

PRIESTS STAYING IN ROME.

Important Regulations by the Holy Father.

The following instructions, which should be noted by priests who wish to settle down in Rome or stay there some time, are contained in a letter from the Holy Father to Cardinal Respighi:

1. Those priests of other dioceses who wish to fix their residences permanently in Rome must first send to the Cardinal-Vicar their request, to that effect supported by suitable documents, and, above all, by the explicit consent of the Ordinary, who is to state his judgment as to the motives put forward for obtaining the favor. But we reserve expressly to ourselves the power of granting the required permission.
2. Those priests of other dioceses who come to Rome to stay there some time must at once present themselves at the office of the Vicariate, and show the Discretary of their Bishop, in which the object of their coming to Rome is to be expressly stated, as well as the time given to them to stay there, which for the dioceses of Italy should not exceed three months, and for foreign dioceses six months. Whenever an extension may be necessary, it is to be asked for directly from the Ordinary.
3. Those priests must also obtain from the Vicariate approval of the place at which they are staying.
4. Priests who do not comply with these arrangements are to be absolutely forbidden to celebrate Mass in the city, the respective Ordinaries intimating this to them.
5. To avoid the danger of priests whilst staying provisionally in Rome undertaking duties which would necessitate a fixed or long stay, we desire that, as is laid down in the case of the Roman clergy, foreigners should not be permitted to enter competitions for positions of the kind, nor obtain offices, benefices, or any other occupation, without the explicit consent of the Vicariate.
6. When this consent is wanting, admissions to competitions, to posts, and nominations to benefices, offices, or any other duty are to be held as null and void.
7. These arrangements are to be adhered to in all cases without exception.
8. As to the cases of priests of other dioceses actually staying in Rome, Cardinal Respighi is to grant permission for a permanent stay to those who have there a benefice or any ecclesiastical office properly so called, or who have been staying there, without computing the years devoted to study, at least ten years, with the consent of their Ordinaries and without having given any cause for remark on their conduct. The others must return to their dioceses or procure occupations elsewhere, with the consent of their Bishops.

Death of Cardinal Pierotti.

Rome, Sept. 18.—Cardinal Raffaele Pierotti died in the Monastery of the Dominicans, near the Church of Santa Maria Sopra Minerva, on Sept. 8, the Feast of the Nativity of the Blessed Virgin. He had lived 69 years, during fifty of them wearing the white wool of St. Dominic. All his life was spent in and around the great Church of the Dominicans in Rome, Santa Maria Sopra Minerva, of which he had been earlier in life parish priest for sixteen years.

From pastor of the Minerva he was raised to the office of Master of the Sacred Palace, and in 1896 Leo XIII. made him Cardinal. Great humility and love for the poor characterized him all through his career from Dominican novice to the Cardinalate. There are those here who praise rather his great learning and keen insight into the world's ways. All agree that his learning and his humility were great and deep. The Dominican professor of theology was beloved of the poor. He was ill for many weeks, and his death was not wholly unexpected. Yet the Church of the Monastery of Santa Maria Sopra Minerva are in great grief, and so are the Irish Dominicans at St. Clements, where he was a particular friend, and where the great Father Tom Burke met him nearly forty years ago. Cardinal Pierotti had been ill all summer. Late in the day of the 8th of September his Confessor, Father Simone, noticed a change and asked the dying Cardinal for his blessing. He lifted the crucifix which had been in his hands constantly for days and nights and blessed all those present. An hour later, in obedience to the doctor, he took a few spoonfuls of food, but in less than two hours again he answered audibly the prayers for the dying—he had already lovingly re-

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received the Pope's blessing—and passed quietly away.

Cardinal Pierotti's Requiem was sung in Santa Maria Sopra Minerva, all the Cardinals in Rome being present, and all the Dominicans, including the Master General, Father Cormier.

Santa Maria Sopra Minerva (over Minerva) is the head church of the Dominicans in Rome, and is full of the richest memorials of the Universal Church's history. It is the only Gothic Church in Rome, and was built over a temple of Minerva, hence its name.

There are several tombs of Popes and Bishops, but the principal treasure is the body of St. Catherine of Sienna, which, since 1380, reposes uncorrupted under the high altar. Paintings and statuary from the great masters of the 13th and 14th centuries are numerous. A statue of our Lord rising from the tomb, by Michael Angelo, is near the sanctuary. There are many works of Fra Angelico, who died there in 1455.

TOURING IRELAND IN AN AUTO.

From an Irish exchange we learn that Most Rev. Dr. Glennon, Archbishop of St. Louis, arrived in Malin, August 19th. With a friend he was making a motor-car tour through Ireland. He is deeply interested in the economic and political questions of the day, and had a prolonged conversation with Very Rev. Dr. Wignmore regarding the movements in progress and contemplated. He made particular enquiries about Mr. William O'Brien, and his lady; and listened with profound attention to an exposition of that statesman's actions and aims. He will be able to make clear to inquirers in America the nature of the questions at issue divested of misrepresentations and vindictive invectives so persistently propagated. The Archbishop officiated at the 8 o'clock mass on Sunday. His youthful appearance was much admired by the faithful. He will visit Killarney and other beauty spots, leaving for his home by the Campania on the 12th of September. His Grace offered accommodation on board the steamer to Canon Wignmore, should he desire to cross the Atlantic, a high compliment from such a dignitary, and at a time when it is almost impossible to secure a berth.

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CARDINAL MORAN AND SOCIALISM.

Cardinal Moran has always evinced a deep interest in the democratic movement in Australia as well as in the affairs of his native land. His chief concern, outside of Irish politics, is to see the masses of his adopted country advance in happiness and prosperity, and he is always found throwing in the weight of his influential advocacy to any cause that will promote the best interests of the Australian people, more especially the toiling portions of the community. When the ex-Premier, Mr. Reid, raised the bogey of Socialism for the purpose of avoiding important questions and settling the people against the Labor Party, Cardinal Moran boldly stepped into the breach and showed how Mr. Reid was trying to throw dust into the eyes of the electors. Cardinal Moran in common with other public men and writers, exposed the hollowness of Mr. Reid's charges, and the result was that Mr. Reid failed most dismally and resulted in Mr. Reid's expulsion from the Australian Premiership as soon as Parliament met. Suffering most acutely from this defeat, Mr. Reid has made an attack on Cardinal Moran, pointing out that His Eminence is at variance with the Pope's recent declaration upon socialism. The attack, however, is baseless, as there is no parallel between Mr. Reid's alleged socialism and the socialism that is supported by His Holiness; and as strongly approved by Cardinal Moran. Mr. Reid has accused the Labor Party of entertaining views similar to those of the Red Republicans and Communists of France, and other wild extremists on the Continent at the present day. There may be one or two socialists of this description here and there in Australia, but there is no such socialism or communism in this country as Mr. Reid has vainly endeavored to make out to serve his own political ends. The Pope and Cardinal Moran are equally emphatic against communism, but not against the passing of such legislation as will improve the condition of the industrial classes. And this is the length to which Cardinal Moran's support of democratic principles extends out here. He has the welfare of all classes at heart, and is imbued with the principles and aspirations of a pure democracy. He has repulsed Mr. Reid's attack in a way that will prevent its renewal, and at the same time has won the admiration and respect of the great bulk of the Australian public by his fearless championship of the people's rights. Mr. Reid's attempt to show that Cardinal Moran is at variance with the Pope on the social and economic questions of the day has been completely disproved, and the general result is that Mr. Reid, expelled from office by a sweeping majority of 17 in a House of 74 members, is the most discredited statesman in Australia, without hope of ever again becoming Premier of the Australian Commonwealth.

THE SWORD AS AN ORDER.

An Irish correspondent writing from Paris says: "News reaches us from Rio de Janeiro, which is an object lesson of modern civil brutality. We have had many lessons already in France. Without notice, without trial, without any legal form, a company of soldiers scaled the walls of the Redemptorist Convent in Rio de Janeiro at night, entered the house, roused the seven Fathers who were at home, gave them five minutes to dress, and then summoned them downstairs. They were ordered to quit their convent. The Superior asked to see a formal order of condemnation. He was answered by the man in command, who drew his sword and said: 'This is the order.' And then by armed force they were expelled from their house, obliged to walk for half an hour, and then, mounted on miserable horses, sent into exile. They were guilty of the great crime of laboring for the poor, and ignorant."

MASSACRE OF CATHOLIC MISSIONARIES

A special correspondent of the Kolnische Volkszeitung, writing from Kurasim on August 25, gives a detailed account of the murder of Bishop Spiss and the party who accompanied him in German East Africa. Dr. Spiss, who was a Vicar Apostolic and Titular Bishop, left Dar es Salaam on July 31 with two lay brothers, Andreas Scholzen and Gabriel Sonntag, and two nuns, Sisters Felicitas and Kordula, and proceeded by steamer to Kilwa. At Kilwa forty bearers were engaged, and the caravan on August 5 took the route for Liwale in the interior. Upon hearing of the rising of the Wagindo tribe the Bishop and the Europeans with him turned back on August 14, but the way was cut off by the insurgents. The bearers all fled. The Bishop sent a messenger to parley, but was not listened to. Then Dr. Spiss himself advanced and cried out to the enemy as they came nearer that they were missionaries having a peaceable purpose in view. His words were cut short. He was pierced by two spears and sank to the ground. The Sisters sat quietly awaiting death, their faces covered with their veils. They were the next victims. Transfixed by lances, their deaths were speedy. Then the two Brothers fell, one after the other. All was the work of a few moments. The news of the massacre was brought to Kilwa on the 17th August by the natives who fled.

Many curious reasons are given for absence from school. Here is one:

"Dear sir,—Samuel can not come to school this afternoon, as he glued his head to the dresser, and we have not been able to separate him yet."

FATHER KENNEDY'S FREE NERVE TONIC

IRISHMEN IN BUSINESS.

(Catholic Union and Times.) Visitors to New York sometimes remark that in the business signs along Broadway Celtic names are scarce, and this is cited as proof that the race has not its former eminence in business. Old residents recall dry goods houses conducted in the earlier history of the city by Irishmen and their descendants whose names are now supplanted by others, quite commonly of a Hebrew character. It is true that the coming of other races, including the Italians, Greeks and Jews, in vast armies, has made a difference in conditions, and Irish-Americans have migrated from parts of the city where in other times they were strong in numbers and active in business. In some retail lines, such as dry goods, Hebrews have gained a marked ascendancy in recent years.

It does not follow, however, that the Irish are losing their grip in business. There has been advancement in many directions. The retail stores of the fathers have not always been continued by the sons, who, instead have gone largely into wholesale, manufacturing, mining and transportation enterprises. More Irish names are seen than formerly in the directorates of corporations. You will meet the men who bear these names in the offices of the big iron and steel companies, railroad and steamship lines, chemical and textile manufactures and importing houses. These men may have no keener wits than their fathers, but opportunities permit them to engage in larger enterprises. They are representatives of the race who have not wasted any time on politics, and their number is legion, showing that in business, as well as the professions and politics, the Irishman who applies himself in the right way can succeed.

SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

ANY even-numbered section of Dominion Lands in Manitoba or the Northwest Provinces, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less. Entry may be made personally at the local land office for the district in which the land is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent receive authority for some one to make entry for him. The homesteader is required to perform the conditions connected therewith under one of the following plans: (1) At least six months' residence upon and cultivation of the land in each year for three years. (2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother. (3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon the said land. Six months' notice in writing should be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent. N.B.—Unauthorized publication of this advertisement will not be paid for.

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ST. PATRICK'S SOCIETY—Established March 6th, 1856; incorporated 1863; revised 1840. Meets in St. Patrick's Hall, 92 St. Alexander Street, first Monday of the month. Committee meets last Wednesday. Officers: Rev. Director, Rev. M. Callaghan, P.P.; President, Mr. F. J. Curran; 1st Vice-President, W. P. Kearney; 2nd Vice, E. J. Quinn; Treasurer, W. Durack; Corresponding Secretary, W. J. Crowe; Recording Secretary, T. P. Tansy.

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C.M.B.A. OF CANADA, Branch 26—Organized 18th November, 1868. Branch 26 meets at St. Patrick's Hall, 92 St. Alexander Street, on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month at 8 o'clock p.m. Officers: Spiritual Adviser, Rev. J. P. Killoran; Chancellor, W. F. Wall; President, J. M. Kennedy; 1st Vice-President, J. H. Maides; 2nd Vice-President, J. P. Dooley; Recording Secretary, R. M. J. Dolan; 16 Overdale Ave.; Assistant Rec. Sec., W. J. Macdonald; Financial Secretary, J. J. Cosigan, 325 St. Urban Street; Treasurer, J. H. Kelly; Marshal, J. Walsh; Guard, M. J. O'Regan; Trustees, T. J. Finn, W. A. Hodgson, P. J. D'Arcy, R. Gahan, T. J. Stevens; Medical Advisers, Dr. H. J. Harrison; Dr. E. J. O'Connor, Dr. G. H. Merrill.

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AT

It was small but sturdy Society at St. Mary's, where seven ladies, whom were veterans in vice. Indeed, there was current among the Irish membership in the red immunity from death and matrimony that when a daring of upon the maiden band Miss Mary Grey, all the nuptial Mass with surmised prevent a certain. And when the gap in filled by Daisy Dunn, a world of change, in Flaherty, who had swayed under three pastors, an ominous nod.

Daisy Dunn! a mere whose short frocks Mrs. washed not half a dozen. Daisy Dunn, whose never touched any wetic implement than a needle. Daisy Dunn! kept five servants and True, Daisy was a g Miss Mosley, the press S, and so had a certain pull. 'I'm not saying said Mrs. Flaherty, who knew the weight of church matters; 'but I see such a bit of a but the holy altar, very qu But 'bit of a but was in the outer world busy bee in the sanctu Mrs. Flaherty was forc Whether it was nature, ply inborn domestic hitherto by the five s French maid, she took ties like a duck to water of every feast found he from which no golf to baseball game or social lure the season's belle. huge gingham apron th concealed the chic gown pretty golden pompad a white handkerchief, gloves on her dainty Daisy was ready to scr dust vases, mend suppli coiffers at her senior's

It was a busy group day in the Sunday Scho paring the Repository f ing feast. Palms, potted plan vases, candlesticks, wer picturesque profusion rangement, while, potse ladder at a perilous al lady of her avardpous, surveyed the situatio of a practiced general knows the field. Rumors had gone abr adjoining parish was p unusual efforts this yo was unanimous resolv Malachi's must not be s its labor of love; so it decisive voice the comm issued her orders. "Old Mrs. Morton's lil come, set them aside, Grace, for a while. The always expects to see the front of the tabernacle. to ask you, Miss Ellen, rent in Father Flynn's al put his foot into it to-m And what is that you say Fenton has sent only a I put in my order for a fully a month ago! He or lose St. Malachi's cists really seem to lose a at times like these. Let have all the candlesticks twelve, fourteen— My d forgotten the Calvert can A dismayed pause follo nouncement. Then Miss had simply stepped in to tured the flippant suggest "Oh, cut them out this Mosley, they're so big." "Cut them out!" echoed lay, in a shocked tone. wouldn't dare. They wen to the church fifty years General Calvert, and e grandchild of his—and th glion—who will bend a kn Repository to-morrow w know how, where, and v candleabra have disappea "Let me get them," Daisy, cheerfully. "Get them,—child! Y lift one of the six branched Flynn keeps them locke house. He told me he ha out in the dining-room will ask Brother Bernard them over Inter. Mountn wouldn't mind giving the rubbing up where they s "I call that imposition phye," laughed Miss Rut Job we all dodge, Miss D