

Protestants Prayed for Dying Pontiff

At Akron, Ohio, on the 9th inst., during the session of the National Universalist Young People's Union, prayer was offered for the Pope, and a tribute by President Ames to His Holiness was applauded.

At New Haven, Conn., on Sunday last Rev. Dr. Newman Smyth, pastor of the Centre Congregational Church, and member of the Yale Corporation, just before his sermon prayed for Pope Leo. He asked that he might be spared from all suffering, and if it was the Divine will that he should not recover, that his confession might be accepted at the throne of grace.

Bishop Scarborough, of the Protestant Episcopal Church in New Jersey, wrote as follows to The New York Tribune:

"Pope Leo, the head of the Roman hierarchy, whose life work is just finished, has filled a large place in the history of his time, and won the esteem of Christians of every creed and nation by the gentleness and urbanity of his manners. He was large hearted and generous in his treatment of the great questions of his time. He was free from bitterness toward Christians of other names, and his death will be regretted and mourned by many outside of the great Church over which he presided with so much tact and wisdom. 'O uti sic omnes.' May his successor be as wise and noble."

In Grace Methodist Episcopal Church, Chicago, on Sunday, prayer for the Pontiff was offered by the pastor, Rev. Dr. John Thompson. It was not offered without, some informal discussion with the Board of Trustees, a majority of whom favored the sentiment of the pastor, although two or three doubted the propriety of the prayer.

"The Pope and the Keys" was the subject of Rev. Dr. Thompson's sermon.

"I am aware that my action may be criticized by Protestant churches," Mr. Thompson said, "but when the tremendous power of the Catholic Church is considered in conjunction with the fact that Pope Leo has always exercised that power for the good of humanity, I think that the action is fitting."

Rev. Dr. Henry C. Swentzel, rector of St. Lauke's Protestant Episcopal Church, Brooklyn, not only offered a prayer for Pope Leo XIII. Sunday morning, but also spoke in eulogistic terms of the Pope's life. The sermon was entitled "The Bishop of Rome," and Dr. Swentzel said:

"Pope Leo XIII. is the most distinguished man in the world to-day because of his unblemished life. He is esteemed throughout Christendom. As a man he entirely deserves the reverent homage of the Christian world." Dr. Swentzel spoke of the Pope's remarkable will power in his illness and said that he exhibited a devout trust in God and in his life he had wielded a power far above that of any other sovereign on earth with the greatest fidelity. "The general interest taken in Pope Leo XIII. is, I think," continued Dr. Swentzel, "a happy omen for the future, as showing how the people have been passing away. We may wish that an American would be his successor, but we hardly dare expect that, and we can only hope that the Cardinals will choose one who will also abound in faithfulness and good works."

Rev. G. W. Grinton, of the Forty-fourth Street Methodist Episcopal Church, New York, delivered a sermon on "The Venerable Pontiff" to his congregation Sunday night, eulogizing Pope Leo. The preacher said in part:

"The act of love and filial devotion which Mary performed for Jesus has been bestowed in spirit by hundreds of thousands of persons during the entire last week upon the Grand Old Man of the Vatican who is making such a brave fight against disease and the weakness of the flesh, incident to old age."

"The Vatican is the cynosure of all eyes, and why? Is it because a Pope dwells within its sacred precincts? Yes, and more. Because a large-hearted, public-spirited man, a leader of the great army of the Lord's hosts, a spiritual commander-in-chief, lies at the point of death. Therefore, in imitation of Mary, the spiritual children of a Holy Father are bringing their alabaster box of sympathy and affection, while the world at large, the cold world, as it is often called, stands beside the bedside of the venerable Pontiff and drops a silent tear in appreciation of this great ecclesiastical man's many years of faithful, earnest ministry. It is generally the rule to criticize a man unmercifully while he lives, to expose all his weaknesses and follies. If he be a public servant, to caricature him and hold him up to a world-wide ridicule, and then, when dead, to gather up his good deeds into a wreath and place them on his casket."

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sons have been deeply solicitous, and whose good acts have been recorded in all lands.

Bacon said of Julius Caesar, "He so excelled that he could not only lead, but mould an army to his mind." This power Leo possesses to such an extent that his judgment in many matters is final. Shortly after his election to the Holy See he appointed John Henry Newman a Cardinal, a master stroke of political shrewdness.

"While Leo condemned the higher critics, he advised the necessity of the most thorough study of the Sacred Scriptures, and especially wrote on the importance of adjusting Scriptural statements to scientific facts. His opening of the great Vatican Library to students of all faiths was a step that marked the advance of a more liberal age."

"However, as champion of the faith, he has never wavered from the Catholic position and the theology of Thomas Aquinas. His encyclicals were of a high order, and treated every subject that interested the social, political and religious world. His discussion of the rights and duties of the laboring man gained for him the title of the 'Working Man's Pope.'"

"His love of justice, simple dignity, kindly sympathy, have endeared the Pontiff to the Catholic world, who delight to pay tribute to the statesmanship, tact and splendid genius of their loved Pope, who has done much for the progress of civilization. From crowned head to peasant, from President to laboring man, prayers and good wishes have been expressed for this remarkable man."

"Leo has known no nationality, but has been interested in all. Deprived of a temporal power, he has possessed a greater power, a dynamic that has controlled the hearts of men, and shaped, in many instances, the policies of monarchies and republics. He has restored the golden age of the Papacy in its best sense."

"As a philanthropist, poet, educator and reformer, the name of Leo XIII. will be placed among the very great, if not the greatest Pope in history."

Cardinal Gibbon's Tribute to Leo

Just prior to his sailing for Europe on the 9th instant, Cardinal Gibbon voiced the following tribute to the Holy Father:

"Pope Leo was a very dear friend and a father to me. He was distinguished by a singular nobility of mind, and his influence was felt within the Church and without. I have ever had an increasing admiration of his character during the twenty years I have known him. My last visit to the Holy Father, two years ago, is still fresh in my mind."

"The most appealing of his traits to me has been his humanness. Despite his ascetic rule of life and his absorption in things spiritual, he has always been in touch with the great heart of humanity. No phase of human development escaped his keen intellect. He was ever alert to further any plan that would tend toward the amelioration of the race. He was not only the spiritual head of the Church, but to the wide world he was a leader of economic thought, a guide to whom princes and peoples looked for guidance in their plans for social betterment."

"To know him intimately was to know that he was a big, kind-hearted human being, bereft of the many littlenesses of ordinary men. His nature was on the grand plan."

"Of his intellectual capacity it is useless to speak. With one phase not all the world is familiar. That is his prodigious memory. In the vast storehouse of his mind every incident of his life seemed to have its ordered place. Men whom he had met twenty years ago he recognized as though they had seen him but yesterday. Then he would recount the incidents of their last meeting. If they were European he would ask for their families, their neighbors, showing familiarity that one would expect from an intimate. If they were clerics he would ask for the dioceses and institutions in which they were interested."

Premier Laurier's Tribute to The Pope

Upon the late Pontiff's death Sir Wilfrid Laurier sent the following letter to the Apostolic Delegate in Ottawa:

"I beg you to convey to His Eminence the Cardinal Secretary of State the deep sense of sorrow which has been caused in this country by the death of His Holiness Pope Leo XIII. Canadians of all classes and denominations have had many reasons to appreciate the broad, wise and enlightened statesmanship with which he guided the Church, and which now calls forth a spontaneous tribute of admiration from the world. I have the honor to be your Excellency's obedient servant."

(Signed) Wilfrid Laurier. To his Excellency Mgr. Sbarretti, Apostolic Delegate, Ottawa."

A REQUISITE FOR THE RANCH-EG—On the cattle ranges of the West, where men and stock are far from doctors and apothecaries, Dr. Thomas' Electric Oil is kept on hand by the intelligent as a ready-made medicine, not only for many human ills, but as a horse and cattle medicine of surpassing merit. A horse and cattle rancher will find matters greatly simplified by using this Oil.

The Importance and the Future of Child Emigration to Canada

Mr. Chilton Thomas, one of the secretaries at the recent Catholic Truth Conference, addressing those present on the question of child emigration to Canada, said: A local secretary at a Catholic Conference has not much time to get his ideas in order to address such an influential audience, but there is one phase of rescue work to which I have devoted some attention during the last year and upon which I should like to say a few words. All of us know that amongst the many difficulties which beset those who have the care of rescue work amongst the destitute Catholic children there are two which force themselves into prominence. The first is the impossibility of finding room in Catholic institutions for all the children who should be cared for, an impossibility which is principally caused by the lack of the money which would provide sufficient accommodation for voluntary cases in England. The second is the difficulty of settling satisfactorily in life in England those children who have been brought up in such institutions. This has been enhanced in late years by the practical abolition of the apprenticeship system and the overcrowding of the labor market which is so marked in England. Moreover, in many rescue cases the placing out in England would in all probability entail a religious and moral downfall and the consequent undoing of all that had been done for its prevention. To meet these difficulties a large number of children have been sent to Canada, and last year I had the privilege of accompanying Father Bans to Canada to study this question carefully. We came back fully convinced that for destitute children who had not exceptional opportunities at home there were immensely better chances in Canada than in England from a spiritual, a moral, and a religious point of view. These little emigrants change the fetid slums of our overpopulated cities for the broad expanse of the Canadian prairie. They are separated forever from the contaminating influence of the criminal population from which philanthropic effort has rescued them for a time. They are removed from surroundings of poverty and want to positions in which comfort and plenty await them. They are transferred from a spot where religious and moral downfall is easy, to one in which it is difficult. In a word, they become part of a young, healthy, righteous, and temperate people who are untainted with the vices of the older communities. I could give many examples of the splendid positions gained by emigrated children; I can give few, very few, examples of failure. Why, then, do not more children go to Canada? For rescue cases, I imagine, the first difficulty is one of finding the ready cash. The Catholic Emigrating Association charges £12 for every child sent out. Another objection is a feeling on the part of authorities that it is a pity to send away a child who is just becoming a credit to them and to whom they have become attached. Although I can feel a respect for those who are so proud and so attached to the children they send away and I always feel a curious lump arising in my throat when I am seeing off a party of my own children—yet surely to oppose the child's well-being in order to save one's own feelings is merely selfishness. It is considering one's self or one's child whom one tries to help, before the benefit of the child in whose interests one's institution was founded. I cannot admire therefore, a man who says: "Why should we send this child to Canada just at a time when it is going to be a credit to us?"—as was recently said by the chairman of our Liverpool Board of Guardians. I consider that in certain cases it is an imperative duty to emigrate children, and those cases are where the relations and parents are bad and the children's interests imperilled, in which children will return after years of careful training to surroundings which must drag them down. Why not start them in a new country, where all will help them to rise? In a paper recently read before the Catholic Guardian's Association a lady Guardian advocated placing out in England rather than sending to Canada; but, with cheap transit, there is no safety in this. The only safety is an expensive voyage across the ocean. I was sorry to see in last Wednesday's Times, to which His Lordship the Bishop of Liverpool called my attention, a report of a meeting of Guardians interested in this subject, at which the establishment of a Poor Law Receiving House in Canada for the Protestant Poor Law children was advocated. Gentlemen, were it certain, and I believe it is not, that only Protestant children would go through this agency I should regret its establishment, for I cannot help feeling an interest in all the children of our country. If we are to give a child a chance in a new country, let us not send it with the label "Workhouse" written largely across its face. Yet to have it sent out by a Workhouse Association, to have it confined in a Workhouse Receiving Home, to have it placed out with its new foster parents by workhouse officials, and to have it visited by workhouse agents is to stamp

"Bumble" on its brow at the very commencement of its new life beyond the seas. If this can be avoided it should; it seems to me as unnecessary as it is unkind. For the Protestant agencies are, I am certain, after careful study, every bit as good as ours, and I had perhaps exceptional opportunities of judging, having spent three or four months in Canada as the writer of the paper did. But I am certain that our Catholic children will soon be drawn into the organization if it should unfortunately ever be started. Bumble likes something big; he is a public body; he must pay big salaries; he must have a magnificent place (the cost of building for each of its 300 children in a certain workhouse school I know is the same as the erection of an eight-roomed cottage for each child in that locality. What will be the result? In order to decrease the cost per head they will try to get more children, and will cast Ahab's eyes at our little Catholic children. They will want to send our Catholic children through this organization. What then will become of our Catholic Emigrating Association, deprived of many of its children? What will become of our Catholic children themselves? Now it is true that they will have to place our Catholic children with Catholics (the law forces this) but, there are Catholics and Catholics, and Catholics prefer to choose even the Catholics with whom Catholic children are placed. Again, will the nearness of the children be considered in placing the children? Many Catholics in Canada live many miles from a church. Another advantage that will be lost to our Catholic children is this. The Catholic Emigrating Association before placing a child consults the priest about the intended home before the child is sent. When the visitor goes he calls on the priest to inquire about the spiritual and temporal welfare of the child. In many places the priests take a special interest in these children so far from their kith and kin. In fact one woman said to me of her parish priest: "Father So-and-So is a father to them; he takes much more interest in the English children than he does in ours." The priests do this because these children are sent out by a Catholic society. But I ask anyone who knows the country and who knows the divisions between Catholic and Protestant there will the priest do the same for the Catholic children sent out by a non-Catholic society? I think not. I regret that the proposed society should have been suggested and I regret still more that such an unwise proposal should have come from a Catholic lady Guardian. May our Catholic Emigrating Association flourish, and may more and more of our Catholic destitute children get the great advantages of emigration.

News Budget from Finch

Berwick (Finch), July 15th, 1903. To the Editor Catholic Register: An occurrence of an exceptionally sad character took place in this neighborhood on the morning of Monday, the 15th inst., when Mr. James McCadden, one of the most respected and prosperous farmers residing on the Winchester side of the line between that township and Finch, came to his death from a quantity of gravel falling upon him, killing him instantly. The deceased being the roadmaster in his division of the 5th concession of Winchester, had a few neighbors with him performing statute labor, which consisted in hauling gravel from the pit located about a mile north of the village of Chesterville, to the parts of the road requiring it for improvement, and it was while working at this that he met with the accident which, unfortunately, cost him his life.

The deceased was but 37 or 40 years of age, robust, active, industrious and genial, with an obliging turn, consequently there were but few more respected in either of the municipalities named.

It is therefore little wonder the sudden and unexpected event cast a gloom throughout the entire countryside. He leaves to mourn his untimely demise a wife and six children, five sons and a daughter, the eldest being but 11 or 12 years of age. Fortunately, having been a member of the C. M. B. A., the proceeds of an insurance on his life, amounting to \$1,000, will go to the disconsolate widow and children. The funeral took place to-day (Wednesday), when a very large concourse of friends and sympathizers assembled at the house of the deceased at an early hour, when at 9 o'clock the body was followed by a procession of carriages laden with those from all quarters, and covering a space of at least a mile, and wending its way to the Catholic Church at Chesterville, where at 10 o'clock a Requiem High Mass was celebrated by the Rev. Father Quinn, the parish priest. During the sacred services the church was filled to its utmost capacity by those of mostly all denominations for miles around, pointedly indicating the degree of respect in which the deceased was held. At the close of the Mass Father Quinn took occasion to offer a few remarks touching the deplorable occurrence, which unfortunately rendered their presence necessary, reminding his hearers of the uncertainty of human life and the supreme wisdom of being at all times prepared for the call of the grim reaper who comes like the thief in the night to send us to Eternity, where each and all are to be judged according to their merits.

It was consoling to know from the lips of his reverence that the deceased was a most practical member of his congregation, that at the Mission held there not long before he had been to his duty and received the sacraments of the church, and that, consequently, there was every reason to hope that he would reap the promised reward awaiting the just. The remains were then conveyed to the cemetery and placed in the family plot, amid the sighs and tears of many besides the family and other intimate friends.

Several were in attendance from a distance, and conspicuous among them were Col. J. P. MacMillan and other friends from Ottawa.

Col. J. P. MacMillan is here renewing his acquaintance with his friends in Finch, after an absence in the west of 35 years, when residing at Cornwall, where he studied law in the office of the late Hon. John Sandfield Macdonald. In keeping with the enterprising spirit manifested by him at all times, Mr. MacMillan is encouraging the farmers here to establish monthly fairs at the different centres along the line of the Ottawa and New York Railway, between the Capital and Cornwall, such as they have throughout Wellington and other counties west, where they are to be quite an acquisition in the furtherance of all kinds of trade. By this means, the Colonel says, buyers from Montreal, Ottawa and other parts, including those from the other side, would be induced to attend to purchase such as farmers and others would expose for sale, consequently a competition would be created among the buyers, resulting in paying better prices than they do now in the absence of the system. The Ottawa and New York Railway affording such splendid facilities now for the transportation of the productions of this country, every advantage should be taken of them, as splendid prices can be procured for such as are required in Boston, New York and other large cities in the American Union.

Besides the monthly fairs in question, the Colonel advises that there should be established annual fairs to take place in the fall for the disposal of poultry, such as are now held north of Brockville, Prescott and at Smith's Falls, which prove so profitable to those engaged in that branch of industry, enabling them to realize large amounts of profit from that enterprise alone. It is obvious that with such a system buyers would attend those fairs from Boston, New York and other places on the American side, where such are always in demand, and that once those buyers became acquainted with the farmers here they would initiate our farmers to give more attention than before to the raising of the class of poultry

most in demand, all of which could not fail in resulting beneficially to them and all concerned. The Colonel's experience in the west justifies him in speaking with emphasis and confidence on those matters. Therefore he feels that he cannot commend them too strongly to those engaged in the noble calling of agriculture. In order to keep pace with the nappy strides of progress observable now in every direction of the province, especially in the west, they become absolutely necessary—if we desire to keep in the swim, otherwise, so far as trade is concerned, we must take our place in the rear, with perhaps harder work and less gain. In keeping with this Mr. MacMillan suggests that the postal system on the line of the Ottawa and New York Railway, between the former city and Cornwall, should be improved, that letters mailed at that point should reach their destination direct without being carried past for the returning mails, and by this means expediting the essential communications inseparably connected with the growing and important daily transactions in which the people are engaged throughout the Counties of Russell and Stormont.

The Colonel feels quite satisfied that the Hon. the Postmaster-General, who has already so masterly revolutionized, improved and established so many called-for requirements in his department, will, in keeping with his progressive spirit and able management, have this attended to, especially when it is brought to his notice that the interests of the farming community are to be thereby promoted.

BEST FOR HIM TO GO. A very Scotch story of an old caddy and his wife is chronicled by "Golfing." The minister who was called in to comfort his wife, saying that while John was very weak he was evidently ready for a better world. Unexpectedly, however, John rallied, and said to his wife: "Jenny, my woman, I'll mabe, be spared to ye yet." "Na, no, John!" was the reply. "Ye're prepared and I'm resigned. Dee noo."

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The Pope's Last Poem

The text of the Pope's "last poem," dictated by him during his illness, is given as follows. It is entitled "Nocturna, Ingemiscens Animae Meditatio."

Fatalis ruit hora; jam tempus abire est. Pro meritisque viam carere perpetuum. Quae te sors maneat? Coelum sperare jubebant. Largus contulerat quae tibi dona Deus. At summas claves, immenso pondere munus Tot tibi gestum annos: haec meditare gemens. Qui namque in populis excelso praestat honore, Hei misero! pœnas acris inde lute. Haec inter trepidi. Dulcis succurrat imago Dulcior atque animo vox sonat alloqui: "Quid seriem reptens tristitia corde loves? "Christus adest miserans: humiliter veniamque roganti "Erratum—ah, sidasi—cloet omne tibi."

TRANSLATION. The fateful hour bids thy day, Leo, close; From out this world unto the life that knows No end, 'tis time to go—that life which each shall find. The counterpart of that he leaves behind. What lot shall there be thine? Heaven surely meant By all the gifts the great God on thee spent. Yet, when thou thinkest on the lofty keys, The weighty office of the See of sees, By thee possessed through many a circling year, Well may thy heart give place to chilling fear, For they that crowned amid the people stand Shall direr pains inherit in yon land. While 'mid such spectral thoughts I trembling stray A vision cheerful lights my lonely way; A sweeter voice from out the darkness rings, And needed comfort to my spirit brings. "What thoughts are these that fill thy soul with gloom? Why from life's lapsing years draws thought of doom? Christ standeth by in mercy, and for thee That cravest pardon with humility Shall, this believe amid the closing day, From life's long record wipe each stain away."

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