremony, conducted by the priest, a terrible storm broke. For the first time in memory, hail stones fell; a bolt of lightning smashed the three guns used in execution while the others in the rack remained untouched. The people had been in sympathy with one of the victims who had declared his innocence, had been touched by the care of the priest, and this cooperation of the elements has turned their attention to the Church.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

A TRUE CHRISTMAS STORY BY THE PRESIDENT OF THE SOCIETY

It is Christmas morning on the snow-covered prairie. The hour is early, but already devoted hands are busy putting finishing touches to the little Chapel at Ft. for today the priest is coming and Holy Mass is to be offered there for the first time.

This will be a real Christmas at the little Mission. How sad things were a year ago with no chapel, no priest and no Mass! A few months ago Father Kelly arrived and just seemed to arouse in the hearts of the few scattered families some of the faith, devotion and optimism which he possesses. "We must have a little chapel here," he said, "and Mass for Christmas." It seemed too good to be true, but Father Kelly had set his heart upon this and nothing could stop him.

The following week the story got about—and what a surprise it was, for everyone knew how he hated religion, and particularly Catholics—that old Bill Jones, owner of the big ranch fifty miles away had given Father the land. How it had come about was a mystery. He met Father Kelly, the land was transferred, but no more information on the subject could be gained.

The acquiring of a site removed the first, but by no means the most difficult obstacle which faced the people. Money was required, and for five years the crop had been almost a failure. If only the price of the material could be had, willing hands would do the work; but where could the money be obtained?

When Father Kelly left, the hope of having a church gradually diminished. While men shook their heads and said it was impossible, women prayed, prayed with fervor aroused by thought of Christmas at home, Midnight Mass, Candles, Music, the smell of incense and the sweet joy of Holy Communion. A month later Father Kelly returned to find his people in despair. Mr. Louis, who had once been a teacher, explained sorrowfully that try as they would, and everyone had done what he could it was absolutely

impossible for them to raise money sufficient to purchase material for the proposed chapel.

Father Kelly gazed upon the dejected group as though he, too, had given up hope. Then he smiled, his wonderful, reassuring smile, pulled from his pocket a letter and from it took a blue paper which he proceeded to unfold. "Who says it is impossible to raise money for the church?" said Father Kelly; "here it is now. Yesterday I received this cheque from the bishop. It came from the Catholic Church Extension Society. The amount, \$500.00 was given by someone who had heard of the spiritual hardships of Catholics in the West, that a chapel might be built in memory of his father, with \$50.00 more for the altar and a box containing linens, vestments and furnishings for the Altar, is on the way." The joy and happiness of the poor people was expressed by loud cheers, and led by Father Kelly, they knelt and recited the beads as an act of thanksgiving and that God might bless their generous benefactor.

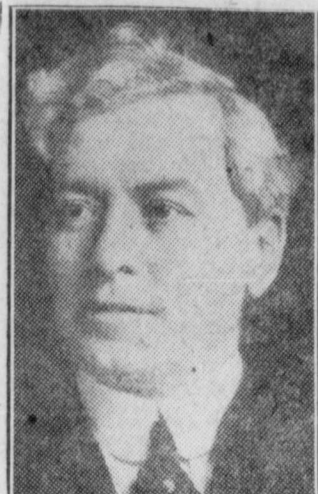
Five months have passed since then, five busy months for the Catholics of the Mission, who spend every spare moment of their time working at the chapel. The building is completed at last. It is not large, but a real chapel. The altar is there decked out with all the wonderful things which the box contained—candlesticks, crucifix, spotless altar cloths, Mass Cards, missal and stand, vestments, cruets and bell, nothing missing. All are gathered around the stove where a crackling fire burns, for the morning is cold. They exchange greetings and their good wishes to each other come from hearts filled with happiness. Sleigh bells are heard without and the words "Father Kelly" are formed on every lip as all, anxious to display the result of their work, go out to meet the good pastor. After a short time spent in congratulations, greetings and praise quiet is restored while confessions are heard. Soon candles are lighted and Mass begins. A few who have formed themselves into a choir, sing the "Adepts" and "Shepherds. We Have Heard on High," perhaps with more vigor than harmony, but the words come from hearts filled with faith and love.

The little bell sounds and heads bend adoringly as the tiny Host is borne on high by the priest who holds in his hands the God of Heaven and Earth. He elevates the chalice as all bow low while tears of love and thanksgiving well into eyes and roll down rough cheeks, for the chapel is transformed into a stable and the shepherds. Again the bell rings to announce His coming and all go to receive from the hands of the priest, their Infant Saviour.

Was there ever such joy as this! The greatest longing of their faithful hearts has been satisfied and Jesus is happy to be coming to be the strength, joy and consolation of these poor people.

Mass soon comes to an end and with grateful hearts the people return to their homes rejoicing.

There is some one in the East happy today because he has been informed that the first Mass in his



THE LATE JOHN P. DUNNE
Supreme Agent of the Knights of Columbus
for Canada

JOHN P. DUNNE

A few short weeks ago the Knights of Columbus of British Columbia were visited by Supreme Agent John P. Dunne. He visited the chief centres of the Province with a message of encouragement and with the help of the local officials put the finishing touches to an organization that already shows signs of a new spring. His addresses were full of practical wisdom combined with fervid Catholic sentiment. He went out of his way to promote the interests of the Catholic people.

Now comes the sad news of his untimely death in the Chippewa Falls train disaster. Imprisoned in shattered dining car down deep in the icy water of the river, he gave up his soul to God. With what sentiments we know well. John P. Dunne never missed a week day Mass during his stay in Vancouver.

We knew him in the old Ottawa days as a bright and able leader of a movement which placed a monumental Catholic club house on Cartier Square. His promotion to the inner circle of the higher authorities of Knighthood obliged him to move to New York and thither he was hastening when called by the great Inspector. But John was first and last a Canadian and Ottawa was the city of his soul.

Not a lasting city, however—now he has gone to the vision of peace. R. I. P.—The Vancouver Bulletin.

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chapel will be said this Christmas day. But how pleasing to the Divine Child his act of love has been will never be known until he finds what an amount of merit it has merited for him in eternity.

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BURSES

"IN THE NAME OF JESUS EVERY KNEE SHALL BOW"

During this month of the Holy Name, we ask our friends to add a mite to our Burses, especially Holy Name Burses. Such donations will be used expressly for the education of a missionary for China, whither he will carry the Holy Name of Jesus to multitudes who have never heard it. If you aid him to accomplish this project, you will have a share in this glorious apostolate. Help to carry to a pagan land the Name whereby all men shall be saved. Could there be a higher or a holier way of beginning the New Year, or a surer means of drawing down upon yourselves God's best gifts?

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