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AFTER DEATH.—Mgr. Diomedé Falconio, Apostolic Delegate at Washington, describes as follows in the New York "World" the ceremonies that follow the death of a Pope: "As soon as the Holy Father has breathed his last, amid the consolations of religion and after making his profession of faith in the presence of the grand penitentiary, who usually administers the last sacraments, the Cardinal Camerlengo, accompanied and assisted by the clerks of the Apostolic Chamber, takes possession of his palace and causes a careful inventory to be made of everything found in the Papal apartments. He then proceeds to the chamber of death, in which the body of the Pontiff still lies. He strikes the forehead of the dead Pope three times with a small silver mallet, asking loudly and solemnly: 'Holy Father, art thou really dead?'
 "When silence follows the third interrogatory he turns to the assembled prelates and proclaims: 'Our Father is no more!'
 "He then receives from the Pope's personal chamberlain, known as the

"The amount of space which the press has during the present week devoted to news from the Vatican is a singular tribute to the greatness of Leo XIII. and the influence of the Papal office. In almost every nation throughout the world the newspapers have brought out special editions containing the telegrams received hour by hour from Rome. Columns have been given to the subject day after day not only by journals which are usually free from anti-Catholic bias, but even by papers which are, as a rule, hostile to the Holy See. As Father Thien observes, despite all opposition it cannot be denied that the Papacy continues to exist with a character of imposing grandeur to which, now, as of old, the masses of the enlightened world render willing homage. Where is there to-day a Bishop or other functionary of a non-Catholic denomination whose moral power would for a moment be compared with that of Leo XIII.? Their reputation and their power are provincial, or at most national; elsewhere

THE IRISH PARTY.—At a large-attended meeting of the Irish Parliamentary Party, held in the House of Commons, on Tuesday last, the following resolution of sympathy was adopted and forwarded to His Eminence Cardinal Oreglia:—

“We, the representatives of a people who, for so many centuries of suffering, has attested its fidelity to the Catholic Faith, see, we hasten to associate ourselves with the people of Ireland

no town of Great Britain or
could make the Truth Conference
held with greater eclat or with
greater effects than in Liverpool. It
is most cosmopolitan centre of
civilization. The Catholic missions
have made people of nearly all nation-
alities; and it was a pleasant sight
to observe the unanimity with which
they gathered round the Bishop of
Liverpool this week and the hearti-
ness with which they welcomed the
Primate of All Ireland. The
officials of Liverpool may legitim-
ately feel pride in the reception ac-
corded to the delegates and in the
zeal they have given of zeal for
the Catholic cause. Earnestness was
evident from the beginning to the
end of the proceedings, and the ad-
dresses and papers conveyed lessons
both suggestive and inspiring. In
the present state of the education
system no words could be more
timely or more appropriate than
those of Father Brown and
Father Ward. Father Pinnin-
gton has most interesting details of

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Although the question of the obnoxious oath which the King has to take on an occasion to the throne, is now pretty much forgotten, in the rush of other important questions before the public, still we cannot but recall to our readers some very sage advice which the Manchester "Guardian," a leading Protestant organ of England, has given on the subject. That paper remarks that "the worst thing possible will be to shelve this question until a new reign renews all the soreness and trouble afresh." It adds that "the question is one which cannot stand where it is." After reviewing the different modes of settlement or compromise that have been attempted, the "Guardian" suggests that a conference between the Archbishop of Canterbury and the Duke of Norfolk might produce a form of words which would meet the desires of the extreme Protestant element, and yet be totally inoffensive for Catholics. It would be a good thing if these two prominent men would make the attempt. If the Royal Declaration be allowed to remain as it is there is no doubt that it will be the source of very much bitterness and hard feeling at some future date. The feeling entertained by a number of extreme Protestants on the subject is not shared by the country at large. At present, more than in any former time, a broad and fair spirit is to be met with in the land; and this is an opportune moment to have this blot erased from the statutes of the country. It is nothing more nor less than what a Catholic English organ styles "a relic of controversial barbarism."