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TORONTO, THURSDAY, JULY 23, 1903

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CALM DEATH OF POPE LEO

With His Eyes Fixed On the Crucifix He Surrendered His Soul to God

How the News Was Received in Rome and Throughout the World

Rome, July 20, 4.20 p.m.—The Pope died shortly after 4 o'clock this afternoon. His last moments were comparatively peaceful and painless, and were preceded by a period of insensibility. Around the bedside at the final moments were the Cardinals, the relatives and members of the Papal Court. Before lapsing into unconsciousness the dying Pontiff feebly moved his lips, his last articulate words being those used in bestowing a benediction. Gradually the shadow of death spread over the Pontiff, his extremities became cold, his features assumed the fixed rigidity of death, and Dr. Lapponi noted his last fluttering heartbeats, which gradually became slower and slower, until they finally stopped.

Profound silence reigned in the Pope's bedroom, only broken by the doctors rising to render their expiring patient more comfortable, of the murmured prayers of Mgr. Pifferi, the Papal Confessor, himself 84 years of age, who had to be assisted to the bedside. Softly he recited the prayers for the dying, the Pontiff at one moment appearing to follow them as though conscious of what was transpiring, but he could not speak. Then the dying Pope murmured to himself. Finally, the Pope was asked to bless his nephews and all the others present. The portieres dividing the door were drawn back to the utmost to admit as much air as possible, while the light filtered through the green shades of the window. The doctors again examined the dying Holy Father, and this time found that he was at the extreme limits of his powers of respiration. The last conscious act of the Pontiff was to turn his eyes towards the great crucifix on the wall, after which he passed away.

Then the silence of the awe-stricken assemblage was broken by the sonorous, solemn voice of Cardinal Serafino Vannutelli, the Grand Penitentiary, intoning the requiem aeternam (rest eternal).

The occurrences in the death chamber immediately following the Pope's demise were of impressive solemnity. Couriers had been despatched to summon those who are delegated to perform the first religious offices toward the dead Pope, and soon the chanting of the Franciscan Monks was heard, as, two by two, in coarse brown habits and with sandaled feet, they proceeded to the room in which Leo lay dead. From time immemorial the Franciscans have been penitentiaries of St. Peter's. Following them came the Noble Guard to watch over the Pontiff's remains, the brilliancy of their uniforms contrasting strikingly with the sombre attire of the monks and the solemn dignity of the chamber itself. The only sound heard was the measured chanting of the psalms of penitence by a group of monks kneeling beside the couch of death. Two Noble Guards took up positions

at the foot of the couch, and stood there rigid and silent as statues, with swords drawn and reversed, pointing to the floor. The death chamber presented much the same appearance as it did at the time of the final illness of the Pope.

The great piazza of St. Peter's was soon a scene of wild confusion. As word of the Pope's death became known, although the public had day after day expected the tidings, the shock of the actual event was none the less profound. Everywhere people stopped to bless themselves and to whisper prayers, wail here and there were seen women on their knees before the street shrines, offering prayers for the soul that had just taken its flight.

Within the massive colonnade fronting St. Peter's great crowds surged to the very doors of the Vatican, even struggling to gain access to the corridors leading to the death-chamber. Across the entrance to the colonnade hung the massive chains, which are usually let down to permit the free circulation of visitors. Three ponderous iron barriers were now looped across the entrance, and behind them stood strong detachments of Swiss guards, with fixed bayonets, presenting a solid wall of iron and steel against further intrusion. Still farther back the groups of journalists and other anxious watchers were likewise thrown into wild confusion. They had been pushed back to the neighboring gates and shops lining the adjacent streets, where they viewed the Vatican entrance from a distance. Their first intimation of the catastrophe was seeing a bicyclist dash from the Vatican entrance, mount his machine and shoot away like an arrow. He was quickly recognized as the signal that the death had occurred.

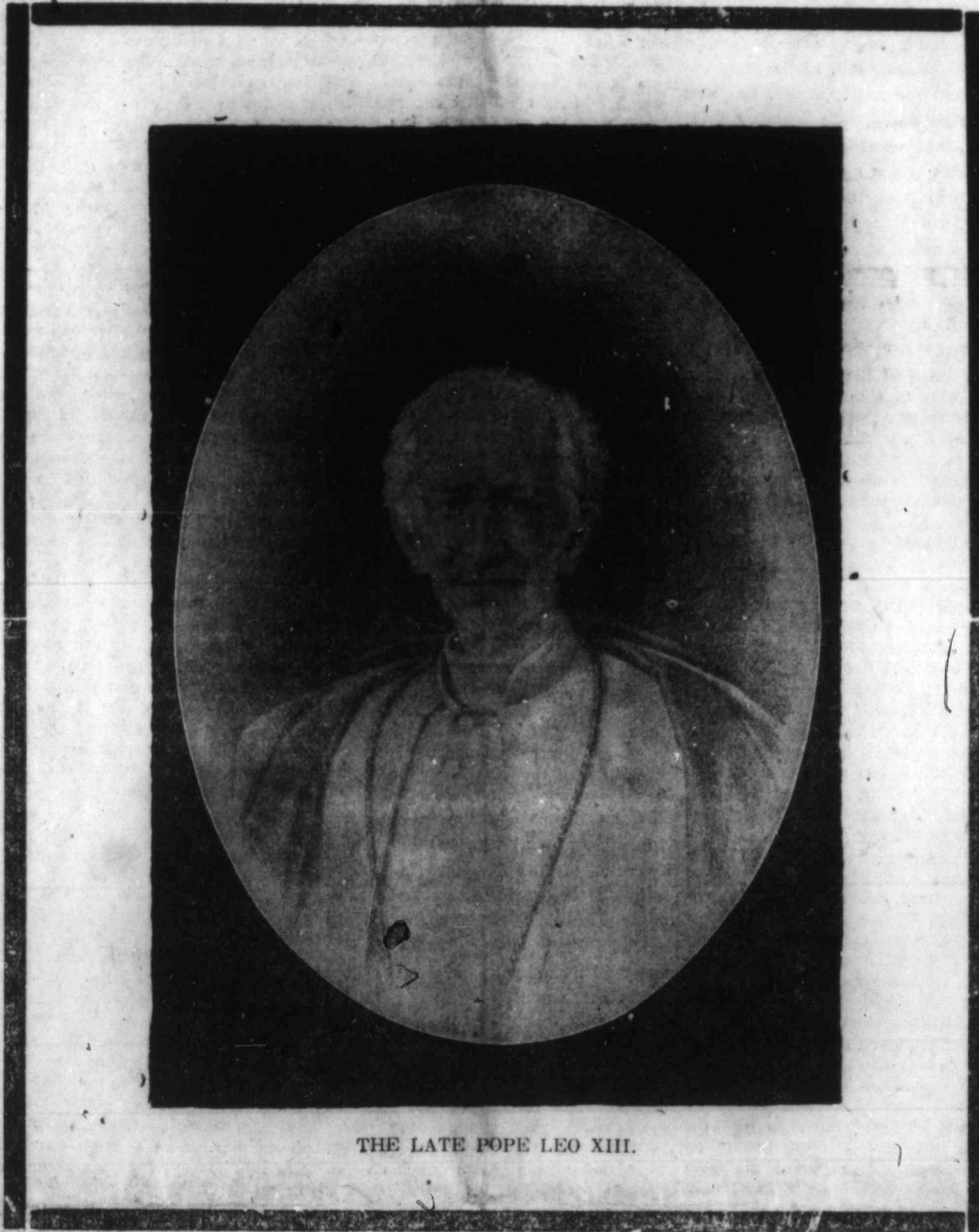
In the downtown portion of the city, the most perfect order prevailed. Outward evidences of mourning soon began to appear along the Corso. Many of the shops were closed, and funeral emblems hung upon the buildings.

MIND RADIANT TO THE LAST.

The Rome correspondent of The London Times says that Pope Leo preserved until the end the full use of his mental faculties. It was not with him, as it is often with the very aged, that the mind died first. However low the flame of life flickered in the dying body, there was no darkening of the steady radiance of his intellect, nor any failing in the serene equanimity wherewith he awaited the summons that must sometimes seem to have been long in coming. His was the courage that was content to wait and endure. "Have courage, Holy Father!" said Cardinal Rampolla, on taking leave the other day. "Courage," His Holiness replied with gentle irony, "have I no courage?" It was, indeed, a quality he never lacked. It shone out from his very face. There are many who must remember his appearance, when, surrounded by all the splendor of the Pontifical Court, he was carried to St. Peter's for his jubilee. The fragile form, bent with the weary weight of years and office, the wasted, pallid and deep-lined face, gave an idea of infinite fatigue, but in the deep-sunk eyes there still lurked the unquenched fire that betrayed the indomitable soul. We know from his pathetic lines and verses how heavy the burden sometimes was, but the great keys are now surrendered, and the weight borne so many years with such gallant and unflinching courage has been lifted at last.

PROBABLE DATE OF CONCLAVE.

Rome, July 21.—The government of the Catholic Church has been officially assumed by Cardinal Oreglia as Dean of the Sacred College, and as Dean of the Cardinal Bishops. According to a statement coming from a high ecclesiastic, arrangements at the Vatican are being pressed forward which will enable the Conclave of Cardinals to begin sitting Aug. 1. London, July 21.—Long biographical sketches, memoirs and editorials are called forth by the death of the Pope, and the English papers teem with expressions of the warmest sympathy and deep regret on account of his simple saintly life and admiration for the statesmanlike qualities displayed by him throughout his Pontificate. A contrast is drawn between



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the unique position the Papacy now holds in international consideration compared with its shattered, discredited position at the time of the death of Pius IX. His victory over Bismarck is everywhere recalled as the most brilliant example of his diplomatic sagacity, and the editorials dilate upon the successful manner in which he reconciled himself to the spirit of modern times in his dealings with France, America and England.

MGR. MERRY DEL VAL.

Rome, July 21.—At this morning's meeting of the Congregation of Cardinals Monsignor Merry del Val, the first Apostolic Delegate to Canada, was provisionally appointed Secretary of the Consistorial Congregation, replacing the late Monsignor Volpini. This, probably, will be followed by making the provisional appointment

permanent. The position of Secretary of the Consistorial Congregation has additional importance, since it will lead to the nomination of Mgr. Merry del Val as Cardinal by the new Pope.

THE KING'S MESSAGE.

London, July 21.—King Edward has commanded Irish Secretary Wyndham to express to Cardinal Logue, the Archbishop of Armagh and Primate of all Ireland, His Majesty's deep regret at the news of the death of the Pope, and to ask His Eminence to convey to the Sacred College His Majesty's sincere regrets.

London, July 21.—The Irish Parliamentary Party held a meeting at Westminster to-night, under the Chairmanship of John Redmond, and adopted resolutions extending condolences upon the death of the Pope and paying tribute to his noble character and saintly life. Sir Thomas Esmond, member for North Wexford, and Captain Donelan, member for Cork, were appointed a committee to represent the Irish party at the obsequies.

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NEWS OF THE POPE'S DEATH

Message Received by the Apostolic Delegate

Circular Letter from the Archbishop of Toronto—Pontifical Mass of Requiem

OFFICIAL NEWS AT OTTAWA.

Mgr. Sbarretti, the Apostolic Delegate, received news of the Pontiff's death in the following cablegram: "With great sorrow I inform you of the death of the Holy Father, which occurred at 4 o'clock to-day, surrounded by the Sacred College of Cardinals. (Signed) Rampolla, Secretary of State."

The Papal Delegate replied: "The hierarchy, the clergy, and the people mourn the great loss of their common father. (Signed) Sbarretti."

CIRCULAR LETTER FROM THE ARCHBISHOP.

The Archbishop of Toronto was officially notified on Monday afternoon by Mgr. Sbarretti, the Apostolic Delegate, that the death of the Pope had occurred. Rev. Father Cruise at once notified the clergy in the different parishes, and the various communities and sisterhoods. The tolling of the bells after the ringing of the Angelus at 6 o'clock conveyed the news to the mass of the Catholic population and thousands of silent prayers ascended for the repose of the soul of the deceased Pontiff.

The following is the circular sent out to the priests of this diocese by Archbishop O'Connor.

Dear Rev. Father—It is announced officially that the Holy Father has given up his soul to God. His work is done and well done. Our duty is now rather to pray than to praise, and the news of the death will bring to Catholic lips the prayer: Eternal rest give to him, O Lord, and let perpetual light shine upon him. May he rest in peace. Amen.

On Wednesday, the 22nd inst., or as soon after as it will be convenient for you and your flock, you will please carry out the directions given in our letter of the 9th inst., to be observed in the event of the Holy Father's death.

To the duty of praying for the eternal welfare of Leo XIII., whose memory will be cherished by the present generation, is now added the further duty of earnest prayer to God to give him a worthy successor in the chair of Peter. That each duty may be fulfilled effectively we direct as follows:

During the vacancy of the Holy See all priests will say in Mass, whenever the Rubrics permit it, the prayers of the Mass pro eligendo Summo Pontifice. After the daily Mass, three Our Fathers and Hail Marys will be said for the repose of the soul of Leo XIII., to be followed by the Litany of the Blessed Virgin, that Her intercession may obtain for the Church a sovereign Pontiff, acceptable to the heart of Her Divine Son. These prayers will also be said in family and private devotions once a day until certain news of the election of a visible head of the Church reaches us.

On the first Sunday after the election the Te Deum will be said or sung after the parish Mass, to thank God for providing His Church with a chief pastor.

Blessing you and your flock,
 I remain, Dear Rev. Father,
 Yours very faithfully,
 Denis O'Connor,
 Archbishop of Toronto.

J. M. Cruise,
 Secretary,
 St. John's Grove, Toronto, July 20.

PONTIFICAL REQUIEM MASS.

His Grace Archbishop O'Connor celebrated Pontifical Requiem Mass for the soul of the late Pope Leo XIII. in the Cathedral on Wednesday last. Rev. Father Rohleder, Rev. Father Murray, Rev. Father Roche assisted. Rev. Dr. Treacy was master of ceremonies. After the Gospel His Grace addressed the congregation. They all knew, he said, the sad event which called them together to-day. They came to assist at the offering of the Holy Sacrifice for the late Pontiff. Their duty now was one of prayer for the repose of the soul of Leo XIII., who had done so much during his life for the honor of God and the advancement of the Catholic religion. After Mass the Solemn Absolution of the Dead was performed by the Archbishop. Rev. Father Bergin and Rev. Father Papineau, S. J., and the Brothers of the Christian schools were present in the Sanctuary.

EXPRESSIONS OF THE CANADIAN PRESS.

(The Globe.)
 The greatest grief of his latter days was the expulsion or suppression of the French religious societies. This must have seemed to him peculiarly benign after his formal, considerate, and beneficial recognition of the French Republic a few years before.

Leo XIII. was personally one of the most admirable and lovable of men. Gentle in disposition, refined in temperament, gifted with rare ability, and cultivated to an unusual degree, he must have been a charming companion, the more so as he had also a keen sense of humor. He was a poet by nature and was also a master of the poetic art. His published Latin verse approaches the classic style of the Augustan age as nearly as any modern Latin verse has ever done. (Mail and Empire.)

In social questions, and the interminable struggle between labor and capital, the Pope always evinced a warm and a helpful interest. His influence was towards the peaceful solution of the great problems of modern civilization through mutual concessions. In the wider sphere of international affairs the prisoner of the Vatican was an accomplished diplomat. Always opposed to war, he yet refrained from inopportune declarations. Although Great Britain is one of the countries that does not accord an Ambassador to the court of Rome, the relations of the late Pope with the British Sovereign have always been of a friendly, and, in fact, of a cordial nature. That the late Queen was held in high esteem by the Pope, his messages on the occasions of her jubilees and finally of her death, fully revealed. With France, the favored but often wayward child of the Church, the Papal relations have been sustained in spite of the severe strain to which they have been subjected. (Montreal Star.)

As he was deeply esteemed and valued by the whole world, so the entire company of human peoples will mourn his death. The sympathy with his own church will be sincere and universal. They have lost a great leader, and humanity has lost one of its best examples of what the holy life can accomplish. It is more than a great office which has been made vacant; a great man has fallen. He came to us in this new century much as a crowning gift from the last. He was born in 1810, when George III. was still King of England and Canada was a Crown Colony, and he died now in the midst of a world which at that time could never have been dreamed of. More than many of his generation, he accepted the changes which the passing years had brought, and sought only to apply the splendid principles inherited from the noble past to the equally splendid opportunities brought in the wide arms of the wonderful present.

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The CATHOLIC CHRONICLE...

DEVOTED TO... FOREIGN NEWS

FRANCE

Paris, July 4.—The recent speech in the Senate of M. Waldeck-Rousseau was remarkable for its repudiation of M. Combes. The man who showed the way to the present era of religious persecution by framing the Association Law, practically threw over the man who tried to carry out that law to the letter. At the same time M. Waldeck-Rousseau is not the renegade and the clerical that the Socialist papers consider him to be since he spoke in the Senate. He has not given up his old ideas, and while objecting to the too energetic application of his law, he showed all the old animosity of the Opportunists of the Jules Ferry School to which he belongs, towards certain religious orders which he considered to be, as he textually said, "Militant before everything else, and especially dominated by political pre-occupations."

The chief features in connection with the persecutions during the past week were the fearful riots at Dunkirk, where women and children were again trampled upon by the roughs who shout "Vive Combes"; the Mass in the garden of the Barnabites, which was followed by arrests; the address delivered there by Father Berthet; the noble letter of Mgr. Latieule, Bishop of Vannes; the public demonstration at Marseilles in favor of the Capuchins and the Oblates, and, finally, the letter of the Provincial of the French Redemptorists, Pere Castellan. The religious ceremony at the Barnabites' place was held just before M. and Madame Loubet began their garden party, where all the persecutors were triumphantly promenading and posing. It was in view of this that M. Francois Coppee, who was at the Barnabite ceremony, called it a garden Mass. Father Berthet in his address in the garden said that it was strange and sad, yet consoling, to find that in the full 20th century, while there gleamed on the public walls the official lie of promised liberty, the Church in France was going through a phase of persecution which recalled the days of the early Christians. Anyone who cares to realize what Father Berthet was indirectly referring to has only to turn to the sixteenth chapter of Gibbon's "Decline and Fall," dealing with the persecutions of the Christians by the Roman Government from the reign of Nero to that of Constantine. In the middle of that chapter, Gibbon describes the system adopted by the rulers of Rome towards the Christians, and some of these measures are actually applied at the present day by M. Combes and his myrmidons to the religious Orders. In the letter sent to his dioceses by the Bishop of Vannes that Prelate says eloquently: "If we have to go back to the days of mourning which have cast such a gloom over our history; if the fury of the impious, increasing with their audacity, obliges us to brave everything, even death itself, to defend religion and liberty, I declare before God and before you that I shall fall at your head rather than betray my trust." These are words worthy of a Breton Bishop. In the letter of the Provincial of the Redemptorists referred to, Pere Castellan denied that he is about to purchase for \$16,000 a property near Malines, in Belgium. He says, facetiously, that he was astounded at this report, especially after he had looked in his cash-box, where he found hardly enough money to enable him to pay for the legal proceedings, the fines, and the removals entailed by the new laws.

M. Georges Goyan, who is about to marry Mademoiselle Lucie Felix-Faure, daughter of the late President Faure, is one of the militant literary Catholics. He is an alumnus of the celebrated Normal School, was correspondent of the Debats in Rome, and at present is an assistant editor of the Revue des Deux Mondes. Reference has already been made in these notes to Mademoiselle Faure as a remarkable lady writer. She has published a book about Cardinal Newman, and has recently given to the public her impressions of foreign travel, and especially of her visits to Rome, Jerusalem and Florence.

Cardinal Mathieu's new book on the "Concordat" drawn up between Pope Pius the 7th and the first Napoleon for the administration of the Church in France, is one of the most remarkable volumes of the day. His Eminence shows himself to be not only a good historian, but also a fine delineator of character. His portrait of the famous, or rather, the notorious Talleyrand, Bishop of Autun, "the un-frocked aristocrat," is powerfully limned. The Cardinal concludes that, in spite of the clauses of the Concordat which imposed limitations on the Church in France, the first Napoleon may be said "humanly speaking," to have saved religion from ruin.

Influence of the Land Bill on Ireland

Speaking last week before an English audience Mr. John E. Redmond said that in the operation of the Land Bill the Irish people would be able to conduct their struggle for National Self-Government on such lines and under such conditions as would speedily convince the people of Great Britain that Home Rule was a perfectly safe policy for them and for the Empire. If he thought the National movement in Ireland depended on the continued poverty, misery and degradation of the people he would give up the struggle for National Self-Government as a struggle, not worth the service and sacrifice of intelligent men. He believed exactly the opposite. Just in the same proportion as they made the Irish people comfortable, prosperous and contented on the soil, in proportion as the country became educated and prosperous, her national movement would become day by day stronger and more irresistible. The passing of the Land Bill into law would be but the beginning of the end of the Irish National struggle. He was convinced that everything else Ireland wanted she would be able to obtain quite easily, naturally, and, he would say, quite rapidly. What they had got to do was to bring conviction to the minds of the English. He believed the concession they were asking for was a wise and statesmanlike one, which ought to be made. The same thing happened four or five years ago with reference to the Local Government Act, and he believed the experience of the Local Government Act would be proved over again by the working of the Land Bill. Then it would be an easy task if only the Irish people continued to show good sense, steadiness, and perseverance to show the English people that the other demands they were making were perfectly reasonable, practical, and statesmanlike. When the moment came, as he believed it would come, they would find their demands granted to them with just as little dissent and just as universal agreement as the Land Bill was being passed through the House of Commons at the present time. The underlying idea of the National movement had been an independent party in the English Parliament and an independent organization in Great Britain. It was a pure, unselfish policy. They regarded every great issue, not on its merits, but on the view how it would affect Ireland and the Irish cause. They were now told there was a great English fiscal crisis, and that the country was hurrying on to a general election. The Irish vote would be canvassed on it, but he said to the Irish voters in Great Britain to hold themselves in reserve. He knew what the circumstances might be at the moment of the election. Whenever the election came, if they had confidence in their leaders, let them take the word of command as in 1885 they took the word of command from Mr. Parnell (cheers). If they did that their votes might be of some value. In his judgment they would be of enormous value. At this moment he had his own personal views about the fiscal question, but he did not say upon what side he himself would vote were he an English voter. He certainly would not vote on the merits of the issue, but just as his conscience told him in the cause of Ireland, either to strike down a Government or lift it up, or to equalize parties in the House of Commons. He might be told that this was an immoral and a selfish doctrine to preach. He did not know what right people had to talk to them whose Parliament had been robbed from them about the morality of their action in cases of that kind. He admitted it was a selfish policy. They were bound to use a selfish policy, if they wanted to see Ireland successful. He appealed to Irishmen in Great Britain to organize themselves in view of the coming general election and to strengthen the branches of the United Irish League and then, having prepared their arms and marshalled their forces, to wait in patience and in perfect loyalty for the word of command and then to act as one man in furtherance of the policy which was advised to them (cheers).

Bishop O'Connor in New Ontario

His Lordship Bishop O'Connor of Peterborough has just returned from a trip through a portion of his very extensive diocese.

Speaking in a general way of the state of the work throughout New Ontario, where he spent most of his time, His Lordship said that he found all the churches in a very flourishing condition. The great influx of settlers into that part of the province had brought a largely increased membership to the church, and everywhere in the diocese great prosperity was being experienced. The Bishop's trip, in fact, was made necessary by the prosperous state of the different churches in that section, and his duties have been principally making arrangements for enlarging already spacious places of worship, and in not a few instances, preparing to build new edifices.

At North Bay, by reason of the rapid growth of the town, occasioned by the construction of the new Government railway, the good effect of which on the business life of the province is already being felt, a new stone church, with a seating capacity of 1,000 will be built, and tenders will be called for its construction in about three weeks. In this town, which is rapidly becoming an important railway centre, between one-third and one-fourth of the population are members of the Catholic Church, so that a building of the capacity as stated above, is not at all too large. The condition of things in North Bay is but an index to that existing throughout the whole Nipissing District. At Sturgeon Falls, a new town, but one which has a most promising future ahead of it, the church building has been doubled in size, and this is but a temporary provision. It is believed, as the prospects are that in a short time a still larger building will be a necessity. The cause of the rapid growth in the population of this town is the construction of large pulp mills on the Sturgeon River, utilizing the immense power which the falls at this point produce. The buildings, which are entirely of stone, have all been completed, and the machinery is now being installed. Not only is pulp to be manufactured, but as has been the almost universal experience with pulp concessions made by the Ontario Government, the conditions under which the concessions were granted, have been more than met, and the company will not only make pulp but will also go into the manufacture of paper very extensively, the machinery for which is also being installed. The Bishop was pleased, to notice on some of the paper making machinery, the name of a local firm, the William Hamilton Manufacturing Company, and upon questioning the manager found that this was the only firm in Canada from which this particular machinery could be procured. It is manufactured in the United States at Watertown, but the William Hamilton Manufacturing Company, with its usual enterprise, foreseeing the demand which will develop for Canadian made paper-making machinery, secured the right to manufacture them in Canada, the result being that an immediate market was found in Sturgeon Falls.

The Sturgeon Falls Pulp and Paper Company took out a quantity of pulp wood last winter and will begin the manufacture of pulp and paper about September 1st on a large scale. The Bishop found that among the many new settlers who had come to that section a good proportion of them were members of the Catholic Church. Verner and Warren villages along the Soo Line, were next visited and at the former arrangements were made to build a stone church with a seating capacity of 700 next year, and at Warren a new and larger church of brick veneer is to be built. The state of the work at Sudbury under the direction of Father Primeau was the cause of much satisfaction to His Lordship, and also at Copper Cliff, where the resumption of work at the smelters and mines of the Canadian Copper Company has improved the conditions very materially, and brightened the future prospects.

At Blazer Valley, a new settlement 12 miles northwest of Sudbury, a new church has been built to meet the scriptural needs of a community of about 200 Catholic families, which number is rapidly increasing. The land in that section is admirably adapted to farming and those who have located there are prosperous.

At Nairn Centre the erection of a new frame church has just been commenced, to have a much greater seating capacity than the one which it is to replace. Lumbering operations in the vicinity of this place have assumed large proportions resulting in a rapidly increasing population, for which the church is anxious to provide a place of worship.

Espanola, a new town, which, like Sturgeon Falls, owes its increasing population to the establishment of pulp mills, is about six miles north of Webwood at Spanish Falls, and here the Spanish River Pulp Company is erecting an immense mill and a large town is sure to be the result. The Catholics here are taking time by the forelock and a brick church which will be a credit to the domination will be built. His Lordship visited Blind River, and the prosperous condition of the church is indicated by

the fact that he gave confirmation to 47 persons. Blind River is one of the most progressive towns on the North Shore. Two large saw mills are running night and day, and the population has quadrupled during the last two years, necessitating increased church accommodation, for which preparation is now being made. This was the next town to which the Bishop paid a visit, and here, too, a large number of candidates for Confirmation were presented, 48 being confirmed by His Lordship.

At Sault Ste. Marie, which was the last town visited by His Lordship, the churches were found to be in a good healthy condition. A new church and school have just been erected to provide the Catholics of that progressive town with the educational and church facilities which their members demanded. In speaking of the general condition of the town, the Bishop said that the business men were not feeling very jubilant, because of the apparently unsettled condition of the Consolidated Lake Superior Company's affairs. They are hopeful, however, that a speedy readjustment of the financial situation will enable the company to proceed with the extensive works contemplated, and partially completed.

When the English people are confronted with the long list of scholars who have sacrificed much or all for the Catholic faith, the rejoinder made by them is to the effect that there are more scholars equally pious and zealous who remain in the religion of their fathers. This argument has been used by men of note, both for piety and learning, and it has often sufficed to soothe doubts and to quell inquiry. Yet when looked at closely it proves to be a very weak argument. For in considering the actions of men we rightly take into account all possible human motives; taste, imagination, prejudice, learning, position, fortune, education, loss, gain and all other circumstances which can and do influence men should be weighed so far as possible.

Now it is no libel on human nature to say that a man who finds himself born into good society, possessed of talents and influence, equipped with the best education his country provides, with fame, fortune, ease and comfort waiting to embrace him, should deem himself justified in remaining where circumstances have placed him. If he acts on the homely principle that "a rolling stone gathers no moss," the world, and especially his own particular world, applauds his sound sense. But if such a man voluntarily throws away all his opportunities, if he dares to cast aside his reputation for learning, dares to give all who know him and hold him dear; if he embraces obscurity, discomfort and poverty, the majority of men are perplexed, troubled and angry. The average clergyman of the Church of England is such a man when he "Goes over to Rome."

It is not plain that it is a very different man when compared with his fellow clergyman who remain? And when a man who objects is not merely an occasional eccentricity, not a surprise sprung upon the public once in a year, but a spectacle of such frequent occurrence as to be a source of constant alarm on the one side and of expectant rejoicing on the other, is it not obvious that there must be some powerful motive at work, some importunate call, some irresistible drawing which merely human considerations cannot battle gains?

A Preposterous Interview

Secular Paper Denounces Ignorant Discussion of the Subject of Papal Succession.

In its editorial columns The Evening Post, of New York, reads the following timely lesson to its contemporaries throughout the country and the wild statements published by so many of them with regard to the Papal succession: "The death-bed of Pope Leo has from the first been surrounded by a thick haze of journalistic absurdities, and the outcome of the approaching conclave has furnished the occasion for a tournament of ignorance which it would not be easy to parallel. There have been grave forecasts of the chances of this, that or the other Cardinal by persons who did not even know how to spell their names. The press has lately told us much of the sayings and doings of Cardinal di Stefano, all of which is interesting, as the prelate in question does not exist. What the benighted correspondents meant—though apparently themselves unaware of it—was Oreglia of the Barons of Santo Stefano.

"Now, The Paris Patria favors its readers with an article purporting to be an interview with the same Oreglia. As a sheer imposture it is 'the limit.' His Eminence, we are told, 'talked freely.' We also learn that he and Cardinal Mocenni are 'leaders of the liberal party' in the Sacred College. Now, as a matter of sober fact, Oreglia is the most hidebound conservative and militant irrecusable in the entire Catholic Church. Any one who has lived in Rome and has even an elementary familiarity with the Church knows this. After so grotesque a misstatement, it is not surprising to find the Cardinal cheerfully throwing to the winds any idea of recovering the temporal power. Here are his words: "You see yourself how the spiritual power of the Pope is waning in Italy and Rome, all on account of this eternal controversy regarding the temporal power. Personally, I believe the Pope will never regain the lost territory, and that some sort of a compromise with the Italian Government will have to be made by a succeeding Pope in order to reconcile once more the great majority of Italians with the Holy See and make them return to the fold.

"The enormous success of Protestant establishments, especially of the Methodists, in Italy and Rome, itself is easily accounted for by their hostility to the Pope's temporal power and their approval of the usurping of the Papal Dominion by the Italian Government."

"But a Cardinal of the Roman Curia would as soon think of standing on his head in St. Peter's Square as of giving out the above remarks for publication. Yet the reporter of The Patria has not done with Oreglia. He is further made to commit the amazing indiscretion of publicly discussing his own preferences for the succession to the Papacy. He declares for Cardinal Gibbons, but so minor an absurdity goes almost unnoticed amid the many gems of this interview."

"The only solution of the difficulty would be the selection of Cardinal Gibbons for the important position. He is, as you know, an American, and his election as Pope would bring to the Church the influence and the power and the wealth of the numerous and earnest Catholics of the United States, which are at present the most prosperous field of our Church."

Convert Clergymen

"Gone over to Rome" is a phrase familiar to all; it is said of some person almost daily, said with surprise, regret or contempt according to the views and temperament of the speaker. "Gone over to Rome" is a phrase without a parallel just as the fact it indicates is unique. "Gone over to the Church of England," or "Gone over to Dissent," and the like have a strange and unusual sound; nobody deems such utterances to be worthy of attention; philosophers pay no heed to them; they occasion no long and anxious discussions; they are not the theme of any literature. But it is otherwise when the text is "Gone over to Rome"; philosophers find speculation irresistible; historians write the record and pass judgment thereon; the fact is made the motive of many novels; whole religious bodies protest, blame and condemn. Yet in spite of all the theories and all the outcry of the world, men and women from every rank of society and from every form of religious belief or disbelief still go over to Rome. The fact that so many conversions to the Catholic faith occur both at home and abroad in the fields of missionary labor is a testimony to the truth of the Catholic Church, which can hardly be overrated. It should have great weight with our countrymen who stoutly maintain that facts are facts, and that they should not be ignored.

When the English people are confronted with the long list of scholars who have sacrificed much or all for the Catholic faith, the rejoinder made by them is to the effect that there are more scholars equally pious and zealous who remain in the religion of their fathers. This argument has been used by men of note, both for piety and learning, and it has often sufficed to soothe doubts and to quell inquiry. Yet when looked at closely it proves to be a very weak argument. For in considering the actions of men we rightly take into account all possible human motives; taste, imagination, prejudice, learning, position, fortune, education, loss, gain and all other circumstances which can and do influence men should be weighed so far as possible.

Now it is no libel on human nature to say that a man who finds himself born into good society, possessed of talents and influence, equipped with the best education his country provides, with fame, fortune, ease and comfort waiting to embrace him, should deem himself justified in remaining where circumstances have placed him. If he acts on the homely principle that "a rolling stone gathers no moss," the world, and especially his own particular world, applauds his sound sense. But if such a man voluntarily throws away all his opportunities, if he dares to cast aside his reputation for learning, dares to give all who know him and hold him dear; if he embraces obscurity, discomfort and poverty, the majority of men are perplexed, troubled and angry. The average clergyman of the Church of England is such a man when he "Goes over to Rome."

It is not plain that it is a very different man when compared with his fellow clergyman who remain? And when a man who objects is not merely an occasional eccentricity, not a surprise sprung upon the public once in a year, but a spectacle of such frequent occurrence as to be a source of constant alarm on the one side and of expectant rejoicing on the other, is it not obvious that there must be some powerful motive at work, some importunate call, some irresistible drawing which merely human considerations cannot battle gains?

Owing to the position of the Catholic Church in England at the present day, stripped of cathedrals, universities, colleges, wealth and social standing, no motive can be reasonably assigned for an English clergyman going over to Rome, save the one and all-sufficing reason that he has discovered that the Catholic Church is alone the Church of God, and that if he will be saved he must join that Church. For this he must turn his back on his family, his university, the glorious cathedral, the historic home endeared by a thousand sacred memories, the matchless version of the English Bible, possible fame and position, and often assured wealth, ease and comfort. Those who remain keep their hold upon all these things, and granting that they are pious, devoted and zealous, they must be allowed to lack one thing which the convert brethren possess in a marked degree, namely, heroism in religion.

These converts are the sort of men, who in times of persecution become martyrs, and the leaders of martyrs, and it is fitting that we should think of them at this time, the month in which we especially honor St. Peter. Such a sheaf as that given below, gathered from the fields white unto harvest, is something to rejoice over, something that should make daily prayer for the conversion of our country more earnest and more importunate; it is a sign that this, our land once so devoted to St. Peter and the Holy See, is returning to its allegiance. St. Peter was made the chief of the Fishers of Men because he loved Christ above all things, because he confessed the Divinity of his Lord, because he was obedient and subject to discipline, because in a time of perplexity he turned to his Master and said: "Lord, to whom shall we go, Thou hast the words of eternal life." The names of the men we give below are in their measure like the great apostle, for Christ's sake they

have left all things and followed Him. Our remarks have been suggested by a perusal of the following list of some of the non-Catholic clergymen, who, within the last eighteen months have joined the One Holy Roman Catholic Church. 1901. The Rev. C. H. Arden, late curate of St. Philip's, Gillingham, Bradford, was received into the Church on Monday, July 1, at St. Marie's, Norfolk Row, Sheffield. The Rev. Hugh Nanney Smith, of Wakeley, Sheffield, received into the Church at St. Gregory's, Longton, Staffordshire. The Rev. Martin Cave, curate at Church of St. John the Baptist, Derby. The Rev. F. T. Roys of Heysham, near Morecambe. The Rev. Mr. Charleston, moderator of the Established Presbytery of Paisley. The Rev. John Charleson, vice-president of the Glasgow Ecclesiastical Society. The Rev. J. R. McKee, M.A., (Oxon), formerly curate of St. Agnes and St. John Baptist, Tubrook, Liverpool, and of Cowley, St. John's, Oxford, was received in Church of St. James, Spanish place, W. The Rev. Dr. F. G. Lee, for thirty years vicar of All Saint's, Lambeth. 1902. The Rev. Arthur Whitcombe Taylor, B.A., Worcester College, Oxon. The Rev. Cyrian Browning, B.A., (Eaton and King's College, Cambridge). The Rev. John Russell, late of St. Paul's, Cwmillery, Monmouthshire. The Rev. A. C. Hartley, curate in charge of St. Mark's, Jarrow. The Rev. J. T. Gorman, curate of St. Clement's, city. Mr. M. G. Dunlop, chairman of the Bishops' branch of the English Church Union. The Rev. Arthur Napier Morgan, B.A., of St. Paul's, Barking. The Rev. James Fraser, late incumbent of the Episcopal Church, Banchoy, N.B. 1903. The Rev. Cecil Francis Norgate, lately curate of St. John's, Sutton-on-Plym. The Rev. Charles Walton Davey, B.A., of King's College, Cambridge. The Rev. William Wheler Hume, lately curate of St. Michael's, Shore-ditch. The Rev. Edgar Lee, lately vicar of Christ Church, Doncaster. The Rev. George Steward Hitchcock, minister of the Unitarian Church, Chatham. The Rev. H. M. M. Evans, late vicar of St. Michael's, Shore-ditch. The Rev. Edward Dudley Elam, M.A., Oxon. For the past two years Mr. Elam has acted as curate of St. Augustine's, Archway Road, N.—R. J. Grady in St. Andrew's Magazine.

J. E. SEAGRAM DISTILLER AND DIRECT IMPORTER OF WINES, LIQUORS AND MALT AND FAMILY PROOF WHISKIES, OLD RYE, ETC. WATERLOO, ONTARIO

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ACHE HEAD BACK PAINKILLER Ache all over. Throat sore, Eyes and Nose running, slight cough with chills; this is La Grippe. Painkiller taken in hot water, sweetened, before going to bed, will break it up if taken in time. There is only one Painkiller, "PERRY DAVIS"

Monkey Brand Soap removes all stains, rust, dirt or tarnish—but won't wash clothes.

SEVENTH MONTH 31 DAYS July THE PRECIOUS BLOOD 1903 Table with columns for Day of Month, Day of Week, Color of Vestments, and Liturgical Texts for each day.

Business Men Who Walk Much DUNLOP RUBBER HEELS For That Tired Feeling

The HOME CIRCLE

DYING IN HARNESS! Only a fallen horse, stretched out there on the road...

Evening Shadows. In the shadow of the evening, Then is when my thoughts take wing...

Summer. Earth has doffed the bridal gown which her virgin form arrayed...

Mighty Cheerful. Mama had told her little daughter that she could not go out to play...

The Doll That Winked. A little boy who was very fond of playing with dolls had never happened to see one which opened and closed its eyes...

Henry was a boy of ten when the following incident took place. The little lad was generous and good in general...

Henry, wrathful and resentful, would have flatly denied the request but for his mother's injunction over fresh in his mind...

He Bided His Time. There lived, one time, a shiftless chap who wasn't satisfied; To settle down and plug along he never could abide...

A Good Thing to Write. "What shall I write on my slate?" said Harry to himself. He could not write very well...

Apology in Order. My little sister has been taught to say "Excuse me!" when she does anything out of the way...

As Willie Read It. A teacher of the primary class in a certain Sunday school had for her hobby the "prevention of cruelty to animals"...

A Clear, Healthy Skin. Eruptions of the skin and the blotches which blemish beauty are the result of impure blood caused by unhealthy action of the Liver and Kidneys...

Children's Corner

A SONG OF SATURDAYS. (Abbie Farwell Brown, in Youth's Companion.)

Sing a song of Saturdays, Band of fifty-two, Joining hands about the year, What a merry crew!

Sing a song of Saturdays, Pearls upon a chain, Hung about the New Year's neck When she comes again...

Sing a song of Saturdays, Roses in a wreath, Fifty-two so big and bright— Who would look beneath?

Sing a song of Saturdays, Rests along a road; Here we halt to take a breath, Ease the weary load...

Henry's Revenge. Henry was a boy of ten when the following incident took place. The little lad was generous and good in general...

Chats With Young Men

LUTHER AND THE REFORMATION

The Catholic Truth Society of San Francisco has published a second edition of a very strong and scholarly discourse on "Luther and the Reformation" by Most Rev. P. W. Riordan, D.D., Archbishop of San Francisco...

The tendency of modern civilization which ignores the gospel, sneers at the Church and scoffs at the Sacraments, is to substitute respectability, decorum and honor for the horror of sin and the fear of God...

Bits of Anecdote with Strictly Feminine Flavor

A family in the southern part of the city employed what they believed to be a "household jewel." For a few days she proved to be all that they had anticipated...

Henry's Revenge

Henry was a boy of ten when the following incident took place. The little lad was generous and good in general, but like other people, Henry would sometimes do wrong...

He Bided His Time

There lived, one time, a shiftless chap who wasn't satisfied; To settle down and plug along he never could abide...

A Good Thing to Write

"What shall I write on my slate?" said Harry to himself. He could not write very well, but sat down and wrote, "A Good Boy." Then he took it and showed it to his mother...

Apology in Order

My little sister has been taught to say "Excuse me!" when she does anything out of the way. One day my mother stepped on our house cat's tail and did not say anything...

As Willie Read It

A teacher of the primary class in a certain Sunday school had for her hobby the "prevention of cruelty to animals," and always endeavored to gain a point along that line...

The Rheumatic Wonder of the Age

BENEDICTINE SALVE

This Salve Cures Rheumatism, Felons or Blood Poisoning. It is a Sure Remedy for Any of These Diseases.

A FEW TESTIMONIALS. 193 King Street East, Toronto, Nov. 21, 1902. John O'Connor, Esq., Toronto: DEAR SIR—I am deeply grateful to the friend that suggested to me...

John O'Connor, Esq., Toronto: DEAR SIR—It is with pleasure that I write this unsolicited testimonial, and in doing so I can say that your Benedictine Salve has done more for me in one week than anything I have done for the last five years...

John O'Connor, Esq., Toronto: DEAR SIR—I have great pleasure in recommending the Benedictine Salve as a sure cure for lumbago. When I was taken down with it I called in my doctor, and he told me it would be a long time before I would be around again...

John O'Connor, Esq., Toronto: DEAR SIR—After suffering for over ten years with both forms of Piles, I was asked to try Benedictine Salve. From the first application I got instant relief...

John O'Connor, Esq., Toronto: DEAR SIR—It is with pleasure I write this word of testimony to the marvellous merits of Benedictine Salve as a certain cure for Rheumatism. There is such a multitude of alleged Rheumatic cures advertised...

John O'Connor, Esq., Toronto: DEAR SIR—I was a sufferer for four months from acute rheumatism in my right arm. My physician called regularly and prescribed for it, but gave me no relief...

John O'Connor, Esq., Toronto: DEAR SIR—It is with pleasure I write this unsolicited testimonial, and in doing so I can say to the world that your Benedictine Salve thoroughly cured me of Bleeding Piles...

John O'Connor, Esq., Toronto: DEAR SIR—After trying several doctors and spending forty-five days in the General Hospital, without any benefit, I was induced to try your Benedictine Salve...

John O'Connor, Esq., Toronto: DEAR SIR—I do heartily recommend your Benedictine Salve as a sure cure for rheumatism, as I was sorely afflicted with that sad disease in my arm...

John O'Connor, Esq., Toronto: DEAR SIR—It gives me the greatest pleasure to be able to testify the curative powers of your Benedictine Salve. For a month back my hand was so badly swollen that I was unable to work...

John O'Connor, Esq.: DEAR SIR—Your Benedictine Salve cured me of rheumatism in my arm, which entirely disabled me from work, in three days, and I am now completely cured...

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The Catholic Register

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THURSDAY, JULY 23, 1903.

DEATH OF POPE LEO XIII.

Pope Leo is no more. The world pleases itself now by praising the wisdom with which he wielded his great power, and wondering about the future Pope.

This sentence is an epitome of the Church militant, whose arms are prayer, whose armor is faith, whose captain is the Vicar of Christ.

Over the grave of the dead Pope Christianity has united in human sympathy at least. May this feeling be a presage of a greater blessing in store.

C. M. B. A. GRAND SECRETARY.

Mr. J. J. Behan, of Kingston, Grand Secretary of the C. M. B. A., was a visitor in Toronto towards the close of last week and paid a pleasant call at the Register office.

STOCK GAMBLING.

An excellent discussion took place in the House of Commons at Ottawa on Tuesday, on the initiative of Mr. Bourassa.

"A certain amount is put up as a margin, and the purchaser is merely gambling for the difference in price, which is placed to his credit if the price rises.

Here then is the kernel of the evil. Brokers who are members of a stock exchange impress their customers with some measure of belief in a possible delivery of the stock.

THE KING IN IRELAND.

King Edward has taken an early opportunity of showing and declaring his personal sympathy with Ireland.

There can be no doubt that these words were addressed to the Nationalist majority, and there can be as little doubt that their kindly import is fully appreciated to-day by the Irishmen throughout the world.

EDITORIAL NOTES.

Canadians will rejoice in the appointment of Mr. Merry del Val as Secretary of the Consistorial Congregation.

At the Catholic Truth Society's Conference at London last week an address was delivered by Abbot Gasquet, the head of the Benedictine Order in England.

Pope Leo's Character

Graphic Sketch by a Distinguished Journalist

(By Vicomte E. M. De Vogue.) In a character study of the late Pope, the Vicomte de Vogue writes: Events, words, and acts, which are now in all men's minds, have made the Vatican the centre of contemporary interest.

ONE OF THE GREAT WORKSHOPS OF HISTORY.

In climbing up the interminable steps which lead to that height, to those aerial dwelling places whence all the spectacle of the world may be embraced, the most powerful monarch skirts the edge of silent shadows.

SHINING LIKE A BEACON.

But between the successor of Peter who lives high up there, and the hidden bones from which he derives the reason of his existence, communication has never been broken.

HE HEARD THE WORD OF HIS MASTER.

A LOWLY BEGINNING.

foreshadowing little Pius IX., whose life had been so eventful, left an abounding fame and a great void; the despoiled Papacy seemed to be engulfed with him.

A DIPLOMATIST OF RARE VERSATILITY.

It was enough to give him a great place for his Papal Letters and in the Almanack de Gotha—to little to give him the first place in the world.

MORE POWERFUL THAN TERRITORIAL SOVEREIGNS.

Next, it comes from a proof of intellectual force of which the very expression seems a guarantee. This old man had only made one brief appearance in the outside world—during his Nunciature at Brussels more than half a century ago.

LET THE DEAD BURY THEIR DEAD.

"Let the dead bury their dead." Nothing could have stopped him. The expressions of the Holy Father's thought followed one after the other with a redoubled vigor and clearness which is absolutely amazing when we think of his age.

A LOOKING OF FACTS IN THE FACE.

and an investigation with a paternal solicitude on the one side, and on the other with a distrustful curiosity; there is sometimes a discussion in the workman's cottage—sceptical, but still a discussion.

FREE MOVEMENT FOR THE SOCIETIES OF OUR TIME.

Those who are shocked at an "Interview with the Pope" ought first of all to ask themselves how a Hildebrand, an Innocent, a Sixtus V would have acted to-day.

THE HOME SAVINGS & LOAN COMPANY LIMITED. 78 CHURCH STREET, TORONTO. IN BUSINESS AS A SAVINGS BANK AND LOAN CO., SINCE 1854.

XIII. The Anglo-Saxon spirit, the proud independence which is as necessary to that spirit as the air which it breathes.

and of their ministers had always given me an impression of feinting, which was nevertheless perfectly justifiable in the case of men who only sought for their own advantage.

THE PRIVATE LIFE OF LEO XIII.

It is known to all by the accounts which people have given of it. Methodical and well ordered, it was entirely expended in overwhelming toil; the audience granted to the pilgrims who have come from every quarter of the globe; the transaction of the business of Catholicism; the drawing up of the encyclicals and of the briefs, of which his pen was so prodigal and which remain among the finished monuments of Catholic literature.

NEVER A BITTER WORD AGAINST HIS ADVERSARIES.

The METROPOLITAN BANK HEAD OFFICE - TORONTO. Authorized Capital, \$2,000,000. Paid-up Capital, \$1,000,000. Reserve Fund, \$1,000,000.

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understood the necessities of his time, when he directed the political and social evolution of Catholicism in the spirit of a return to the exigencies of great modern democracies.

The C. M. B. A.

Editor Catholic Register: Sir—I read with some surprise in your last issue of The Register of the change of the head offices of the Association from London to Kingston, also of the appointment of Mr. Behan in place of Mr. Murphy as Grand Secretary.

In your same issue I read with much interest the editorial on "Political-Religious Parasites," and I write to endorse every word it contains.

I have been for many years a member of the C. M. B. A., and have induced others to join it. I like the association, its rules and its objects, but I dislike having politicians at the head of it, or for that matter at the tail of it.

Grand President Hackett was for years a member of the Quebec Conservative Cabinet, Grand Solicitor Latchford is at present a member of the Ontario Reform Cabinet.

Neither of these gentlemen, in my humble opinion, should be elected by the members of our association to the offices they hold—no, not only them, but any others who hold political office I have to smile every time I read of Bro. Latchford addressing a branch meeting of the C. M. B. A.

Yes, Mr. Editor, the time has arrived for plain speaking. As you truly say, the C. M. B. A. cannot be managed for the good of the order and for the ambitions of a clique of politicians.

I would much prefer to hear these politicians wasting their eloquence at some of the summer picnics—although it might be as well to even bar them out there; but out of the management of our association they should take a speedy departure.

Now, Mr. Editor, as a lover of the C. M. B. A., I feel sure that we have within our ranks men with sufficient energy, ability and straightforwardness not to allow our grand order to be shipwrecked—no, not even to bump up against those political coral reefs and rocks which in time would mean its destruction.

In conclusion, for the eyes of our members may I make a suggestion: The next convention promises to be one of the most important ever held by our association; therefore select your best men as delegates; your best thinkers and speakers; try and combine the two qualities in one, as there are important matters to be considered.

I would like to hear the views of other members on this matter.

Yours sincerely, A MEMBER OF THE C. M. B. A.

Eczema's Torture For Twenty Years

Cured Permanently Several Months Ago by Dr. Chase's Ointment.

Mr. John Pratt, Blythe, Huron Co., Ont., writes: "I cannot give Dr. Chase's Ointment too much praise for I was troubled with eczema for over twenty years and had been treated by three doctors, though they all failed to cure me.

Dr. Chase's Ointment, 60 cents a box, at all dealers, or Edmanon, Bates & Company, Toronto. To protect you against imitations the portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box.

St. Vincent De Paul Children's Aid Society

The regular quarterly meeting of St. Vincent de Paul Children's Aid Society was held on Monday, the 13th inst. Mr. P. Hynes, agent of the Society, submitted his report, showing that he had investigated 81 cases affecting the interests of 102 children.

The Treasurer, Mr. D. Miller, read his report, showing a fair balance to the credit of the society. In the absence of the President, Mr. M. O'Connor, Vice-President J. J. Murphy occupied the chair.

The officers of the Society, elected at the previous meeting, are as follows: Patron, Most Rev. Denis O'Connor, Archbishop of Toronto; President, M. O'Connor; Vice-Presidents, E. O'Keefe, T. Long, M. J. Haney, J. J. Murphy; Secretary, W. T. Kernahan; Treasurer, D. Miller, Hon. Solicitor, H. T. Kelly; Hon. Physicians, Drs. Wallace, McKeown and McKenna; Committee, Messrs. Alex. Macdonell, J. W. Mallon, A. W. Anglin, J. Gorman, R. Bigley, L. J. Cosgrave, L. V. McBrady, L. Winterberry, V. P. Fayle, J. Rodgers, Mesdames R. Elmesley, Falconbridge, P. Hynes, T. French, Troman, H. T. Kelly, Misses Fy, Walsh, Macdonell, M. Miller.

The Society's agent is always anxious to hear of good Catholic homes for young children under eight years of age. Anyone knowing of such homes will confer a favor by communicating with Mr. P. Hynes, agent St. Vincent de Paul Children's Aid Society, Toronto.

Many expressions of regret were heard from the members, because of the illness of the President, which has necessitated his being confined to his house for some time.

Condolence

Toronto, July 20th, 1903.

Editor of The Catholic Register:

Dear Sir—At the last meeting of Division No. 2, A. O. H., York County, the following resolution was unanimously adopted: It having pleased Almighty God Who knoweth all things best to remove from this earthy sphere the dearly-beloved brother of our patriotic and esteemed member, Cornelius Enright, we extend to him our deepest sympathy and pray to our Heavenly Father to grant him strength and consolation to bear his great bereavement; and be it further resolved that copies of this resolution be sent for publication to the National Hibernian and Catholic Register.

A. T. HERNON, Rec. Sec. Div. 2.

A Barrie Wedding

Nuptials of Miss Minnie McCabe and Mr. Joseph C. Sealey.

In St. Mary's Church, Barrie, at 9 o'clock Wednesday morning of last week, took place the marriage of two of Barrie's popular young people, Mr. Joseph C. Sealey and Miss Minnie, sixth daughter of Mr. James Selby McCabe. The ceremony was performed by Very Rev. Dean Egan, assisted by Rev. Father O'Donnell, of St. Paul's, Toronto, and Rev. Father McEachern. On the entrance of the bridal party Wagner's Wedding March was played by Miss Mamie McDonald, A. T. C. M., niece of the bride, and Mendelssohn's march at the close of the ceremony. A special Nuptial Mass was sung by the choir, and Millard's "Ave Verum" by Miss Byrne.

The bride, who was given away by her father, looked very beautiful in a gown of crystal gauze over white tulle trimmed with emplacements of rose point lace, and a picture hat of white chiffon. She carried a shower bouquet of American Beauty roses and wore a white crepe shawl that had been worn by her mother at her wedding.

A niece of the bride, Miss Annie May Stone, of Toronto, was maid of honor, prettily gowned in turquoise blue muslin embroidered in black silk morning glories, with picture hat of white chiffon, and carried pink roses. The groom was supported by Mr. Charles Devlin.

Mrs. Ganley, sister of the bride, wore a very handsome gown of London twine over champagne tulle trimmed with silk fagoting. Mrs. Jos. McCabe was richly gowned in black crepe de Paris, with cape of cream Limerick lace and Parisian sash.

After the ceremony an elegant wedding breakfast was served at the home of the bride's father, Wellington

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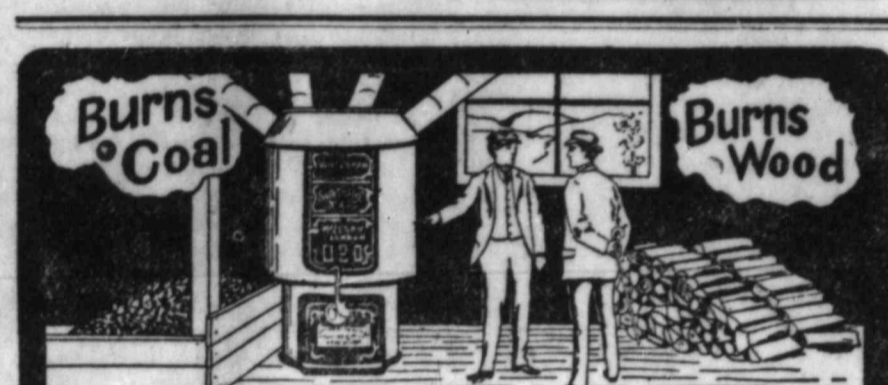
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The work has been gotten out at an expense of over \$5,000, the lithograph being finished in twelve separate printings on the highest grade of chromo paper, and has been treated in a very artistic manner.

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A Remedy for Epilepsy. Out of deep sympathy for those sufferers who are afflicted with epilepsy, we wish to give the following information: Our son suffered from this dreadful disease from childhood and had the attacks daily, and often as high as eight and ten times a day. All medicines and doctors were of no use—his case was considered hopeless. The more medicine he used the worse he became. Some-what over two years ago we heard of a doctor who had, after thirty years of hard study, found a cure. As hopeless as our case was we decided to try this doctor. One of our relatives from there wrote us that he was personally acquainted with the doctor, and knew of the most incurable cases, some of which were of thirty and forty years' standing, which had received help, and had been enabled to enjoy good health thereafter. We put our boy under treatment, and at once were aware of a change for the better. The first five weeks he had but one spell a week, then followed weeks in which he had none; the last two spells which he had occurred two years ago, and otherwise his health is bettered. Thanks to God! Any further information will be cheerfully given to any one who may inquire. REV. E. R. IRMSCHER, 62 OLIVE STREET, ST. PAUL, MINN.

Religious Troubles in France

Don't Squelch on Their Origin and Development

At the Catholic Truth Society Conference in Liverpool, last week, Right Reverend Monsignor G. J. ...

RELIGION HAS TO DO WITH THE "COUNTRY,"

and not with government, and that the functions of the government are not the same as those of "the country."

THE CLERGY CLAIMED LIBERTY TO TEACH.

Why should they not do so? As citizens, the priests would seem to have the right of every son of France; and as clergy, they claimed for parents the right to have their children taught as they would desire.

THE SITUATION OF THE RELIGIOUS ORDERS

in France and to the legal status which they possessed during the Concordat and until recent times. It has been frequently asserted that in the agreement made by Napoleon with the Pope the religious Orders were purposely excluded.

NOT NEEDING STATE RECOGNITION,

and depending for their creation and regulation upon "a Brief of the Sovereign Pontiff" he does not deem it expedient.

THE COLLEGE ANGLAIS, DOUAI,

as an example; perhaps most of interest to us. The English Benedictines had possessed a college there for the last three-quarters of a century.

THE SIGNS OF THE TIMES

wrongly. Unfortunately this has not been the case; but the fate of the religious who, with full faith in the honesty of M. Waldeck-Rousseau, made their applications for authorization has shown how little honesty or justice or fair dealing remains to-day in the Government of France.

A COMPLETE MISREPRESENTATION

To say, as the English papers have so frequently done of late, that M. Combes was returned to power with a large majority, on purpose to decree the abolition of the religious Orders, and that in refusing to grant the authorization asked by them he was merely carrying out the mandate he had received.

THE IRON HEEL OF THE LAW.

If he preach or lecture after his secularization, which as a priest he has surely a right to do, he can be prosecuted as recalcitrant and punished.

NOT EVEN CONSIDERED.

was more than a mere matter of form and that in due course we should receive the authorization. The result you know. Our application was NOT EVEN CONSIDERED.

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GREAT PRINCIPLES AT ISSUE

in the struggle. The consequence is that the nation has very inadequate notion of contemporary events which could certainly shake the profound religious sense and create a deep sense of justice and fair dealing.

THE CONCORDAT WITH PIUS VII.

by which the government of the Church in France is still regulated. Some such agreement between the Pope and the temporal rulers of France was, of course, nothing new. In one form or other, indeed, it had existed from the time of the great Saint Louis.

A MATTER OF STATE POLITICS.

It was necessary, for instance, to wipe out the great debt which the nation owed to the Church on account of the confiscation of the Revolution. This required the Pope's sanction, and it was the price paid for the measure of protection to religion secured by the Concordat and for the guaranteed, though slender, stipends to be paid to the clergy by the State.

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If he preach or lecture after his secularization, which as a priest he has surely a right to do, he can be prosecuted as recalcitrant and punished.

Continued on page 7.



More than half the battle in cleaning greasy dishes is in the soap you use. If it's Sunlight Soap that's the best.

From College to Pontiff's Throne

History of the Late Pope's Life in its Most Interesting Stages

The early life of Pope Leo has already been published. Likewise the record of his Pontificate. The Register to-day gives an account of his career from the time he entered the college of the Roman nobility up to his election as Pope. Three days before his admission to the Academy, Joachim Pecci called on Cardinal Sala, his protector and the best friend of his family. Joachim was still undecided as to the vocation he should adopt. "Well, young man," said the Cardinal, "are you ready to take orders?" "Oh, wait a moment, your Eminence," was the reply. "My young friend," rejoined the Cardinal, "if all the Roman aristocracy were as undecided as you, the Holy Father might as well shut up this College of the Nobility." Joachim Pecci's irresolution arose from a mixture of prudence and energy. If his habit was to hesitate for a considerable time before coming to any important determination, it was because he wished to make sure of his ability to prosecute his design to the very end. Never to advance without the certainty of never being obliged to recede is not a characteristic of indecision but of wisdom. Joachim Pecci delivered his first public dissertation at the Academy of the Nobility on the 6th May, 1835. The Pope did not attend, but the presence of five cardinals—Maachi, Sala, Castracane, Poliadori and Matti—many numerous prelates increased the importance of the occasion. Not long afterwards the future Pope took part in a special competitive debate on public ecclesiastical law, the question of treatment being "Direct appeal to the person of the Sovereign Pontiff." For this he obtained a prize of thirty scudi. His most complete and successful triumph, however, was in September, 1835, when he delivered a dissertation dedicated to Cardinal Sala. Sala was a former counsellor of Cardinal Caprera, and played an active part in the negotiations which opened the way for the Concordat. The most eminent among the princes of the Church were glad to have recourse to his advice, and the Pope valued him highly. His protection could not be refused, and in fact was of great importance to Joachim. The latter had taken the lesser orders in 1834, but was not to have applied for admission to the sub-diaconate until the end of the year 1837. In the course of that year, however, he was successively appointed one of His Holiness' prelates, referee of the Papal signature, and a member of the Buonaparte congregation, wherein all the administrative business of the Papal States was transacted. Mr. Pecci was the junior prelate when he was given this post, in succession to Mr. Amici. Cardinal Sala's influence could not have been unconnected with so speedy a promotion. In September, Mr. Pecci, having experienced some symptoms of the cholera then ravaging Rome, wrote his will. It was such as might have been expected from a truly and deeply religious man. "In the name of God, Amen. I commend my soul to God and the most holy Mary. May the Divine Majesty and the blessed Virgin have mercy on me, a sinner! "I bequeath all my worldly possessions in equal shares to my very dear brothers Charles and John Baptist, on condition that they cause fifty masses for the repose of my soul to be said every year for five years. At the end of that period they may consider themselves as relieved of this obligation, but I appeal to their charity to increase the number of intercessions for my soul. I further entrust on my heirs above-named to make one distribution of twenty crowns among the poor of Carpinto, my native place. "As a humble token of respect and affection, I bequeath to my uncle Antonio the porcelain service presented to me by his Eminence Cardinal Sala. "These are the last wishes of me, Joachim Vincent Pecci, written with my own hand this 14th of September, 1837, in the third hour of the night. "The Most High did not accept the offered sacrifice of Mr. Pecci's life. He was reserved for other purposes. What was perhaps the reward of his heroism came in the shape of a vocation for the priesthood. He was admitted a sub-deacon on the 17th De-

ember, 1837, by Mgr. Sinibaldi, at the Ecclesiastical Academy. Seven days later Mgr. Sinibaldi also conferred the diaconate upon him, and on the 31st December Cardinal Odescalchi consecrated him priest for ever: Te es sacerdos in aeternum. Much to his joy, his first Mass was celebrated at the St. Andrew's Institute for Novices, in the little chapel dedicated to St. Stanislas Kostka, the favorite saint of his youth. On the following day he wrote thus to Cardinal Sala: Your Eminence says in your last note, "I admire your fervor, but you must not abandon the career you have begun." It may enable you to render important services to the Church and the Holy See. I must reveal to your Eminence a secret which I have hitherto kept locked in my own breast. For some time past I have felt strongly inclined to renounce worldly pursuits and to devote myself entirely to the inner, spiritual life. I am, in fact, convinced that the world cannot give the heart full contentment and quietude. So great is my esteem and admiration for the Jesuit Fathers, from whom I have imbibed all I know, that I should have become a Jesuit had I been able to recognize within myself something more than an inclination—the special vocation which should be felt for the ministry. We pass over his appointment as Delegate to Benevento, and a Delegate to Perugia. Mgr. Pecci had only just reached Perugia when Gregory XVI. announced his intention of visiting the city. The delegate had only twenty days to organize a reception for the Pope on a scale appropriate to royalty. The time, however, was so well utilized that a magnificent new artery was completed. It was opened by the Sovereign Pontiff on the 25th September, 1841, amid the acclamations of the populace as yet uncorrupted by the revolutionary virus, in spite of the incessant efforts of the secret societies. The new road was christened the "Via Gregoriana." The Pope, whose name had been given to it, expressed his satisfaction by saying that during his journey through the provinces he had been received in some places like a monk, in others like a cardinal, and at Perugia and Ancona like a sovereign. Before his departure, the Pope gave a hint of the good fortune in store for his delegate by saying, "When I return to Rome, Monsignor, I will remember you." The Pope kept his word. At the commencement of the year 1843 Mgr. Pecci was appointed Nuncio at Brussels in the place of Mgr. Fornari, who was transferred to Paris. During his eighteen months' stay at Perugia, Mgr. Pecci had reorganized all the provincial government departments, and especially those connected with public instruction and the administration of justice. In his desire to improve the condition of the working classes, he even founded a savings bank. His record was one of good work executed with a promptitude remarkable in a young man who had been formerly reproached by Cardinal Sala for "indecision." Mgr. Pecci did not return at once to Italy from Brussels. He visited Germany, Austria and England, making the acquaintance of Cardinal Wiseman in London, and obtaining the honor of a presentation to the Queen. Wiseman supplied him with reliable information as to the state of Catholicism in England. Mgr. Pecci next went to Paris, and spent three weeks as the guest of Mgr. Fornari, who secured him a long interview with Louis Philippe. From Paris Mgr. Pecci proceeded to Rome. On his arrival he found that Gregory XVI. was dead, and that the members of the Sacred College were already assembled in the Conclave which was to result in the election of Pius IX. Mgr. Pecci's term of office was very stormy, but fruitful—stormy, because he was twice, in 1849 and 1860, brought face to face with a revolution. In 1849 the Garibaldians took possession of the city, and the Austrians, under the command of Prince von Lichtenstein, were pressing to attack when Mgr. Pecci intervened, with the result that order was restored without bloodshed. Eleven years afterwards, the 14th September, 1860, Perugia was captured by an army of 15,000 Piedmontese under General de Sonnaz. The enemy took possession of the seminary and the Bishop's palace. It is altogether improbable that Pius IX. saw in Mgr. Pecci the successor destined to change the direction of the policy of the Holy See in conformity with the views of Providence, or that he summoned the Cardinal to Rome in order to facilitate, rather than hinder, his accession? In any case, the appointment—all the more important in view of the fact that the Conclave was known to be close at hand—was received with the utmost favor both in political and religious circles. Signor Bonghi, the Italian ex-Minister of Ecclesiastical Affairs, undoubtedly expressed the general opinion prevailing among statesmen in the following passage in his book "Pius IX. and the Future Pope": "Cardinal Pecci, the newly-appointed camerlengo, is undoubtedly one of the most distinguished intellects in the Sacred College. He is by nature moderate, and he is one of the most vigorous cardinals in regard to health. He has studied deeply, is a good manager, and was a bishop of great merit. His ideal of a cardinal is as high as any one's, and he has realized it in his own person." On the death of Cardinal De Angelis (July 7, 1877) the Italian Govern-

ment asserted that it was entitled to inherit the exceptional prerogatives of the deceased dignitary, on the ground of "the inclusion of the Apostolic Chamber within the domains of the State." Writers were not wanting to support this singular claim, and even a scheme for the occupation of the Vatican on the death of Pius IX. was drawn up. Providence and Cardinal Pecci foiled the plot. King Victor Emanuel died a month before the Pontiff when he had despoiled, his death creating a most opportune diversion; while Cardinal Pecci summoned a committee of cardinals to define the rights and duties of the camerlengo, the labors of this committee resulting, on the 10th October, in a Papal Bull calculated to destroy some of the illusions cherished by the Italian Government. Victor Emanuel was summoned to his last account on the 10th January, 1878, "by Him whom all empires depend," as Bossuet finely says. On the 7th February, God recalled to Himself the noble and pure soul of Pius IX. On the morning of that day, Cardinal Pecci took up his quarters at the Vatican, so as to be able to cope at once with the great and responsible duties about to devolve upon him. He performed these duties with an authoritativeness, activity, and energy which afforded no encouragement to resistance. Two Papal deliverances contain a carefully-codified set of rules still in force at the election of Pops. Among the most interesting of these regulations are the following: The 1878 Conclave differed from its predecessors in the abolition of separate cells for the cardinals, and the inclusion of every floor of the Pontifical palace within the area shut off for the proceedings. The Conclave opened on the 18th of February with the Mass of the Holy Spirit, sung by Cardinal Schwartzberg in the Pauline Chapel, and with the oration pro eligendo pontifice, delivered in the Sistine Chapel by Mgr. Mercurelli, secretary to Pius IX. On the 18th February, at half-past five in the afternoon, the Conclave was finally separated from the outer world. In his book "Sovereigns, Statesmen and Churchmen," Mr. Charles Benoist gives an admirable description of Cardinal Pecci's state of mind on the morning of the memorable 20th February. This passage deserves to be cited in full: "Vainly he tried to take refuge in the past. The quiet old house at Carpignano, the Jesuit College at Viterbo, his ordination, his first appointment, the cardinal's hat itself, how far away all these things seemed! Everything he had felt and experienced appeared to have forsaken him as he stood trembling at the threshold of this glorious but mysterious future, pressing high he must stand above even those nearest to him. Why would they not let him finish reciting his verses to his fellow-students in the olive grove on the slope of the hill behind St. Peter's in Montorio? "Quam flore in primo felix, quam prima Lepinis Orta jugis, patrio sub iare, vita fuit!" "Yes, that was it; the Garden of Olives. He was there, like Jesus, and they were betraying him and preparing a Calvary for him: the throne! Then he seemed to fall into a slumber and dream that he was clasping the trunk of a poplar, and that same tree grew and grew within his arms until it touched the sky. From time to time he seemed to hear his own name uttered by the dean of the Sacred College. Then the prophecy of St. Malachi recurred to him. Was not Pius IX., Cruc de cruce, to be succeeded by a Pope who should be Lumen in coelo? Lumen in coelo! That must be the star on his coat-of-arms! But what was he that he should hope to become the most honored patriarch and lord, the bishop raised to the apostolic summit, the gatekeeper of the House of God, the head and mouthpiece of the apostolical bond of union; to become an Abraham in patriarchal dignity, a Melchisedech in priestly sanctity, a Moses in command, a Samuel in jurisdiction, a Peter in power, and an Anointed like Christ Himself! A mist came before his eyes with every vote added to those already cast for him. In this the evening of his day he saw, not night, but the dawning of eternal day. "Suddenly he saw the sub-dean prostrate at his feet, and heard the words 'Acceptas-ne electionem, de te canonice factum in summum pontificem?' (Dost thou accept thy due and regular election to the sovereign pontificate?) He remembered Celestina V., and the undying stigma inflicted by Dante, his own favorite poet, on 'the shade of him who in cowardice uttered the great refusal.' His voice rose to his lips in almost a sob as he replied, 'Such being God's will I cannot gain-say it.' (Enter what name wilt thou be known?' 'As Leo XIII., in remembrance of Leo XII., whom I have always venerated.' 'All the canopies save his were thrown down. They clad him, dazed and barely conscious, in white: Lumen in coelo, they gave him a garment of light. They kissed his ring, his feet; they led him where they would. From the inner loggia of St. Peter's he blessed the city and the whole world. His tall, wasted form, with arms extended in the act of benediction, was like a living cross. He was the Vicar of Jesus Christ, the successor of the Fisher of Men, stretching forth his hands to bless two hundred million souls."

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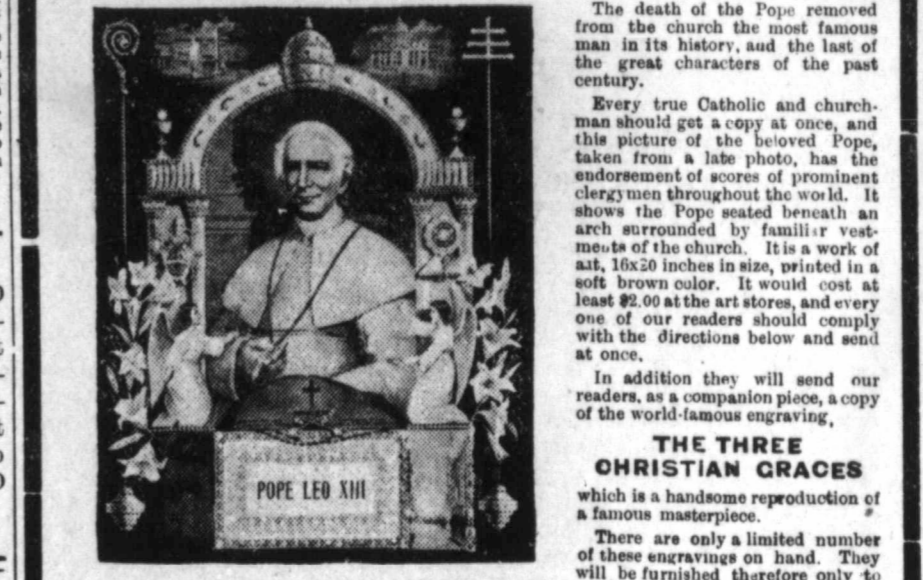
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Legal Notices

In the matter of the Estate of Mary Elliott, late of the City of Toronto, in the County of York, widow, deceased. Notice is hereby given pursuant to the Revised Statutes of Ontario, 1897, Chapter 129, that all creditors and other having claims against the estate of the said Mary Elliott, who died on or about the 3rd day of August, 1901, are required on or before the 7th day of August, 1903, to send by post, prepaid, or deliver to Messrs. Hearn & Slattery, 47 Canada Life Building, Toronto, Solicitors for James A. Gorman and George Foy, the Executors of the last Will and Testament of the said deceased, their names and addresses, descriptions and full particulars of their claims and accounts and the nature of the securities, if any, held by them. And further take notice that after such last mentioned date, the said Executor shall proceed to distribute the assets of the deceased amongst the parties entitled thereto, having regard only for the claims of which they shall then have notice and that the said Executor shall not be liable for any person or persons of whose claims notice shall not have been received by him at the time of such distribution. Dated at Toronto, this 13th day of July, 1903. HEARN & SLATTERY, Solicitors for Executor. jyl5-4t

THE CANADIAN NORTHWEST

HOMESTEAD REGULATIONS

Any even numbered section of Dominion lands in Manitoba or the Northwest Territories, excepting 1 and 26, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less. ENTRY. Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10 is charged for a homestead entry.

HOMESTEAD DUTIES

Under the present law homestead duties must be performed in one of the following ways, namely: (1) By at least six months' residence upon and cultivation of the land in each year during the term of three years, or— (2) If the father (or the mother, if the father is deceased) of any person who is eligible to make a homestead entry resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of the law as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother, or— (3) If the settler has his permanent residence upon farming land owned by himself in the vicinity of his homestead the requirements of the law as to residence may be satisfied by residence upon the said land.

APPLICATION FOR PATENT

Should be made at the end of the three years before the Local Agent, Sub-Agent or the Homestead Inspector. Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa of his intention to do so.

INFORMATION

Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at the Dominion Lands Office in Manitoba or the Northwest Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing lands to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion lands in the railway belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the Northwest Territories.

JAMES A. SMART, Deputy-Minister of the Interior. N.B.—In addition to Free Grant Lands, to which the Regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from Railroad and other Corporation and private firms in Western Canada.

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