

A Presentation to His Holiness

(By Mrs. M. E. T. de Toulle-Lauder.)
(Written for The Register.)

The death of Leo XIII. has recalled vividly to my mind the scenes so unique and splendid among which I first saw that striking, unforgettable face and figure. We were twice invited to the Papal Court during our residence of nearly a year in Bell Italia. What rendered a presentation to the Pope so intensely interesting was also the fact that one saw all those portions of the Vatican not open to the public in general, but only to the guests of the Pope, and we had a whole day, from 11 o'clock in the morning, first the Sala Regia, opening out of the Sala Regia, built by Sangallo, adorned by four great frescoes, one on each wall, the two most important being the massacre of St. Bartholomew by Vasari, and The Return of Gregory XI. from Avignon. The other two are the Battle of Lepanto and Absolution of the Emperor Henry IV. by Gregory VII. Near is the Pauline Chapel containing two frescoes by Michael Angelo, The Crucifixion of St. Peter and Conversion of St. Paul. Also the Sala Ducale and through it is the entrance with landscapes, to the Loggia di Bramante. These world-famous Loggia of Raphael in long arcades, formerly open like verandahs, but now enclosed with glass for protection, as becomese such precious works of art, are all open to the public except the one adjoining this Sala Ducale. Our presentation took place in the Sala Geografica, six hundred feet in length, which had been lengthened to eight hundred by throwing open the Gallery of Tapestries—the cartoons of Raphael. We ascended the superb, royally magnificent stairway, the Sala Regia and were conducted to the place of audience, where a distinguished company assembled. The floor was marble, the seats were marble, the walls were covered with the most beautifully tinted raised maps, and besides nothing save gildings, frescoes, stained glass. Here we awaited the coming of the 256th Pontiff in St. Peter's line. I would ask my young friends to look up the etymology of Pontiff. It is very interesting. Ladies must be attired for a Papal Court in black robes with court trains, black lace veils worn like Spanish mantilla, and no gloves. At length the court approaches. They bore the venerable Pope in his crimson sedan chair, one carried the crimson hat, another the crimson umbrella. Shall I ever forget the moment standing quite near, when that white form stepped from the chair and stood before us? The white skullcap, the white pallium that had been consecrated in a base of gold on the high altar of St. Peter's? No trace of color save the crimson cross on the slipper. What a royal presence! What a personality! What a head and countenance! But those great brown eyes, shining, glittering, penetrating, piercing, scintillating dynamite-like, sparks of fire and of genius, withal so kind, so sympathetic, and that marvellous smile—the tout ensemble unadjustable, inexpressible by any adjective, or all the adjectives of all the languages of earth. I appeal to all who have stood before Leo XIII. and touched his hand whether I exaggerate. The white form moved through the company, spoke to everyone, blessed us as he went, and at the Hall of Tapestries raised the hand with the triple sign and we all knelt to receive the Latin Benediction. Then they bore him away through the painted chambers of Raphael, His Holiness smiling and waving the hands, till at the turn they paused a moment, the small, white, three-fingered hand was raised with sunspokeable dignity and solemnity, and we saw him no more. It was worth a lifetime of travel and the crossing of all the seas to have enjoyed that august interview. A great statesman, a great scholar and philosopher, a wise and prudent sovereign has closed his earthly career. And at the end the final sleep shall be slept in the old Lateran Basilica, in the Palace of which the Popes have dwelt and reigned for a thousand years. These recollections I bring as a heartfelt tribute and a parting benediction to a noble and triumphant soul. Be we Protestant or Roman Catholic, we learn to love each other as the great Leo loved us all. His last conscious glance was at the great crucifix. He saw there the Redeemer of the world by the unfading eye of faith and stepped fearlessly out into the unknown "Seeing Him who is invisible."

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Protestants and the Pope

Change of Attitude Which Constitutes One of the Most Remarkable Religious Developments of Recent Years.
(From The New York Sun.)

On Sunday prayers for the dying Pope were offered up in several Protestant churches of whose services we have particular reports and, probably, in many more as to which we have no such information. They were indicative of a change in the attitude of Protestantism toward the Roman Catholic Church which is one of the most remarkable religious developments of recent years. Even not more than a quarter of a century ago that Church, by far the greatest in Christendom, was usually excluded from consideration by Protestants when they were discussing the means and agencies for the propagation of Christianity. The article on the Pope in the Westminster Confession, in which he was described as "that anti-christ, that man of sin and son of perdition," represented the prevailing Protestant belief.

Twenty-five years before this whole country had been stirred by a political agitation against the Roman Catholic Church which seemed to some prophets ominous of a religious war. That Church, then comparatively feeble, has now grown into the strongest in the Republic, yet, instead of the bitterness of hostility against it proclaimed and predicted by the old Know-Nothingism, there have come harmony and respect. In Protestant churches prayers were offered up for the suffering and dying Pope. The Roman Pontiff has become a Christian brother, and Protestants join with Catholics in celebrating the spiritual exaltation of his character and the service he has rendered to Christianity. He was described by a Methodist preacher of New York on Sunday as "a leader of the great army of the Lord's hosts," a "spiritual commander-in-chief," a "champion of the faith who has never wavered from the Catholic position and the theology of Thomas Aquinas," "who has done much for the progress of civilization," who "has restored the golden age of the Papacy in its best sense."

Such a tribute to a Pope from a Protestant pulpit would have been impossible when Leo XIII. ascended the Papal throne. The bitterness of the old Protestant controversy, as expressed in the article of the Westminster Confession to which we have referred, had been moderated even then, but it had not been mitigated to an extent which would have made possible such expressions in a Methodist pulpit, or in any other Protestant pulpit. Even then Catholicism was looked upon by Protestantism as apart from Christianity.

A prayer for the Pope offered in an Episcopal church of Brooklyn, however, was in terms which suggested an old-time controversy, for he was described simply as "the Bishop of Rome," and, in a sermon preached by the rector, as the head of the "Italian Church." That is the Rev. Mr. Swentzell took pains to emphasize his rejection of the Papacy, though he looked on "the general interest in Leo XIII." as "a happy omen for the future, as showing how people come together." "The old furious cries, 'No Papacy' and 'Protestant heretics,'" he said, "will find no echo today."

This leads us to say that we have observed a steadily growing spirit of toleration and respect in the many letters of religious discussion we receive from Catholics and Protestants. The time was when they lunged the most offensive epithets at each other. Now, as it must have been observed, they reason together calmly and respectfully, and even leave to each other some chance of escape from the wrath to come.

It cannot be denied, however, that frequently this new spirit of toleration is due to lessened partisanship because of lessened religious conviction. When men's religious faith was strongest it was most inflexible. Protestantism divided up into warring factions for conscience sake. Baptists pursued Methodists with reproaches and Episcopalians spoke contemptuously of Presbyterians, but they all united in denunciation of the wickedness of the Papacy. Now there is a strong tendency in Protestantism to get together for differences which once provoked bitter controversy are now indifferently regarded. It is significant, too, that the Methodists have just adopted at Asbury Park a ritualistic form of worship which once would have been rejected by them with loathing as a "Romanish" device, and a Methodist minister lauds the Pope before an approving congregation as "a leader of the great army of the Lord's hosts."

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Hon. Bourke Cockran on Free Trade

London, July 1.—At the National Liberal Club to-night, the guest of honor was Hon. Wm. Bourke Cockran of New York.

Mr. Emmott, M.P., proposed "The Health of Our Guest," and said that Mr. Bourke Cockran was to be welcomed as a most distinguished politician of the United States, with which country England desired to remain in the closest bonds of friendship (cheers). Mr. Cockran was one of the greatest authorities on the other side of the Atlantic on the question of free trade.

Mr. Cockran, who was received with cheers, said he thought it was an auspicious omen that the minds of the public were to-day turned to questions of commerce rather than to questions of conquest (cheers). There were two ways to obtain prosperity—first by production, and second by plunder. A great statesman would not to-day be suspected of suggesting the obtaining of prosperity by plunder. There was no reason to charge anyone with a definite desire to plunder anybody else; but in reality nothing was more common than to see men of excellent character engaged in schemes of plunder under the pretence of benevolence. The fact was that whenever there was a Government scheme for obtaining prosperity, the scheme of apparent benevolence masked a system of plunder. A Government could not do more than enforce justice. When a Government attempted more than this it succeeded in perpetrating oppression. A Government could not be just and generous at the same time. If a Government undertook to enrich one man, it must at the same time impoverish some other man. If it had a favorite, it must have a victim (cheers). That Government alone was upright which had neither favorites nor victims. As for protection, if every man in a country could be protected alike there would no longer be protectionists. Protection was founded on the one idea that it was possible to do business at a loss under protection. The producer found it much more advantageous to develop favoritism with the Government than to develop the excellence of his product. Under a system of protection an inferior article could dominate the market. Protection made for efficiency in corruption; Free Trade for efficiency in production (cheers). As for the story about wages rising after the price of food had been raised, let the British workman insist in having his wages raised first (cheers). An increase in the price of food never operated to raise wages. An increase in the price of food would have exactly the opposite effect. Wages could only be high when production was abundant. The pretence that wages were high where commodities were high in price was entirely repudiated by the law of philosophy as well as by the experience of every body. Nowhere were wages so high as where commodities were cheap. Abundance of commodities was the one cardinal principle of high wages (cheers). As for the cry that protection would prevent this country from being the dumping-ground for other nations' surplus stock, as Mr. Chamberlain said, he fancied Britain could stand dumping as long as those nations who dumped their goods here sold their goods here at a lower price than they could afford. British manufacturers could easily compete with them, because foreign competitors were wasting their capital. It was said that protection would bring the people of England back to the land. This was probable, but was it advisable? People left the land because of the growth of labor-saving machinery, and to-day Britain had only to arrest the progress of civilization to bring these people back to the soil. As for trusts—whose action it was said protection would check—these were merely a handicap which embarrassed American competition, and prevented America from being triumphant. The American Trust had to earn millions of dollars to keep itself out of the hands of the receiver, as it was capitalized at three times its value. If protection was started in England Trusts would follow, and it would not be long before Trusts in England would be established to control the food supply of England, and to levy on the food supplies of the poorest tribute for the enrichment of the richest (cheers). No statement could be more misleading than that Germany and the United States had prospered under protection. The experience of the United States was that Free Trade was the sure foundation of national prosperity. The United States had free trade from the Atlantic to the Pacific—the greatest free trade area in the world. In a brilliant peroration Mr. Cockran attributed to Free Trade and the soundness of her currency the great position which Britain had attained. Before this country was closed he prophesied the whole world would have realized the value of Free Trade. He did not believe that free trade policy was in serious danger; and as for Preferential Trade with the Colonies, it would be much better to teach their Colonies to adopt their own enlightened system, than for this country to drop in to protection.

The Chairman warmly thanked Mr. Cockran for his address.

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Bade Adieu to St. Mary's Parish, Montreal

Montreal, July 25.—The parishioner of St. Mary's Parish, to the number of three hundred, assembled last evening in St. Mary's Hall, for the purpose of presenting farewell addresses and presents to the Rev. Peter Heffernan, the curate, who was recently appointed to St. Patrick's Church by His Grace Archbishop Bruchési.

Shortly after 9 o'clock Rev. Father Heffernan entered the hall, and was warmly welcomed by the audience. Mr. John McIlhorne, on behalf of the congregation, read an address, in which the people gave Father Heffernan the assurance that his name and his memory would remain enshrined in their hearts. The address praised his zeal and devotion, and the many sacrifices he had made while in the vigor of manhood in promoting their temporal and spiritual welfare since their ordination.

Among those present were: Miss B. Smith, president of the Sodality; Miss N. Altman, vice-president; Miss K. Kelly, first vice-president; Miss K. Carrington, secretary; Miss M. Altman, treasurer; Rev. Frank Singleton, Thomas O'Rourke, John O'Rourke, T. McDonnell, Patrick Keyes, Michael Dunn, Joseph Robinson, Thos. Phelan, John Phelan, Andrew Purcell, Patrick Keough, William Baker, Michael Kennedy, Patrick Scullion, Patrick Kennedy, Henry O'Brien, Patrick Scanlan, John Condon, Henry Butler, William Carroll, Francis Freely, Thomas Thompson, Francis Casey, Patrick Kennedy, John Thompson, Arthur Showers, T. P. Phelan, Patrick Meenan, John McIlhorne, F. Harkins, T. Buxey, J. Chambers, M. Fitzpatrick, J. D. Coogan, P. Rafferty, J. Smith, W. Christenson, C. Vidicare, J. Kennedy, M. Gallagher, Alex. Bissett, M. Pender, M. O'Donnell, M. Egan, P. J. Tomlin, P. Kehoe, James Mallahy, A. Hammerman, James Morley, J. Baker, A. J. Hooper, P. Norton, James O'Neil.

Costs Little to Elect a Pope

The election of a Pope of Rome costs less than is frequently expended in the placing in the United States Congress of a rural representative. It is said that the Conclave that elected Leo XIII. cost less than \$1,000 all told, not including the coronation ceremony. Surrounded with pomp and ceremony, the Conclave is nevertheless marked by its simplicity.

Each Cardinal defrays his own expenses and those of his secretaries and servants. Each Cardinal in the college is pastor of some church in the city of Rome, even though, as in the case of Cardinal Gibbons, it be but a titular office. However, every Cardinal is expected to support and direct the church from which he takes his title. In this manner every Cardinal has a residence in Rome, and while there usually resides at its rectory. Cardinal Gibbons, who is pastor of St. Mary's over the Tiber, instead of going to his rectory while in Rome resides at the American College.

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