

The Catholic Register

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THURSDAY, AUG. 20, 1903.

CATHOLIC ORDER OF FORESTERS.

The international convention of the Catholic Order of Foresters at Dubuque, Iowa, transacted a good deal of business of more than ordinary interest to members of Catholic fraternal societies.

Of the hundred and eleven thousand members on the international roll of the Catholic Order of Foresters, twenty-six thousand are registered in Canadian courts—eighteen thousand in Quebec and eight thousand in Ontario.

You cannot have one set of men installed for years in the administration of a fraternal society without suffering some deterioration of the fraternal spirit which is the vital principle of growth and progress.

We congratulate the Catholic Foresters upon taking this practical view of fraternal organization and the qualities essential to strong life.

The Dubuque convention had the courage to raise their rates all round. As far as we are able to judge the new scale will represent an increase of 25 per cent. No sensible man who understands anything of the business of insurance will pretend to say that the existing rates of Catholic fraternal societies in the United States and Canada give assurance to the insured.

There is one other item of the business of the convention just closed which deserves recognition from the Catholic press. Our fraternal organizations are inclined more and more to make their affairs the business of their own members.

This is as it should be. We hope other organizations will adopt the same attitude of straightforward business capacity, and it would not be at all too much to carry reform in this direction to the length recommended by the Catholic Foresters, who will have an audit conducted independently of the High Court officers by a chartered accountant chosen by an audit committee of three members who shall have no association with the High Court.

With such safeguards to honest administration and encouragements to active organization the Catholic Order of Foresters cannot fail to flourish.

JOURNALISM.

A New York newspaper proprietor has given two and a half millions to an American college for the establishment of a school of journalism, and another magazine of the press declares that if the result is merely the production of one first-class newspaper man the gift will not have been made in vain.

The popular ideal of a first-class, or "live," newspaper is the journal that is in hot water every lawful morning chasing the sharks and frauds and unclean spirits of human society. But will the academic heads of a college train the young idea how to detect corruption in governments, fraud in corporate bodies and circumspetious, law-evading vice in the quiet places of life where its presence is least suspected?

Our modern life has developed modern journalism. The journalist is the popular teacher of the age we live in, whether we care to admit the fact or not. An unauthorized, self-constituted teacher, perhaps, but one who though he may be improved or replaced cannot be suppressed until such time as society acknowledges conditions altogether different from the present.

AS TO STOCK PHRASES.

How those old-fashioned writers loved their Latin quotations! You cannot find one now outside the pages of a religious weekly. The daily press has done a mighty work of reformation in this regard. The journal that has something to say should say it in the clearest possible combinations of words.

The Life of Pope Pius X.

The Princes of the Church have excited the humble by placing Cardinal Sarto in the Chair of Peter. Once a country priest, he is given the world for a parish, says a writer in the Dublin Freeman. Humble in his origin, he has never lost, in any degree, though dignity after dignity has been laid upon him, his leading personal characteristic of sweet humility.

EARLY YEARS AND EDUCATION.

Giuseppe Sarto was born on the 2nd of June, 1855. His childhood was passed like that of the other boys in the village, attending the village school, assisting in the household and work, and playing with the sprightliness and zest which remain with him somewhat to his day in his recreation.

AS PARISH PRIEST.

Father Sarto passed all his examinations creditably, indeed brilliantly. After a very brief period as curate, he was placed in charge of Tomboio, a little place near Cittadella. He seems to have had other country parishes during the following years, and at the age of 32, in 1887, we find him transferred to Salzano, a small town, not far from Venice. Here he remained eight years, and he was then called to important diocesan duties.

BISHOP OF MANTUA.

At the age of 46, in the year 1875, he was taken from parish to diocesan work. He became Episcopal Chancellor of the Diocese of Treviso, Spiritual Director and Examiner in the Seminary, and Vicar of the Chapter of the Cathedral of Treviso. Nine years later the Bishopric of Mantua—the birthplace of Virgil—became vacant, and he was elevated to the episcopal office in that See.

calling for keen judgment, rapid decision, and unerring action, but he never failed. So great was his work that the fame of it spread to Rome.

CARDINAL PATRIARCH OF VENICE.

On June 12th, 1893, a little over ten years ago, the Bishop of Mantua was summoned to Rome, and owing to it is said, to the representations of his friend, Cardinal Parocchi, he was created a Cardinal-Priest by Leo XIII., and given as his title the Church of St. Bernard. As Cardinal he was appointed a member of the Congregations of Bishops and Regulars, Rites, Indulgences and Studies.

A FRIEND OF THE POOR.

Cardinal Sarto, having overcome this preliminary objection, found in the city of Venice further and more formidable difficulties. The fever of anti-clericalism raged high. So-called Liberals and the Freemasons were active, and were advancing in power and influence among all classes.

congratulations of every mother who has had the joy to rear a priest. But Cardinal Sarto did not rest content with a personal conquest in Venice. Again he organized and labored. Day banks, benevolent associations, friendly societies, sprang from his brain and purse, took shape, prospered, uplifted both the lot and the hopes of the poor.

PUBLIC LIFE IN VENICE.

In political affairs, as distinguished from benevolent work, he has been equally successful in Venice. At the last election at Venice for the municipality and Provincial Council, Cardinal Sarto gathered together all the Catholics and pitted them against the united forces of the Radicals, the Socialists, and Republicans.

RELATIONS WITH THE ITALIAN MONARCHY.

Trouble was apprehended soon after Cardinal Sarto's election as Patriarch, because he had, it was alleged, spoken in favor of the union of Church and State, and the Quirinal had hopes of using him as a mediator with Pope Leo XIII.

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for the same purpose. This, indeed, was represented by some as a slight upon him, that he did not take precedence, but he was willing to risk the misunderstanding.

HIS RELIGIOUS WORK.

Above all in Venice, Cardinal Sarto has labored to make religion real and general. He multiplied the religious organizations. Amongst other things he ordained that on Sundays and feastdays the Gospel should always be read and expounded in the vernacular.

POPE LEO XIII. AND HIS SUCCESSOR.

We come now to his election as Pope, which is so recent as to be noticed here briefly only to give the sketch completeness. There are many forms to be the "discoverer" of Father Perosi, the great composer. He introduced Gregorian chants into the church at Venice, to the exclusion of more florid compositions.

ELECTION AS POPE.

In the Conclave, Cardinal Sarto had not a single vote in the first ballot. Cardinals Rampolla and Serafini and Vannutelli being most prominent. Then the objection to Cardinal Rampolla on the part of the Austrian Government became known, and in the final ballot Cardinal Sarto, whose position had gradually improved, had 50 votes out of 52.

rose at six o'clock the next morning. He celebrated Mass shortly afterwards, and subsequently took breakfast, read the newspapers, and went for a stroll in the Vatican grounds. His first official act was significant of his future conduct. Like Leo XIII., he gave the blessing inside, not outside, of St. Peter's, thus acknowledging himself "the prisoner of the Vatican," and renewing in the most formal way the protest against the usurpation of the Papal territory.

PERSONAL SKETCHES.

It is time we should give some idea of the personal appearance of His Holiness. All accounts agree that he is dignified yet amiable, firm yet kindly. Here is a sketch from an impartial pen: "His singularly handsome face seldom lacks a pleasant smile. One would be tempted to regard him as a near approach to the old ideal of a healthy mind in a healthy body."

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