from the creature to the Creator, And

we know that when they were carried

tway into captivity to Babylon one

of their greatest regrets, greater even

than the regret of their lost nomes

and beautiful land, was the regret of

The CATHOLIC CHRONICLE...

DEVOTED TO.... FOREIGN NEWS

ROME

The Papal reception or "Circola" of Aug. 18, was an event calculated to leave an abiding memory in the minds of those privileged to witness it. On the Feast of St. Joachun, which is the "onomastico," or named w of Hi-Holiness. Joachim Pecci, the Pontiff holds this "Circolo." The midday sun flooded the courtyard of St. Damasus at the Vatican with toirid heat and dazzling light, as the Cardinals, arrayed in all the scarlet splendor of their silken robes, accompanied by their chaplams and secretaries, drove up to the entrance of the staircase which leads to the Clementine Hall Archbishops and Bishops, Prelates and Princes, chamberlams and dignitaries, ecclesiastical and lay, all came here on their way to this Pontifical reception The new Archbishop Titular of Acrida, Coadjutor to His Emmence Cardinal Moran, also came here, and he was accompanied by Canon Fricker, Judge Curran, Rev. Mr. Wall, of Limerick; Father Magner, of the Redemptorists, and the present writer, for all of whom he obtained admission to this most interesting gathering

The reception, which is generally held in the Pope's private library was on this occasion transferred to end of the hall a great velvet and gold bordered frame work, occupying nearly the whole breadth and height of the hall, enclosed a great white sheet of canvas. In front, and facing this, the Pontifical chair was placed, and around this chair, forming three sides of a square, were the seats of the Cardinals. Behind these other benches were occupied by Archbishops Piclates, and hiv and ecclesiastical diguitaries. The Hall of Consistory was chosen on account of its great size. The Pope was desirous of sec ing, in the photographic projections cast on this great canvas screen in the red velvet frame, the results of the work recently achieved in the Catacombs by the Commission of Sacred Afchaeology.

About midday His Holmess, accompanied by the members of his Court, proceeded to the Throne Room, where the Cardinals awaited his coming in order to present to him their congratulations on his name-day The following Cardinals were assembled here Their Eminences Aloisi-Masella Agliardi, Cretoni, Casalı, Casetta, Cavagnis, Di Pietro, Della Volpe, Fer-Genuari, Gotti, Ledochowski Macchi, Mocenni, Parocchi, Picrotti, Rampolla, Respighi, Satolli, Segna, Tripepi, Vincenzo, Van-Steinhuber, nutelli, and Vives T. Tuto. These then proceeded to the Consistorial Hall, where the Pope came shortly afterwards escorted by the Noble Guard.

When the Pope had taken his place in the midst of the Cardinals, in front of this screen, and the Prelates and others who were seated behind these had also taken their places, and further back still where the laity were standing, stillness and silence prevailed, the Holy Father, in a familian way, and with a voice of much strength and clearness, began to speak to the Cardinals. With the ordinary gestures he uses in speaking, holding out his hand, and turning rom one group of Cardinals to the other, Leo XIII. made evident to every one who saw him the vigorous condition of his health.

He was, he said, specially grateful for the good wishes expressed to him by the College of Cardinals, and those all those assembled here to-day felt towards him on this occurrence of his name-day. His voice was strong as he spoke, and his enunciation slow. deliberate, and nasal as usual. His gestures, or rather movements, from side to side were those of one much younger than His Holiness, and every one in the hall could readily hear his voice and follow his words, even though to hibst of them his back was turned.

The holy Patriarch Joschim had, he said, been at all times an object of

his special devotion, and if, when he was elected to the Pontificate, he changed his name to Leo, he strove nevertheless that veneration for St Joachim should be propagated so as to become popular. He encouraged, he said, the enthusiastic movement the Catholic world which desired to creet at Rome a monument to St. Joachim in the form of a church in the Prate de Castello In this church entrusted to the most realous ware of the sons of St. Alphonsus Laguerr St. Joachim is honored in a worthy manner, to the great spiritual advantage of the vast number of people in the Prati. And then Leo XIII., in a manner

thoroughly unexpected, showing the deep interest he takes in Ireland and in the Irish College at Rome, referred to what had occurred in the Church of St. Joachim on Thursday last, the Feast of the Assumption. He said that on that day, in this church, there took place the consecration of the Archbishop of Acrida, Suffragan and Conductor of the Emmence Cardinal Moran, Archbishop of Sydney, in Australia. To those who understood the language of the Pontiff-he talked in Italian - it was a source of the deepest pleasure to hear him refer to Monsignor Kelly. former Rector of the Irish College in Rome, in this kindly manner, and before such a great and grand representative gathering of the Church In this Leo XIII, furnished another example of his special effection for Ireland and of his recognition of its merits in defence of faith. I have frequently heard Leo XIII. speak in a very impressive way but rarely with such emphasis and impressiveness is when speaking on this occasion of the new Coadjutor Archbishop of Sydney He concluded his brief discourse by invoking the constant help of St. Joachim, his protector, so that the Pontificate, already so excessively prolonged, might be continued in the name of God.

In the familiar discourse which followed the Pope noted that on such an occasion as his "onomastico" he was always pleased to receive the gifts, such as poetical compositions written by Roman Prelates and other persons; and, while he mentioned them, he praised th m, and had copies of them distributed to those present. Amongst those I received is one by Mgr. Agostino Bartolini, Custodian General of the Accademia of the Arcadia, dedicated "To His Holiness Leo XIII, on the Feast of St. Joachim of 1901, 18th August." It is entitled "St. Peter and Dante," and is a poem animated with the spirit of the great Tuscan and moulded after his style A Latin Carmen of the "Sodales Alfonmania Leoni XIII P. M.;" another Latin Carmen by Monsignor Aurelio Galli; and an essay in Religious Apologetics by Mgr. Niccolo Marian and a collection, in a splendid co of the discourses pronounced by Father Gaetano Zocchi, of the Society of Jesus, in the Church of the "Gezu" at Rome, on "The End of the 19th and the Beginning of the 20th Certury," were also presented to hier A interesting work on Sacred Archaeology was also presented to His Holiness by its author, Commendatore Orazio Marucchi. It treatof "an ancient baptistery recently discovered in the Apostolic Cemetery (or catacomb) of Priscilla," with another work, "A Study Relative to a Most Important Memorial of the Apostle St. Peter in Rome." Leo XIII. was very gracious in his words to Marucchi, thanking him besides in a very special manner.

The Cardinel Vicar, His Eminence Cardinal Respiglii, spoke of the great autount of work, illustrative of the early life of the Christians in Rome, that had been achieved by the discov cries of the Commission of Sauted Archaeology, which constitute an historical source of primary importance of early Christianity

Then the great framed canvas wa brought into play. The windows of the great hall had been darkened, and a row of electric lights beneath the

cornice of the he 'ly-gilded and richly-carved ceiling illuminated the scene. Now even these were extinguished, and the views of different parts of the Catacombs were projected on the canvas. It would be a most interesting story to tell what all these pictures represented and what they suggested, but it would be very long, Beginning with the Catacomb of Prizeilla, we were shown the Cappella Greea, or Greek Chapel, so called from the language of its inscriptions, where the wall contains the recently discovered fresco of the consecration of the bread and wine, showing the moment of the "Fractio Panis," illustrated, described and discovered by Mgr. Guiseppe Wilpert The whole cycle of Catacon os artistic symbolism and dogmata representation by symbols was reproduced here from excellent photo-These were described by Commendatore Marucchi At intervals pictures were shown of persons arrayed in the ecclesiastical and lay costumes of the 3rd and 4th centuries -p. tographs made after living persons dressed in the styles depicted in the Catacomb frescoes. There were described by Baron Rodolf Kauzler. Leo XIII. was very well pleased

with the views of the newly-excavated portion of the Catacombs, "a spectacle of such great interest, and which tuses so many memories in the heart of every Catholic, recalling to mind the heroism of the early Christains who were contending, at the cost of their lives, for the high ideal of a faith which has renewed the world.

IRELAND THE HIGH PURPOSE OF CATHO LIC CHURCHES.

Preaching last week at the dedication of St. Peter's Church, Lurgan, Cardina, Logue spoke as follows: In raising our temples, in building houses not for man but for Gcd, we should take care to build them well to work into them our sacrifices, and

our purest of motives. And we have a still higher reason. In our Catholic Churches there is a more special presence of God still, for there we have in the Tabarnacle, day and night, the Son of God incarnate, body and blood, accompanied by His Soul and Divin ity, sitting as on a throne of mercy, prepared to receive our petitions, and grant them, and to shower His graces upon those who come to visit Him And in all this we have a proof of the magnificent condescension of Almighty God. Why has He done this for man? It was through love of man, to help him in his weakness. Though we may see God in all His creatures, though the earth is full of His presence, though we may see Him in the flowers of the field, in the glory of the Heavens, in the vastness of the ocean, in everything which man looks upon as greatest, still we are slow of understanding, and we are weak of will, and the danger is that if God in His condescension had not fixed upon material temples in which we are to worship Him, we might lese sight of the Creator. And that is precisely what happens in the case of Pagans. The primitive traditions become dimmed, the presence of God becomes less real; they lose the primitive truths by degrees; they confound the Creator with His creatures; they convent the image of the incorruptible God with the image of corruptible man, and birds and fishes, and serpents and creeping things. We see then how good God is to us in having made this splendid arrangement ! in order to help us on in that great duty, that highest duty, which man owes to his Creator-the great duty of eternal worship. In the second place, my dear brethren, the Church is a house of prayer. We have this on the authority of our Divine Lord Himself. When He expelled the buyers and sellers from the Temple He gave the reason, "My House," He says, "shall be called the House of Prayer. But you have turned it into a den of thieves." The Church is especially a house of prayer. To be sure we can adore God everywhere, we can worship Him everywhere; we can pray to Him everywhere; but for the same reason that we require something to fix our wandering thoughts, to bring us into the immediate presence of God as it were, and into closer communication with Him, we require these louses of prayer in order that our prayers may have that condition which would move Almighty God. We save the assurance that though He heats our prayers wherever we offer them to Him He is more ready to hear them in the church. We infer this from the words which I have already quoted in connection with the

dedication of Solomon's temple; and

again "My eyes shall be open and My

cars attentive to the prayer of him

who prays to Me in this place." And

we find if we consult the example of

how thoroughly they were convinced

that a prayer offered in a temple

moved Almighty God more powerfully

than when said in any other place. We know that in the Old Law there

was only one place where it was law

ful to offer sacrifice. That was the

Temple of Jerusalem, the one place

where the people paid to God solemn external worship which is due

God's greatest servants and saints

being separated from the House of God, where they could offer up t'eir prayers to God, where they would bring themselves nearer to God and into closer communion with Him. And we know that the Prophet Danial opened the windows of his cham her that looked towards the Temple of Jerusalem and there offered the homage of his prayer to God. Separated in body from the Temple, was resolved to be joined in spirit to it, and to make it still the instrument by which his prayers should ascend with greater certainty to the Throne of Divine Mercy. In the third Heaven. Well is verified in one regard the saying of Holy Jacob, "How terrible is this place. Surely this is no other than the House of God and the Gate of Heaven." Yes, my brethren, it is truly and really, not in the mere figurative sense, the Gate of Heaven for us, because it is made by Almighty God a leading instrument and the channel of those graces which are necessary for our sanctification It is made the means, as it were, of communicating these graces to us. Every step of the Christian life is bound up with God's House. It is in the church that the waters of baptism fall upon the brow of the infant 'o free him from that stain which he inherits from the fall of man, and to clothe him in that bright garment of innocence which makes him an heir and co-heir of Christ and gives him a claim to the Kingdom of Heaven Then again when he requires strength to hight the battle of life, the battle against his spiritual foes, it is in the church that he receives the unction of the Holy Ghost which gives to his soul strength and vigor and power to resect her spiritual enemies when the time comes-and alas! there are a few for whom it has not comewhen the time comes when through human passion and human frailty that bright garment of baptismal innocer.e is stained, when we forfeit by our own act the inheritance to which God gave us a title at baptism, where are these stains to be removed, to be blotted out? How are we to restore to its primitive brightness that garment the beauty of which we have destroyed? Is it not in the Church? Is it not in the Confessional? Is it not at the knees of God's minister who sits there holding His place, acting with His authority, declaring in His name that the sins of those who approach with due and requisite dispositions are blotted out, and that the inheritance lost by sin is restored to them by repentance And so for the other relations of life Those who are destined to live in the world and to glorify God by sanctifying their families receive in the Church His blessing and the grace of the Sacrament which is to preserve them and enable them to bear the burdens of the married life. Their marriages are blessed in the Church; and the marriages which are not blessed in the Church are unhallowed marriages. There are unfortunately, such at the present day, my dear brethren. No later than yesterday I read in a newspaper the opinion of a judge, a man from whom you would expect better. He declares that marriage is a mere civil contract, that it requires no blessing, and that it may be celebrated and should be by a mere civil officer That English judge gave that opinion at some congress in Glasgow Now, my dear brethren, we Catholics have not these views. We know better; we know that we require the blessing of God on our unions, and that this blessing is to be obtained in the Church of God. Then when we want spiritual strength after our fall we find again in the Church, the greatest strength of all, which we have in the Communion, when we receive the Giver of all good gifts, with all His power into our hearts, and when we lay our miseries at His feet. And last of all, is it not in our churches that that great Sacrifice is offered ur. that clean oblation which was to take the place of all the shadowy sacrifices of the Old Law, that clean oblation which, according to the Prophet Muluchy, was to be offered up from the rising of the sun to the going down thereof. Surely, then, my dear brethren, we may look upon the Church as what it is in reality - the Gate of Heaven for us, the one instrument which God uses for our sanctification, that influences our lives and conduct more than anything else. apart from those sacraments communicate God's graces directly to our souls See then what the Chris-

FRANCE

render this Church

which they were destined.

tian Church is. And hence we may

not be a greater work, a work more

pleasing to Almighty God, than to

lla hus

draw the conclusion that there car

' It is announced here that His Eminence Cardinal Vaughan has offered a parish in London to the Assumpt on-ists. Father Bailly, Head of the As-

rumptionists in Paris, has stated that the Congregation is opening one establishment in England and tive in Belgium. They have hterally to fly from France, for, as Father Bailly has observed, the Associations Bill is especially directed against the Assumptionists. They were the principal opponents of the Drevlis aritation, and if the Jesuits, or some of them, were also identified with the opposition to Israel, they were not so thorough-roing as the Assumptionists. It wil' be, by the way, rather interesting to see how Father Bailty and his brethren will get on in England, where they were so heartily denounced during the Drevius fever, even by English Catholics. The Matin states, on authority of a representative who has seen the Benedictine Abbot of Polesmes, that the monks of that celebrated place will all leave before the be ginning of October when the period for applying for authorization expires and that they are to receive hospitality from the Empress Eugenie at Fainborough, that is to say, Fainborough will be then "premier asile". This is worth noting, as a French Renedictine in England has been writing to The Times lately, and seems to affirm that his brethren from Solesmes are not going to Farnborough, but to the Isle of Wight. The Matin also states that the monks will be followed to England by the Benedictine Nuns of Solesmes, among whom are Grand Duchess of Holstein and Duchess Dowager of Braganza, aunt of the King of Portugal. With reference to the migration of French members of the migration of French members of Religious Orders to Belgium, The Univers lately published a note to the effect that the Belgian bishops agreed to receive the refugees, but with certain restrictions. These were that they were not to collect funds or open schools or chapels in the diocese. Both The Verite and The Libre Parole emphatically deny that any such restrictions have been made.

In spite of the turn aside or "dis-

In spite of the turn aside or "diversion" as the French say, given to the principe! event in home politics, namely the Bill against the Orders and its application, by the Czar's coming, there is ar immense amount and its application, by the Czar's coming, there is ar immense amount of discussion concerning the Associations Law and Decrees. The intentions and plans of the Jesuits, the Benedictines, and the Assumptionists are chiefly discussed in the secular as well as in the religious papers. The Eclair, for instance, confirms the statement that Father Bailly, the famous "Moine" of the "Croix" and Superior of the Assumptionists, has agreed to found a parish in London on the invitation of the Cardinal Archbishop. It is distinctly stated in a Larthe newspaper, The Nouvelliste, that Cardinal Vaughan wanted to lave Benedictines from Solesmes in the choir of his new Cathedral, but lits Eminence could not attain his obthat Cardinal Vaughan wanted to have Benechetines from Solesmes in the choir of his new Cathedral, but His Emineree could not attain his object owing to his attitude in the Dreyfus have many other English Catholic ecclesiastics and laymen, simply because he did not know all the mysteries of that famous affair, or because he was mismformed on the matter by persons interested in the aguation for reasons best known to themselves This reference to Cardinal Vauchan is embodied in an open letter to M. d'Estournelles de Constant, signed "Un Moine," and the full name of the newspaper wherein it appears is The Nouvelliste de la Larthe.

UNITED STATES

In an article in The Catholic World bearing testimony to the completeness and the high character of the Christian education given by the Brothers to their 35,000 pupils in all kinds and grades of their institutions, the writer says. 'The Brothers' students all over the country have a splendid record wherever they have cadets at competitive dill. base ball games, field sports, etc. The healthy ap-pearance of their well-developed stu-The healthy apdents is a sure indication that the physical welfare of those under their charge receives due attention

In conclusion it may be said that, with the possible exception of the quadricentennial of the discovery of America by Christopher Columbus, there has been no other event in the history of the past hundred years that

history of the past hundred years that has causer, such universal gratification and such wide-spread interest throughout the entire world as the canonization of Saint John Baptist De La Saile—the Teacher Saint

This, however, is readily explained: 1st. The Brothers of the Christian Schools have institutions in nearly every part of the globe; 2d. Their pupils are not only to be found everywhere, but a large proportion of them are leader, among men in church and state, in the professions and arts, in literary and scientific pursuits, and in every department of agricultural and commercial life; 3d. Saint De La Salle's system of organizing and classifying schools, 2nd his method of simultaneous instruction, are in use in nearly every school in the civilized world. These facts give us a faint idea of the far-reaching influence of the Saint's life and work in promoting the spread of religiou, education and civilization. ing the spread of religion, education and civilization.

and civilization.

The canonization solemnities at Rome, and their echo in the many triduums of unsurpassed fervor and splendor in honor of Saint De La Saile, have been for the Christian Brothers a true and fitting Golden Inhiles Celchration after their half. Salle, have been for the Christian Brothers a true and fitting Golden Jubilee Celebration after their half a century of work in the United States.

THE PUBLIC should bear in mind THE PUBLIC should bear in mind that Dr Thomas Eelectric Oil has nothing in common with the impure, deteriorating class of so-called medicinal oils. It is eminently pure and really efficacious—clieving pain and lameness, stiffness of the joints and muscles and sores or harts, besides being an excellent apecific for rheumatism, coughs and broachial complaints. churches worthy of the high end for

. Companies

THE TORONTO GENERAL TRUSTS CORPORATION

Office and Safe Deposit Yaulte 59 YONCE STREFT, TORONTO

81,000,000

CAPITAL . . . HESERVE . . . President:

JOHN HOARIN, K.C., LL.D.

Vice-Presidents:
D. W. H. BEATTY, Esq. ION, S. C. WHOD. V. Langmuir, A. D. Langmuir, Managing Director, Assist Manager J. W. Langmuir.

James Davey, Secretary.

Authorized to act as

EXFCUTOR, ADMINISTRATOR, TRUSTEE, RECEIVER, COMMITTEE OF LUNATIC. CUARDIAN, LIQUIDATOR, ASSIGNEE. ETC.

Deposit Sales to rent. All sizes, and st reasonable

Parcels received for sale custody.

Bonds and other valuables received and Insured

sgainst loss.

Solicitors bringing Estates, Administrations, etc.
to the Corporation are continued in the professional
ares of the same.
For further information see the Corporation's
its via:

THE EXCELSIOR LIFE INSURANCE CO.

OF ONTARIO LIMITED

HEAD O'FICE, TORONTO Incorporated 1889,

WANTED-General District and Local Agents, ADWIN MARSHALL, DAVID FASKEN, Becreiary, President

THE ork **Gounty** Loan and **Savings Company**

BEST SYSTEM for accumulating money.

Confederation Life Building

ESTERN ASSURANCE INCORPORATED

CAPITAL - 2,000,000

FIRE and MARINE

HEAD OFFICE - TORONTO, ONT.

Passisser Hon 620. A. COX MANAGEM DELEGES J. J. EMMY DIRECTORS

SOLICITORS

Messus, McCarthy, Colet, Meshiz and Creek

insurances affected at the lowest ourrest pates or ulidings, Merchandice, and other property, against so or damage by Se. On Mult, Cargo and Freight against the partie finand Navigation. Imme ravigness.
On Cargo Ricks with the Maritime Provinces to the Section of the Confession of the Con

WM. A. LEE & SON.

14 VICTORIA STREET. Phone: Office Main 592. Phone: Residence Main 2075.

THE HOME SAVINGS & LOAN CO. LIMITED.

CAPITAL-AUTHORIZED, - \$2,500,000 CAPITAL-SUBSCRIBED. - 2,000,000 EUGENE O'KREFE - President JOHN FOY - Vice-President

DEPOSITS RECEIVED from 20 etc. narvoite mountant rive as lowed thereon.

MONEY LOANED ON MORTGAGE; amail and large sums; convenient terms of repayment and at lowest cur-rent rates of interest. No valuation fee charged. Long on collaterals of Stocks, Bonds, and Debentures. Apply at office, No. 78 Church St.

TAMES MASON, Manager



THE CATHOLIC PREMIL REGISTER

To Pay-in-Advance Subscribers.

The agents of THE CATHULIC RETISTER are authorised to offer the following atabanapin :- "Miler Diloros" --15720. "Lee XIII" --16873. "The Virgin and Child".

1580 "The Flory Fam (r" --1522) Flight into Egypt" --15820. "Immedulate Conception
"Christ Entering Jerusalen" --1582.

Nover before have plottere so expensive and beautiful bees offered as newspaper pro-ta order to extend this offer to the largest possible number, we will send the plotters up only of money within 30 days after the subscriber's name has been placed on our list. THE CATHOLIC REGISTER PUBLISHING CO. 9 JORDAN STREET, TORONTO.