

LEO X. AND HIS PONTIFICATE

The date of April 11, 1513, is a memorable one, not only in the history of the Church, but in that of the world at large, for it was on that day that Leo X. took possession of the Papal Chair.

Never did the reign of any sovereign begin with brighter prospects, and never was the accession of any ruler hailed with truer loyalty or greater enthusiasm.

The name of de Medici was synonymous with the most liberal patronage of literature, art, and science; and adding to his enlightened discrimination of letters a genial disposition and unswerving name, preserved in the midst of an almost universal corruption—it is not to be wondered at that the son of Lorenzo de Medici should be received with the greatest favor, hopes and expectations. Nor were these hopes disappointed, for in his brief reign of nine years the Sovereign Pontiff far outshone all the princes of Europe in the service he rendered to learning.

To him is due the foundation of many of the schools and universities of Italy, and during his pontificate, music, painting, architecture, sculpture and letters had their golden era, and Rome was the rendezvous of learned men.

He restored the Roman University, and appointed a staff of professors, who were recognized not only as gifted scholars, but as men of exemplary conduct, and he warned the students against neglecting the more serious studies for the fascinations of Plato and the poets, reminding both teacher and pupil that a thorough knowledge of their faith was as requisite as an acquaintance with good letters.

Notwithstanding this salutary advice, the study of religion was greatly neglected for that of the fine arts. A paganized literature and art began to be cultivated; nymphs and muses were substituted for angels and saints, and the very language was heathenish. Auspicious events were said to have taken place through the favor of the "immortal gods," and one was not regarded as accomplished unless he could scoff at the scriptures and pose as a skeptic. Men aimed at a Ciceroian style, laboring for hours at the construction of a single sentence, until even ordinary conversation became affected. In fact, to such an extent had the admiration and imitation of classic style been carried that the Rome of the first part of the sixteenth century, instead of being the Rome of the apostles, resembled more closely the capital of the pagan world the city of the Caesars—and in proportion as literature became more paganized morals became more corrupt.

It is only the true Church of God that could remain unblemished in the midst of such surroundings. She plainly perceived and grieved over the many evils, and at that very time was, in the Fifth Council of Lateran, exposing and endeavoring to remedy these abuses. Dryden beautifully says of the Church of Rome, in his poem, "The Hind and Panther":

"Without unspotted, innocent within She fears no danger, for she knows no sin."

It is not surprising, however, that strangers, upon coming to Rome, should be struck by the contrast between the austerity and asceticism of the English monasteries, and the luxury and voluptuousness of the Roman schools, says the Sacred Heart Review.

Erasmus and Luther carried away with them very fatal impressions. While the former enjoyed being feted by the great men of Rome, and delighted in the reunions given by the Pope and Cardinals, his keen eyes noted everything, and he attracted the notice of others, exposing abuses with his inimitable satire. With Luther it was different: coming to the Eternal City in the first enthusiasm of his religious conversion, his fervor received a shock from which it never recovered. It was not probable that his phlegmatic Saxon nature could appreciate the magnificence he saw everywhere around him nor penetrate below the surface of wrong, to the stream of truth and goodness flowing steadily and clearly beneath. His mind was open to every impression of wrong, and, after the first blow, he was only too ready to see the dark side. When faith was lost, and there remained no longer the elevating and saving effects of religion, no influence could impede the progress of his downfall. As for Leo, during this time—in the midst of all this loss of morals, and almost entire absence of faith, he remained pure and unsullied. Erasmus said of him, "He has the genius and the virtues of all the Leos who have preceded him, and to perfect goodness of heart he unites an incredible strength of soul."

The gifted son of a "magnificent" father, he had acquired, during the reign of his two predecessors, a character for learning and munificence, and the motto which was engraven in golden letters on the canopy under which he was enthroned was well chosen—"Liberatorum presidium et bonitatis fons."

At his father's desire Giovanni de Medici received the tonsure at the early age of seven years, the Cardinal's hat at thirteen, and ascended the Papal Chair in the flower of his manhood with all the zeal of an ardent nature, and the generous patronage of letters which characterized his family.

From his youth he manifested a much keener interest in the writings of the ancient philosophers than in those of the fathers of the Church, and, chiefly on this account, after receiving Holy Orders, he devoted himself assiduously to the study of theology at Pisa for three years, after which he went to Florence. When his family was

banished for having opposed the election of Alexander VI., he accompanied them to Bologna, and afterwards travelled for some time in Italy, France, and Germany.

The choice of Cardinals for him as Pope was entirely unexpected, but he accepted the honor humbly and gratefully, and we know how auspiciously he began and how gloriously he ended his Pontificate.

Gay and chivalrous in disposition, affable in manner and of a dignified and debonair appearance, no wonder that on the death of Leo X., after a reign of unparalleled splendor, all Christendom united in paying tributes of reverence and admiration to the memory of so great a sovereign.—Catholic Review.

A TALK ON CLERICAL VESTMENTS.

Father Smith, who has made a Study of the Subject, Gives Information.

The Rev. William Smith, who is the spiritual director of the American pilgrimage to Lourdes and Rome, has made a special study of clerical vestments, and the other day in a talk with a reporter he gave a lot of interesting information on this subject. While abroad last year with the pilgrims, Father Smith had an excellent opportunity to make researches, and this year he will see more of old vestments at English cathedrals. There are beautiful vestments at the house of the Fathers of Mercy in West Twenty-fourth street, New York. One is a work of art such as cannot be found anywhere else in this country, it is said, and another beautiful set of the wonderful silver lama cloth was made from a design at Aix-la-Chapelle of the time of Charlemagne.

"No, there is no fashion in vestments," said Father Smith in answer to a question put by a reporter. "The changes that have been made in them during earlier parts of the Church's history have marked certain epochs. The vestments that the priests are wearing now are the same that were worn by the laity in Roman days. This continued until the sixth century, when gradually the laity abandoned the vestments and they were retained by the Church. With the religious freedom which followed the conversion of Constantine the Church was able to carry out its ideas of ornamentation. The different classes of Romans at that time were distinguished by bands worn on their garments. So it was in the Church, and the bands became known as opreths, and took the forms of the Y cross on the back of vestments.

"It was and is on these opreths that the finest work in embroidery is seen. In the earlier days they were set with valuable jewels, and the material was always richer than the vestments—the chasuble, whose ornamentation it formed.

"The change made in vestments worn to-day can be seen by comparing them with those of early Roman days. The outer vestment—the chasuble—at that time was like a large circular cloak, full, and falling in long graceful folds to the feet. This was a somewhat inconvenient garment, falling, as it did over the arms, and in the eleventh century cords of gold were added at each side, which gathered it up in folds lengthwise from the bottom.

"A description of one of those old chasubles gives an idea of the richness of the vestments. One was of bronze gold cloth, with purple bands, decorated with designs in gold. The materials in very early Roman times were of pure linen. As the Church grew, and its means increased, silks and other rich materials began to be used. The feature of any material used was that it was soft and pliable, falling always in graceful folds as it was worn.

"Clerical vestments reached their greatest degree of splendor in the twelfth century, and this was kept up all over Europe. England was famous for its exquisite embroideries, which could not be surpassed. But before the rapacity of Henry VIII. nothing was sacred, and the treasures of gold bullion adorning the Church vestments he put to his own use.

"It was in the twelfth century that the opreths forming the Y cross were so richly adorned. The wonderful needlework was gorgeous in coloring, and the plates of gold and silver, enameled, which were set into them were absolutely massive. The embroidery was so exquisite that it exhibited the most delicate lights and shades, and was ornamented with jewels and precious stones.

"This ornamentation was finally exaggerated to such an extent that vestments were cumbersome and were cut at the sides to lighten them. A decline in faith appeared to be marked by the use of the scissors. As we came into the eighteenth century they seem to have cut in at will, with the result of the insignificant chasuble, a small apron-like affair which is to be seen in so many of the churches now.

"Most of these are made in France and Belgium, and the work which queens and noble ladies in olden days considered it an honor to spend years upon as a labor of love and faith is now made in 'showy applique work, heavy gold embroidery, raised and tortured into smoothness until it looks like wood carving gilt.' Cheap imitations have figured on the robes of the priests at American altars during this last half century.

"St. Charles Borromeo was charged by the Church at the time of the Council of Trent to regulate the cut of vestments. The chasuble at that time hung nearly to the heels. As it was shortened, according to his measure-

ments, it stands to-day the only shape approved by Rome. It is worn by the Dominicans, by the Paulists, though somewhat abbreviated, and by the Fathers of Mercy."

Father Smith is said to have introduced the chasuble in this shape into this country. There is a beautiful one in a set of vestments to be seen at the House of the Fathers of Mercy. It is the regular St. Charles vestment as worn in the Church of St. Vincent de Paul, on Twenty-third street. It is made of a beautiful white embroidered silk, firm but soft in texture, to agree with the materials used by the early Church. The design of the brocade is emblematic. There is the peacock, symbol of immortality, and grapes and pomegranates. The figure on the front in the centre of the Y is a Greek cross in a quatrefoil, all of heavy gold work. The figure at the back is even more beautiful. The letters I. H. S., surmounted by a royal crown, are in the centre of the quatrefoil, all of gold. The crown is set with jewels. Three large and brilliant diamonds are in the upper part, and below there is a band of smaller diamonds with a beautiful pearl in the centre. The Y cross is brocaded in pale yellow, the designs repeating the crown and the letters I. H. S. The work is too fine to reproduce. The full set of vestments is of the same material as the chasuble—the stole, amice with the veil, and burse for the chalice.

The lama cloth vestments, made after the design worn in Charlemagne's time and brought from Aix-la-Chapelle, have a silvery sheen of wonderful purity. It is a cloth of silver, shaded and watered.

"The wool of the fabric," said Father Smith, "is formed of silver metal, drawn into very thin strips and threads, while the warp is of white silk. This gives the ground color, which is lightened by the metal. The Holy Father wears nothing that is richer than this lama cloth. It is the lama cloth vestments, enriched with gold embroidery, and having no other color than that given by the jewels, that make the beautiful picture on Easter Sunday at Rome when His Holiness appears with his Cardinals in brilliant red and the Bishops in violet."

The lama cloth vestments at the House of the Fathers of Mercy were worn at the last Easter celebration at the Church of St. Vincent de Paul. The chrysoeave is all of gold embroidery. The figure on the front of the chasuble is the Greek cross, again in the quatrefoil of gold and the I. H. S. in the back. It is lined with soft silk of delicate gold.

The chasuble of red silk brocade is fuller than the same vestment in other designs. Its measurements are the same as those of the lama cloth chasuble of the Charlemagne design at Aix-la-Chapelle. In the design of gold there is embroidery of delicate green palms. The emblematic part of the silk is the heart panting for living waters.

The cloth of gold vestments which belong to the church are wonderfully beautiful. The Y cross is adorned with scenes in embroidery done in Holland. It is so fine that it is like painting. The figure of St. Vincent de Paul—the expression of the face—and the delicate flesh tints of the child he holds in his arms are marvelous.

Ecclesiastical vestments, are, or should be, the finest materials, and are always expensive. Cloth of gold does not cost less than \$20 a yard. The gold vestments with the fine embroidery are valued at \$1,200.

"The long, white alb worn under the chasuble," said Father Smith, "is of the finest, white linen. Albs of rich cloths, silk and velvet, were worn as late as 1539. But it is probable that white was the original color worn by the first Christians, in imitation of the blessed in heaven, as St. John describes them. Early albs were decorated with bands or stripes of scarlet, and made sometimes of silk, with fringe of gold. Square pieces of rich stuff called apparels were placed upon both front and back of albs, when ornamentation of all kinds began to be used, about the thirteenth century, on everything sacred or profane."

The only apparels said to be worn in this country are on one of these fine linen albs at the house of the Fathers of Mercy. They are perhaps two feet square, placed directly front and back of the vestment, and extend from the lower edge of the chasuble to the hem of the alb. The pieces are of heavy white corded silk, the woven geometrical design in pale yellow satin, heavily outlined with gold. The alb worn with the red vestments is said to be a model in the churchly simplicity of its design.

"Lace on the alb is entirely out of place," Father Smith continued, "no matter whether it be costly or a flimsy manufactured article. Originally they were of linen only, and we should follow as closely as possible the example of the primitive Christians who obtained their instructions from the descendants of the Apostles. It is not essential that the vestment should be of the finest material, but we should always adhere to the pure fibre of the flax. No imitation of any kind should be allowed in the Church in vestments or decorations. There should be no shammarbles, no stiff artificial flowers, or cheap laces. All these things are a lie, and in the Church there should be nothing but the truth, pure and unadorned."

"As a rule, the priests of this country have been so occupied in building churches, schools, and orphan asylums that they have not had the time to devote to church ornamentation that they will have now that the work is better established. The women of the Church have also been engaged in the same work, and have not had the time to

show their faith and devotion as it was shown by the ladies of olden times in beautifying their churches."

A beautiful stole belonging to the Fathers of Mercy is one presented to them by Pope Leo the past year. It was one of the many gifts received by the Pope at the time of his golden jubilee. It bears the date of that year, 1887, and the greeting of the people of Brescia, from whom it came. It is heavily embroidered in gold and colored silks. The chief designs are the arms of the Holy Fathers and of Brescia.

Father Smith is spiritual director of the third annual American National Pilgrimage to Rome and Lourdes, which will leave in New York two sections this summer. One section, which will sail on the steamer Britannic, on June 24, will visit Ireland, Scotland and the Cathedral towns of England. In these cathedrals the pilgrims will have an opportunity to see many vestments of rare beauty and workmanship.

WITHOUT FAITH.

What The New York Sun Says About the Presbyterians.

The General Assembly at Saratoga has not done anything to set Presbyterian doctrine straight. There has been discussion as to controlling the teaching of the theological seminaries, but the conclusion reached by the General Assembly on Friday was, practically, that they may go on taking their own views of the Bible. They may continue to differ among themselves on the subject, thus representing the difference which exists among the Presbyterian ministry.

The long discussion over doctrine, which began with an attempt to revise the Westminster Confession so as to make it agreeable to all sides, has ended in nothing. Doubt and denial still prevail in the Church, and there are no accepted standards of faith. Even the authority of the Bible itself is disputed, though it is the foundation upon which the whole system of theology rests. Dr. Briggs and Dr. Smith have been suspended from the ministry for treating the Scriptures as the fallible productions of human authors living in an unenlightened age, but their Presbyterian following has been in without distracting any attention or affording any relief from the political controversies of this exciting year.

The Presbyterian Church is to get along hereafter without a fixed and definite faith until the time comes when the party of Dr. Briggs obtains the mastery; and then will succeed a period during which it will be without faith altogether. It will believe simply in scientific demonstration, discarding wholly belief in the authenticity and infallibility of the Bible as a mere superstition. Having no other foundation upon which to build a system of theology except the Bible, it will become a secular organization purely, devoted to the palliation of human ills for which it will have no remedy it can offer as of Divine prescription. Its Westminster Confession of Faith still remains, but already it is a dead letter. The majority of New York Presbyterians either reject its cardinal doctrines or are indifferent as to them. They do not read the book and care nothing about it. The Bible is still read in their churches and sermons are preached on its texts, but the old veneration for it as the absolute and infallible word of God has passed away. The citadel of Calvinistic orthodoxy has substantially capitulated.—New York Sun.

EMPEROR AND ARCHBISHOP.

Germany's Ruler "Fascinated" by an Angelic Italian Prelate.

"Per curiosita," as the Italians say, I translate some sentences from a report of the Emperor William's visit recently to Camaldoli, whither the Archbishop of Naples repaired to meet him, writes the Naples correspondent of the London News. The report seems to be from the pen of the Archbishop's chamberlain. "Our pastor," it says, "of austerity of whose spirit is united to great tenderness of heart, received the German Emperor like an affectionate father. Our angelic Archbishop fascinated the royal family, and William II., on whom this fascination naturally operated with greater force, spoke for some length of time in a low voice with the prelate. They were seated close together, but no one could know except the Emperor, who sat at the other side of the Archbishop, and Count Bulow, seated a little way behind, of what they conversed. The Emperor, putting questions and listening to the reply, became always more eager to inquire, and more satisfied, pleased and glad at hearing the answer. He was very much in earnest; his keen blue eyes were brighter than ever. Very often he broke out into one of those irrefragable effusions which seize him when he is enthusiastic or much moved.

"The poor and simple monks offered wine and cakes, in rustic plates and glasses, to the Emperor and Empress, and will never forget the frank and jovial manner with which the Emperor accepted their gift, and, in his turn, passed on the wine to the Cardinal. The Emperor then desired to see the Archbishop's cell, where he wrote his name below a photograph.

"The Archbishop and the Emperor walked up and down like two dear friends who had been parted for some

time. After about an hour the Emperor—impressing, like a good son, on the monks to take great care of the Archbishop—left the monastery, when the setting sun saluted the meeting, which, though simple and unceremonious, has all the geniality of legend and perhaps all the value of a historical event."

Catholics and Woman Suffrage.

Cardinal Vaughan's declaration of unconditional approval in respect to Woman Suffrage will be all the more appreciated by the advanced members of the sex that his venerable predecessor was so uncompromising an opponent of the movement. Cardinal Manning's prejudice against women presenting themselves at the polling-booth, if old-fashioned, was certainly deep rooted, for he was always ready to admit that the cause of religion in England and, above all, the cause of temperance, would be enormously strengthened by the suffrages of the female sex. But not even the possible result of seeing Local Option passed into law could move him from his attitude of opposition. Cardinal Vaughan's letter to the Women Suffrage Society will doubtless have the effect of promoting a more outspoken expression of political aspirations amongst Catholic ladies, many of whom have already done active political service in the ranks of the Primrose League. Curiously enough in France also within the last few weeks, a society of "Femmes Feministes" has been formed, with the express object of interesting Catholic women in the civil and political enfranchisement of the sex. Until recently the course of Woman's Suffrage in France had been entirely in the hands of the Freethinking party, a condition of things to be deplored from many points of view. Now a little body of Catholic women have affiliated themselves to the movement and have started a monthly organ of their own, and while carefully dissociating themselves, as they are bound to do, from the unfortunate agitation carried on by the advanced sisterhood in favor of further facilities for divorce, they are ready to work hand and hand with them in favor of removing the various civil and political disabilities from which French women suffer. The whole movement is far less developed in France than in England, but it has displayed of late interesting symptoms of growth and vigor.—Liverpool Catholic Times.

Church Unity.

The O'Keefe of Brno announces that a papal encyclical on the unity of the Church and the supremacy of the See at Rome will shortly be issued in Latin. The document is now complete and the translation into the various languages is awaited so that they may appear simultaneously with the original.

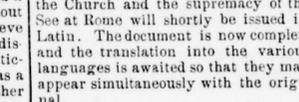
It is a doctrinal work in which the Pope's intention is to prove the supremacy of the Papal See by numerous quotations drawn from the Greek fathers and ancient Oriental liturgy.

Copies of the encyclical will be forwarded to all reigning sovereigns and also to the heads of dissenting Churches, because the leading aim of the document is to bring about the union of the various churches with the Church of Rome and show why the union is necessary.

The Pope starts from a fundamental principle that the Church must be one. He sets forth essential features of unity of doctrine and faith and makes an appeal to all well-wishers of humanity to work for this end.

A Punny and Prettily Baby.

This is now quite unnecessary! Like many others, you may have your baby fat laughing and happy, if you give it Scott's Emulsion. Babies take it like cream.



Just a line

to tell you that if you want to do your washing easily, in the "up to date" way, the Sunlight way, without rubbing your clothes all to pieces (and your hands too) you must

USE Sunlight Soap

Cleanses clothes and most everything else—with less labor and greater comfort.

For every 12 Wrappers sent to LEVER BROS., Ltd., 23 Scott St., Toronto, a useful paper-bound book will be sent.

O. LABELLE, MERCHANT TAILOR

372 Richmond Street. Good Business Suits from \$15 upwards. The best goods and careful workmanship.

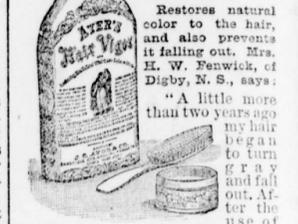
REID'S HARDWARE

For Grand Rapids Carpet Sweepers Superior Carpet Sweepers Sincere, the latest Wringers, Mangles Cutlery, etc.

118 DUNDAS STREET, North Side. LONDON, Ont.

AYER'S Hair Vigor

Restores natural color to the hair, and also prevents its falling out. Mrs. H. W. Fenwick, of Digby, N. S., says: "A little more than two years ago my hair began to turn gray and fall out. After the use of Ayer's Hair Vigor my hair was restored to its original color and ceased falling out. An occasional application has since kept the hair in good condition."—Mrs. H. F. FENWICK, Digby, N. S.



one bottle of Ayer's Hair Vigor my hair was restored to its original color and ceased falling out. An occasional application has since kept the hair in good condition."—Mrs. H. F. FENWICK, Digby, N. S.

I have used Ayer's Hair Vigor for three years, and it has restored my hair, which was fast becoming gray, back to its natural color."—H. W. HASELHOFF, Paterson, N. J.

AYER'S HAIR VIGOR

DR. J. C. AYER & CO., LOWELL, MASS., U. S. A.

DUNN'S BAKING POWDER

THE COOK'S BEST FRIEND LARGEST SALE IN CANADA.



The O'Keefe Brewery Co. of Toronto, Ltd.

SPECIALTIES: High-class English and Pilsener Hopped Ales. XXX Bitter and Stout. Purest Bell Metal, Copper and Brass. WEST-TROY, N. Y. GENUINE METALLIC CHIMES, Etc. Catalogues and Prices Free.

CHURCH BELLS & PEALS

PLUMBING WORK

SMITH BROS.

JOHN FERGUSON & SONS.

NOTICE.

TO ALL WHOM IT MAY CONCERN.

When the publication of the Canadian Freeman ceased, a large amount of money was due by subscribers. Up to this time, the publisher did not trouble them with accounts or ask for settlement. The financial circumstances of the undersigned obliged him to appeal to those who were in arrears for the Freeman to pay part, at least of what they owe. Through the indebtedness of all is long since out-layed by lapse of time, the undersigned ventures to hope that a large number of his old friends and supporters—or their children—will be led by a conscientious sense of justice and a recollection of the Freeman's usefulness, in trying times, to come to his aid and respond to a call patiently delayed for a quarter of a century.

The books of the Freeman having been lost, the matter of payment is left entirely to the discretion and honesty of the subscribers.

Pictorial Lives of the Saints

The Catholic Record for One Year For \$3.00.

The Pictorial Lives of the Saints contains Reflections for Every Day in the Year. The book is compiled from "Butler's Lives" and other approved sources, to which are added Lives of the American Saints, recently placed on the Calendar for the United States by special petition of the Third Plenary Council of Baltimore; and also the Lives of the Saints Canonized in 1881 by His Holiness Pope Leo XIII. Edited by John Gilmory Shea, L.L.D. With a beautiful frontispiece of the Holy Family and nearly four hundred other illustrations. Elegantly bound in extra cloth. Greatly admired by our Holy Father, Pope Leo XIII., who sent his special blessing to the publishers; and approved by forty Archbishops and Bishops.

It may be only a trifle, but it will fasten on you and your children. In this changes and moods, we can effect a cure by sumptuous Syrup, known to cure bronchitis and coughs and chest.

Books-Friend Baking Powder

Why you limp, or when a Corn Cure will not help you will not know until you try Poor Doctor's chionic dyspepsia best remedy is H.

Books-Friend Baking Powder