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POPE LEO'S LAST DAYS.

Another week has gone by and the death of Pope Leo XIII. wondering more and more over the extraordinary news that daily issues from the chamber of the illustrious patient.

All anticipations have been crossed by the slow course of the Pontiff's passing from this world to the life beyond. It is the solemn sunset of a great life. The faculties of the body seem to be running down to the most gradual cessation, whilst the faculties of the mind and soul remain serene and commanding.

At the time of his election it is recalled of Cardinal Pecci that he said, "They are giving me death and not the Papacy." True they gave him death in one sense, that he has lived the lifetime of a generation since for the church alone. As a child the only path the future Pope followed was that which led to the church. As visible head of the Church his life has inevitably shone according to the popular description lumen in coelo, and never more calmly than when he has reached the very portals of death.

POLITICO-RELIGIOUS PARASITES.

The Globe has started an enquiry into the existence of politico-religious parasites and the methods of their extermination. It says the Catholic and Protestant bodies are both troubled by them. Members of the C. M. B. A. can hardly deny. The Globe's impeachment is true. The association is sorely afflicted by politico-religious parasites, of the common nature of their species. They have attacked the C. M. B. A. at the head. They have infested and almost covered that body's most important parts. And when the talons of the body politic under the C. M. B. A. has been bodily uneasy for a long time on account of the plague in its head. Unless the parasites be exterminated the body must become degenerate. And there are no visible signs of any improvement. On the contrary, the plague seems to be growing steadily worse. The time is approaching for plain speaking. Even personal particulars may be demanded by the necessities of the case. The C. M. B. A. cannot be managed for the good of the order and for the ambitions of a clique of politicians at one and the same time. The tangled politico-religious growth upon the head of the C. M. B. A. must be cut off. The task may be an easy or a difficult one, according to the measures taken to provide a sure remedy. A prominent official of the Association complains to The Register that neglect should no longer be allowed of the test of practical Catholicity at the regular convention, not omitting the officers of the Association. That is a very hard thing to say, but our correspondent does not speak recklessly. At the same time it is the bounden duty of the Grand Council itself to see that this obligation of the Association does not become a dead letter. Our own opinion is that the test suggested would be inadequate in the state of things at present surrounding the administration of the C. M. B. A. It is still better that a rigorous company of members should step aside and procure a fine tooth comb and go through the whole body politic from head of the Association and clean it out. In short, the head we of course mean the administrative body of the Association.

The most severe measures are becoming daily more necessary in order to save the C. M. B. A. from utter ruin.

DOMINION CABINET.

The resignation of Hon. A. G. Blair, Minister of Railways in the Dominion Cabinet, announced this week, was something wholly unexpected. The cause of Mr. Blair's move is said to be his inability to agree with his confreres upon the Government railway policy. Many rumors have been set afloat as a consequence of the new break in the Laurier Cabinet. Rumors such as these are doubtless without foundation of any sort. One thing, however, that must hold the attention of the people of the country, is the position of Sir Wilfrid Laurier, working silently and with influence during a prolonged and severe illness, under a load of responsibility that would crush a weaker man. Mr. Tarte cannot expect to receive public sympathy without showing that he has been wronged from the first. Whether he has been wronged or not, he has certainly done his best to undermine the influence of his former leader, whose ingenuity to duck shirks that of a tricksy A Work that requires a certain amount of ability to do it properly. Mr. Tarte, like not a few others, has the greatest obstacles to overcome in the line of public life with indifference, even when it meets all the disappointments of public life with indifference, even when of his colleagues go their own way because minor differences cause irritation. Sir Wilfrid Laurier is being tortured in the fire of public life, and he is proving to the utmost strength and quality of his character as a statesman.

Another Catholic Appointment

Some few months ago we paid our respects to Mr. A. Murphy, barrister, Cayuga, Ont., then recently appointed Grand Secretary of the C. M. B. A.

We regret that ill-health prevented the unanimous choice of the Executive from entering heartily into the work and realizing what his many friends expected of him. Following the advice of his physicians he resigned the position shortly after his appointment.

In Saturday's city papers we were pleased to see Mr. Murphy's appointment to the honorable and important office of Crown Attorney and Clerk of the Peace of the County of Haldimand.

The Register is pleased to see Catholics of Mr. Murphy's stamp selected for high offices connected with the administration of justice in this Province, and we take it that our advocates is bearing fruit and that governments are beginning to recognize justice and expediency of a course of fair play, and the recognition of merit in the distribution of patronage.

This appointment will be highly gratifying to the Catholics of Haldimand who took an especial interest in the selection.

Mr. Murphy is a partner of Lt.-Col. Thompson, M.P., and the partnership will be continued.

Thomas Clarke Luby's Widow Dead

New York, July 12.—Mrs. Letitia Luby, the widow of Thomas Clarke Luby and Irish Revolutionary leader who was exiled to America in 1871, died yesterday morning at her home in Oak street, Jersey City. She was born 70 years ago. Her father was John Fraser, a poet of the Young Ireland movement, who wrote under the name of De Jean three decades ago. Mrs. Luby is survived by two sons, James Luby, for fourteen years editor of The Jersey City News, and Lieut.-Commander John F. Luby, executive officer of the Annapolis, in service on the Asiatic station, and one daughter. The interment will be in the family plot in New York Bay Cemetery.

Struck by Lightning in Prayer

The Scientific American lately published the photograph of a man who was struck by lightning and stripped of his clothing, yet recovered from his injuries. Mr. C. Baillarge, of Quebec, writing to the same paper, relates the following still more wonderful incident. "Some fifty odd years ago I was witness to the fact that one Polette, of St. Michel de Bellechasse, P. Q., and then about eighty years of age, while in kneeling attitude in the little chapel of Ste. Anne, about a quarter of a mile eastward of the parish church, was struck by lightning, with the effect that while he was only dazed for a while by the stroke, his clothes were torn asunder all along the backbone from neck to base of trunk, where the lightning bifurcated, and then followed the marks of the shoes, stockings, trousers, drawers and shirt, finally passing through the heels of the boots. In short, the man was left in a state of nudity. — Le Pere Castillo.

Mind is that which perceives, feels, remembers, acts, and is conscious of continued existence.

Catholicity in New South Wales

There has just been celebrated in New South Wales the centenary of the first public celebration there of Mass under British rule. The conditions of things for many years before 1803 was very deplorable. For twenty years or so previously to be a professed Catholic was to be a rebel—at least in all but name. No religion was recognized except the Anglican, and as it was built on a financial basis with rum, the Catholics did not willingly submit to this system. The authorities were petitioned time after time to permit the needed spiritual succour, but in vain, the refusal to attend the Protestant place of worship was treated as rioting, punished at the triangles for the first two offences, and the third won the unexpressible horrors of a penal settlement. Such was the condition of things, writes The Sydney Freeman's Journal, when on April 21st, 1803, Governor King issued a public proclamation, in which he stated that it had been considered expedient, in consequence of a communication from His Majesty's Principal Secretary of State for the Colonies and War Department, to grant unto the Rev. Mr. Dixon a condition-al emancipation to enable him to exercise his clerical functions as a Roman Catholic priest, which he has qualified himself for by the regular and exemplary conduct he has manifested since his residence in the colony." The attitude of the authorities towards the Catholic religion in the colony can be gathered from the tone of this document, but the authorities were not sincere in their pretended friendship. A year afterwards the permission to "meet" for separate worship was revoked, and there was a "rising" of these "gatherings of traitors," who had the temerity to attend Mass. Convicts, without distinction, were again compelled to attend Protestant worship under penalty of the lash. For several years Father Dixon struggled on without permission to officiate either publicly or privately, but from his departure, in 1808, till the arrival of the Very Rev. Jeremiah J. Flynn, in 1817, there was no Catholic priest in the land. Father Flynn was immediately deported from the colony. Two years afterwards, however, Father Connolly and Father Henry arrived, and with them began the regular history of the Irish Church in Australasia, now one of the most powerful Churches in any English-speaking country.

Set-Back for Combes

The French Government has received a blow by the re-election of M. Syveton, a Nationalist, whom M. Combes tried to unseat, and by the election of M. Orry, a Conservative, M. Syveton, who is an ex-University Professor, sits for the Central Electoral Ward of Paris, that of the Bourse, and M. Orry for Montbrison.

While the Socialists and Freethinkers have been trampling down women and children at St. Etienne, Lambezellec in Brittany, and other places, tearing vestments off priests and behaving like bloodthirsty brutes towards inoffensive Catholics, M. Meline, formerly Premier, has been telling the present execrable Government some plain truths. Referring to what he termed "religious war," the ex-Minister said: "I do not hesitate to declare that the policy of the Government is contrary to the sentiments of the vast majority of the country. Assuredly France is not clerical. She is less clerical than most of the countries near her. It is sufficient for clericalism to show the tips of its ears and there is a coalition against it. We have a horror of the interference of the clergy in the temporal domain and in political affairs. But if France is not clerical, she has, whatever may be said, a foundation of sentiment, she has especially religious customs which she does not want to be touched. And, furthermore, she is a country of generosity, of goodness of heart, of pity, and takes instinctively the side of the oppressed. The religious war which we now see is therefore condemned to impotence. It will only provoke a recrudescence of religious sentiment, and will exasperate that sentiment, so that, by dint of fighting the clerical danger which does not exist, it will end by creating it." These words were spoken at Epinal by a man who is no representative Catholic, and who was a Communist in 1871. They were not uttered for mere party purposes, but with all the earnestness and deliberation which years and experience have imparted to M. Meline. They are, therefore, worthy the consideration of all those persons, including some Catholics, who deem inclined to believe the lying Socialists and others who tell them periodically that the present persecution in France is due to the religious people themselves, or to the reactionary spirit of Clericalism.

Another non-religious authority, M. Cherualne, writing in the Correspondant, a secular paper, in Collin, about his impressions in the United States, says that when he saw the great spirit of religious toleration shown there, when he beheld no State interference whatever with the religious beliefs or opinions of citizens, he felt ashamed of France, especially as he found hundreds of French nuns and priests of various congregations flying from their country and seeking shelter from tyranny and persecution in the land of the Stars and Stripes, which has a welcome for all and is the true land of Republican liberty.

The Yellow Book on the negotiations between France and the Holy See shows the duplicity, the dishonesty, and the malignity of M. Combes to an extraordinary degree, especially in his letter to M. Delcasse, who was under the impression that the Government would keep its promises to the Pope. In February, 1903, M. Delcasse, Foreign Minister, telegraphed to Rome that the Associations Bill would not apply to religious schools. The announcement opened the eyes of M. Combes, in defiance of justice, closed those schools. In that letter to the Pope the apostate in this letter to the foreign Minister also goes so far as to threaten the Sovereign Pontiff. Now it is entertaining to observe how M. Lavino, Paris correspondent of The London Times, tries to truckle and toady to the Combes Government in his comments of the Yellow Book. M. Lavino must be lost to all sense of justice and fair play when he says that the diplomatic documents in question show "the goodwill and the conciliatory spirit" of the French Government. Mr. Farman, of The Standard, wisely and generously strikes a different note, although he, too, is no Catholic. He shows no acrimony and narrow-mindedness like his important Semitic colleague of The Times. In his observations on the Yellow Book he says what is absolutely true, namely that the French Government wanted to make the Holy See throw over the religious Orders and that M. Combes meant to render the existence of the Congregations impossible in France, while his predecessor, M. Waldeck-Rousseau, only wanted to check their excessive growth.

Another instance of the tyranny of the Combes majority was given in the Chamber of Deputies on Tuesday night when the "Bloc" refused to allow opponents of the Government to protest against the clause added by the Congregations Committee to the Associations Bill. This clause prevents persons who have belonged to Congregations from teaching for a period of three years even after they have become secularized. The members of the Opposition walked out of the House as they were not allowed to speak. It is true that they had previously drowned the utterances of a "Bloc" man, but they had good reason for doing so. The "Bloc" man was M. Buisson, who last week raised some objections in Committee to the new clause. On Tuesday night this person, with an eye to a portfolio, made his peace with the Combes lot and insulted Catholics by saying that the Congregations taught children to tell lies. It is now affirmed that M. Buisson is in serious trouble, as he has received challenges to fight from some of the men who have been educated by Jesuits, Marianites, or Marists.

As a corollary to the scenes in the Chamber, where the "Bloc" had everything their own way, the small churches of chapels of the Dominicans, Redemptorits, Oblates, Capuchins, Barnabites, Priests of Picpus, and a few others, which had continued open although unauthorized, were closed by the police on Wednesday morning. The closing of the Redemptorists' place opposite Pere la Chaise Cemetery is a veritable loss to the poor people of the district. The chapel of the Oblate Fathers in the Rue St. Petersburg, so often visited by Irish pilgrims to Rome and Lourdes, was a favorite place of worship in the district, and many will regret its closing. The Superior-General of the Oblates, Father Augier, has been summoned before a juge d'instruction like a common malefactor. A great loss, too, will be the Barnabites, who have to leave their fine place near the Pare Monceau. By the closing of the chapels thousands of people will be debarred from going to Mass on Sundays. Already the parish churches are inconveniently overcrowded on Sunday mornings, and people have to go away from the doors.

According to an amendment to the Associations Law, proposed by an extra-rabid Radical and Socialist, any school having even one member of a proscribed Religious Order among its teaching staff can be closed. If this amendment be carried, The Figaro points out that the School of High Studies in the Sorbonne will have to be shut, for among its prominent professors in Father Schell, the Dominican, who is one of the leading Assyriologists of Europe. M. Combes will be in a quandary if the erudite Dominican's presence on the teaching staff of the high school will cause the letter of the law to be applied. It is most likely that Father Schell will not be molested any more than the school. He is an indispensable man, and the only scholar in France able to decipher the Elamite inscriptions on the stones found in Persia, where he is at present.

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MANY APPETIZING DISHES

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The Pope's Last Public Appearance

A correspondent thus describes Pope Leo's last appearance in public, at the Consistory of June 25:

The people are waiting with palpitating hearts, the heat is terrible on this, the warmest day of the season so far, is somewhat oppressive, as tens of thousands have stationed outside the Sala Regia, a large room at the top of the staircase to render assistance to any one who may succumb to the heat, but their services are not called upon. It is now eleven o'clock and many of the 600 who have been waiting here over two hours, the gentlemen standing, the ladies seated.

A sound of the clapping of hands in the distance, mingled with shouts of "Viva il Papa!" indicates that the Pontiff is passing through the Ducal Hall, which is packed with an eager crowd that can only have a brief look at him as he passes. The acclamations and applause are repeated at brief intervals, and the expectant people in the Sala Regia become silent, and the Ambassadors and Ministers and the ladies and attaches in the Diplomatic Tribune rise to their feet.

Finally the flabelli, or large white feather fans, are seen slowly approaching, and then appears the Holy Father, seated upon the Sedia Gestatoria, wearing a precious mitre brilliantly adorned with gems, and his spare form is arrayed in a light and ample white silk cope, richly embroidered with gold. The ring that shines upon his finger as he raises his trembling hand to bless is adorned with a large and beautiful emerald. The people bow, or kneel, in silence as he blesses them; even the members of the Diplomatic Corps in the Ambassadors' Tribune, who, if the popular opinion be true, have much need of blessing, knelt down as he was borne slowly past them.

I had not seen him since the great celebration in St. Peter's on the 3rd of March, when his Jubilee was concluded. Then he looked very pale and ill; to-day, though pale and thin, his eye was bright, and his aspect altogether better than three months ago. It is to be remembered, that he is now in his 94th year, that he has always since his Pontificate began, been of delicate constitution, and also that these ceremonies, in which he plays so prominent a part, are fatiguing. The thinness of his fingers, the trembling of his hands, and the whiteness of his face, show that he is old and feeble, but the brightness and kindly look in his eyes, heightened by a smile upon his lips, reveal the vitality that is in him yet. And this appreciation was confirmed just prior to the close of the Public Consistory, when the Pope had placed the red hat on the heads of the three new Cardinals, pronouncing the usual formula, he then proceeded to give the benediction. To those in his immediate neighborhood his voice sounded thin and feeble; to those at a distance—from half-way down the hall to the end—the sound of his voice was strong and surprisingly full. I was in this more distant part of the hall, and noted, as all around me did, that his voice in the chants preceding his benediction and in the benediction itself, was quite strong and resonant, and the sounds continuous without any weakness or breaking. The difference in hearing, near or distant from the Pope, have been accounted for by the acoustic properties of the Sala Regia, but this explanation does not appear quite satisfactory. Returning down the Sala Regia, after the ceremonies were over here, the Pontiff was received again with acclamations, and as he went along he again blessed the people as he went. Nearing the door he rose to his feet in the Sedia Gestatoria, and in more solemn fashion bestowed his benediction on the people beneath him.

The choir of the singers of the Sistine Chapel, under the direction of their Perpetual Director, the Rev. Lorenzo Perosi, executed the mottets "Dies Sanctificatus" of Palestrina, "Tu es Petrus" of Clemente, and "Fliiae Jerusalem" of Gabrielli, all of which were rendered with marvelous sweetness and excellence.

M. Combes Never Was Ordained

It is, says an Indian contemporary, a widespread error that M. Combes is an ex-priest, that he once received Holy Orders and belonged to the Catholic clergy. The truth is that M. Combes never received an ordination whatever, not even the tonsure, but because at one time he wore the cassock, as a student of a great seminary at Albi, he is called "l'Abbe" after the French fashion. He was born on September 6th, 1835, of poor parents, at Roquecourbe, in the South of France. The good parish priest gave him his leisure hours Latin and Greek lessons, for the poor boy, but not untalented boy. On the recommendations of this good priest the boy was afterwards received gratuitously in the small seminary of Castres. Afterwards in the great seminary at Albi he in vain sweated for gratuitement. Through the kindness of the Assumptionist Fathers at Nimes he was appointed professor at their small seminary. Later he was offered the hospitality of the Carmelite Fathers at Paris, who put him in a position to continue his studies at the University of Paris, where he obtained his Licentiate.

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Pecci Family and Paternal Estates

The Pecci family sprang from Cortona, and was established at the beginning of the fourteenth century at Siena, from which town it removed to Carpineto. Many distinguished politicians and diplomatists can be traced amongst the Pope's paternal ancestors. Paul Pecci, who flourished in the fifteenth century, was by turns Ambassador to Naples and a military commander holding the rank of general. Lelio Pecci was ambassador from the Republic of Sienna to the Court of Charles V. Giacomo Pecci was given the castle of Spoleto by Pope Martin V. in recognition of his services. Giovanni Baptista Pecci, vicar-general of Anagni in the time of Clement XIII., Colonel Antonio Pecci, Ferdinando Pecci the eminent jurist and friend of Benedict XIV., Joseph Pecci the president of Pius VI. and PIUS VII., and many other distinguished members of the family may be cited. More than this, the Peccis have contributed two saints to the calendar—the blessed Pietro Pecci, founder of the Order of the Hermits of St. Jerome, and the blessed Margherita Pecci, of the Servitors of Mary. Bernardini Pecci, a missionary in India, occupies an honored place on the Jesuit martyr-roll.

Seven children were born to Count Ludovico and Anna Prosperi Buzi. Carlo (1793—1879), Anna Maria (1798—1870), Caterina (1800—1867), Giovanni Baptista (1802—1881), Guiseppe (1807—1890), Gioachimo Vincenzo Rafello Luigi (March 2, 1810), and Ferdinando (1816—1830). Thanks to Giovanni Baptista, who married, and left several sons, the Peccis will not die out with Leo XIII. One alone of Count Ludovico's children still survives, and from every part of the Catholic world prayer is offered without ceasing, that God may prolong to the utmost limits of old age the days of one so precious to His Church.

At the beginning of the nineteenth century, the family mansion — or the Pecci Palace, as it was afterwards called—was occupied by Colonel Ludovico and his wife. The palace, with its barred windows, has an austere and almost monastic appearance. A large modern stairway leads up to a massive double-swing door, adorned with brass knockers bearing the Pecci arms. While left to his meditations in the salon the visitor might almost imagine that the Pope in person was doing the honors of the old mansion, for the eye is irresistibly attracted by a full-length portrait of Leo XIII., clad in his Pontifical robes.

From the salon we may pass into "Monsignor's room." In this apartment, with its yellow furniture and hangings, Joachim Pecci has spent many hours, as we are informed by an inscription in abbreviated Latin, of which the following is a translation:

"Stranger, in this chamber of his paternal abode, Leo XIII., prelate, delegate, bishop, and cardinal several times abode. Count Ludovico Pecci, in honor of his august uncle, caused it to be restored and gave it a renewed splendor, A.D. 1884."

In a plain frame, hanging close to the portrait of the blessed Marguerite Pecci, is a brief note in which Leo XIII. sent his first apostolic benediction to his brothers, together with the announcement of his election to the Pontificate.

"From the Vatican, Feb. 20, 1878.

"Very Dear Brothers,

"I have to tell you that at the election of this morning the Sacred College deigned to elevate my humble person to the chair of St. Peter. This is my first letter, and wishing the family all happiness, I send you the apostolic benediction with my love. Pray earnestly to God for me.

"LEO P. P. XIII."

The other apartment in the Pecci Palace calling specially for our attention is now a perfect museum of family relics. In the tall glass cases are to be seen the Pope's sporting gun and, while pass Cassock, his cardinal's hat and that of his brother Joseph, side by side with the proscribed robes and silken coats of dead-and-gone Peccis. On the 2nd of March 1810, her whose reign was destined to become a pure and shining light in the firmament of the Church, was born in this room. A few minutes after the happy event, Colonel Count Ludovico Pecci issued from the Countess' chamber and presented the newly-born child to the villagers, who, in accordance with custom, were assembled in one of the salons of their lord's manor-house. From every throat burst the joyful cry, Evviva se Vincenzo Giacchimo Pecci! and soon the shepherds with their flutes and pipes announced far and wide the birth of the future Pope.

The child was baptized on the 4th of March, the certificate being drafted as follows:

"In the year of our Lord 1810, on the fourth day of March, at the sixteenth hour (about ten o'clock in the morning), the Very Reverend Michael Catoni, canon of the most holy cathedral church of Anagni, baptized, by permission of the undersigned, a child, born two days before to the most illustrious lord and lady Ludovico Pecci and Anna Prosperi, residents in this parish of St. Nicholas (Carpineto), in the names of Vincent Joachim Raphael Louis. The sponsors were the most illustrious and most reverend Joachim Tosi, Bishop of Anagni, who appointed as his representative the reverend Hyacinth Canco Caporo(ei), from whom I have received his authority in due form, and the most illustrious lady Candida Pecci Calcadrozzi. In witness whereof I, Zephirin Cini, vicar of this parish," etc.

Suppression of the Religious Orders in France

Paris, July 1.—The Senate to-day discussed the Bill adopted by the Chamber providing that communal authorities shall be compelled to erect school buildings.

M. Sebline accused the Government of having closed too many schools. The law of 1902, he said, was badly applied and badly drafted.

M. Combes, Premier, said the Government had nowhere closed congregational schools where pupils could not be accommodated elsewhere. The Government confident of the support of the country, demanded the enforcement of the law of 1902 (loud cheers).

M. Waldeck-Rousseau, ex-Premier, said that results had been expected from the law of 1901, for which it was not intended, particularly as regarded the whole question of education. He estimated the expenses which would result from the construction of schools at 110 millions francs, and the expense which would be involved by salaries at twelve million francs. He saw no way of obtaining these amounts. Schools opened under the law of 1896 by lay societies did not, he added, come under the law of 1901, which was a necessary law. The rejection by one of the authorizations demanded by the congregations seemed to him an insufficient reason for refusing these demands and contrary to the provisions of the law of 1901. An irritating situation had been brought about by irregularities in the application of the law of 1901. Certain militant congregations had labored to bring about this situation, but their plans must be baffled. The Government must not fall into the error of making reprisals or going beyond the law, for such a course would render the law of 1901 ineffective, and would retard the progress of the imperishable modern spirit. In conclusion M. Waldeck-Rousseau said: "You persecute and disperse the monks. The country will be with you, but only on condition that your judicial sentences are based on laws which have been regularly voted" (cheers from several parts of the House).

The Senate decided by 183 votes to 95 to pass to the discussion of the articles of the Bill. Several articles were subsequently adopted, and the debate was adjourned.

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