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OUR HOLY FATHER

Pope Leo XIII is Dead.—His Death Casts Gloom Over the Entire Catholic World. In Every Quarter of the Globe is Sympathy Shown.

His Holiness Leo XIII, (Vincent Joachim) (Gioacchino) Pecci, Bishop of Perugia; born in Carpineto, Velletri, March 2nd, 1810; created Pope February 20th, 1878, died at 4.04 p.m., on Monday July 20th, 1903. He was the 258th Supreme Pontiff, who, since the ascension of Our Lord, exercised the infallible teaching authority and primacy first vested in Peter the chief of the Apostolic College.

To say that the death of Leo XIII has cast a gloom over the entire Catholic world, is but a feeble expression of the sorrow of all the members of the Catholic and Roman church at the blow which Divine Providence has just inflicted

on them. We cannot say that it came on us unexpectedly, but loving children will cling to a loved Father and hope even against all hopes. So we had looked in fervent prayers to the prolongation of a life so dear and so precious to the Catholic World. God has ordained differently. His Holy Will be done! Whilst the remains of Leo XIII, shall go to rest, the memory of the great and illustrious Pontiff shall be and shall remain deeply engraven in the hearts of all his afflicted children.

It would be a consolation for us at this sad hour to recall the glorious qualities and noble virtues of the departed Pontiff, but we are

pleased to think that we could hardly offer our readers a more beautiful tribute of respect and admiration than the one so universally paid him by all who followed him through the varied events in his long and difficult career.

In an elaborate sketch of the life of His late Holiness, Pope Leo XIII, the Free Press has the following remarkable appreciation: "He was a great man among the great men of his day. He played a part amid some of the most tremendous dramas of history, and he played it successfully. With no force of arms, he made men who ordered armies to obey him; out of enemies he created friends: a church which

which he found the prey of all, he left, strong in the circle of her defenders. Leo XIII will go down in history as one of the greatest among the long line of great men who have filled the Papal chair."

"Personally the late pontiff was tall and slender, and his hair was snow white. His face had the kindest of expressions, and his smile was ready when anything amusing was said. His keen wit was tempered by a charitable wish not to wound the feelings of others. His manner was high bred and finished, and he possessed a most charming courtesy, which placed all who saw him at their ease. He loved to chat on literary topics,



and to the last found pleasure in reading the great authors of antiquity. His experience of life was so vast, that his remarks were full of a quiet wisdom. He impressed every one who met him. His personal habits were simple to a degree, for he lived the life of an ascetic. His industry and power for work were extraordinary, and the labor he daily went through while pope, was enough to exhaust a much younger and stronger man."

Worthy of our gratitude, as the above may be, we consider it in no way superior to the tribute of honor paid the deceased Pontiff by British and Continental papers, as appears by the following:

London, July 21.—Long biographical sketches, memoirs and editorials are called forth by the death of the Pope, and the English papers all teem with expressions of the warmest sympathy and deep regard on account of his simple, saintly life, and admiration for the statesmanlike qualities displayed by him throughout his pontificate.

A contrast is drawn between 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 diplomatic sagacity, and the editorials dilate upon the successful manner in which he reconciled himself to the spirit of modern times in his dealing with France, America and England.

The Morning Post says: "The keys of St. Peter's that death snatched from him are now the symbols of a world wide monarchy, such as even Islam itself, with its countless millions of devotees, cannot boast."

The Daily News says: "History will not soon forget that little, frail, white figure, who occupied the most striking position in the civilized world. Leo XIII will be remembered as one of the greatest of the popes and the humblest of Christians."

The Daily Telegram says: "The Catholic world mourns the loss of one of the noblest priests, the most accomplished of scholars, and the wisest statesman who has ever filled St. Peter's chair."

Austrian Emperor's Tribute.

Vienna, July 21.—Emperor Francis Joseph has telegraphed from Ischl to Cardinal Taliani, the papal nuncio, at Vienna as follows: "At the moment when the Catholic world is plunged into the deepest grief at the news of the death of the supreme shepherd, my heart urges me to express to your eminence all the pain which this cruel loss, so deeply felt in the whole world has caused me. The filial loss and unlimited veneration which during his lifetime I felt for the Holy Father, follow into eternity the exalted deceased, whose memory is blessed for all time, and who will ever occupy a distinguished place in the annals of our holy church."

Paris, July 21.—The Figaro this morning, in its article on pope

Leo, describes him as one of the greatest of the political popes. It says: "Pope Leo leaves the Roman Catholic Church stronger, more alert and more closely allied with the life of the people than it was under any predecessor during the past century."

The Journal also emphasises the late popes political ability, saying: "The church still needs diplomatists. May Pope Leo's successor be another Leo."

The Gaulois, which is published with a mourning border, contains an article by Ferdinand Brumetiere, who declares that Pope Leo's eternal honor before history will be that he realized that the church's action must be social and that democracy has need of the church."

The Matin says the pontiff's reign was not sullied by a single word of hatred or threatening gesture.

The Eclair and the Petit Journal both dwell especially on the efforts of Pope Leo to maintain

good relations with the French government, the former reproaching his lack of firmness, and combativity, and the latter declaring him to have been vanquished, adding that defeat came before his death. The Soliel also dwells lengthily on the pope's special affection for France, which, it says was so ill-requited by the government. The Figaro affirms that Foreign Minister Delcasse's telegram advising the French Cardinals of the pope's death included a request that they come to the foreign ministry before starting for home.

How well these eulogies tally with those given the Supreme Pontiff even before his death.

No Man Stood Higher.

There is no man who stands higher than the pope in the esteem, admiration and affection of civilized mankind. The members of his own communion naturally regard him with a special reverence and a special love, but his life has been such that all instructed, intelligent and right minded men are ready to pay honor to his character and virtues and acknowledge the immense value of the service which, in the discharge of the duties of his exalted office, he has rendered to humanity. As a statesman, as a philosopher, as a philanthropist, and as a Christian, Pope Leo XIII has attained to a leading place among the great men of modern times. For all time to come he will remain a conspicuous and distinguished figure among the great men who were most prominent and influential in making history during the century which lately closed. The world is the better for his having lived, and than that, there is no finer epitaph.—Philadelphia Inquirer.

The Dying Leo.

The world stands at the bedside of the dying pontiff. The grief of his own flock, the vast communion of which he is the visible head, is direct, immediate and personal—the sorrow of children for a father who passes away. But this good man is loved by all the world, and all feel with sorrow the departure of the great pope who lies between the life he has used so well and the death for which he is so ready. The world which held his flock and which he yearly blessed, last night wherever the tidings came that his life hung in doubtful balance, breathed gratitude for his labors, love for the man and reverent honor for the priest.—Philadelphia Press.

A Marvelous Individuality.

His is a marvelous individuality. None of the valiant old men of his generation—neither Gladstone nor Bismarck—made such a wonderful impression as has the latest of the popes. It may, indeed, be doubted if any of those who had before worn what Dante calls the gran manto of the papacy ever succeeded in captivating the imagination of the civilized world in the way of Leo the aged. At ninety he was able to astonish even a Frenchman, the painter Benjamin Constant, by the brilliancy of his intellect * * * His refined intellect, his simplicity of life, his unaffected piety, all exalted to eminence by his extraordinary career, have made him an inspiring personage even to those who will not mourn him as a spiritual ruler.—New York Evening Post.

When The Pontiff Speaks.

Say what men will, when the Pontiff speaks, Rome catches and holds the attention of the Christian world as no other Bishop doctor can. Why is this? Because he comes to his position by right. Men feel instinctively that the pope is the leader in things spiritual. He is felt to have power behind him. This instinctive feeling cannot come to men in general from what we call "long usage"; for the majority who listen with all seriousness, have all their lives been indoctrinated with the most positive repugnance to the Papacy. This thought is full of suggestiveness. It surely goes to prove most strongly that the See of Rome is really the coping stone and the hope of reunion; and that the quicker Christians as a whole get rid of their nightmare as to the pope, so much the better. It is more than a nightmare it is a sin the way men in our own communion treat the papacy.—San Francisco Catholic Witness (Anglican).

The Consummate Flower of the Christian Religion.

History will doubtless say that the dominant characteristic of Leo XIII throughout his wonderful life, embracing more than ninety-three years, was simple goodness. The angelic hymn, "Peace on earth, good will to men," seemed to be the music of his existence. Set like a light upon the hilltop, the simplicity, gentleness, kindness of his life was an example and an inspiration to all. He will be mourned, not only by the two hundred and fifty millions of Roman Catholics, who saw in him the successor of St. Peter, and their supreme guide in the interpretation of the scriptures in matters of faith, but by the entire civilized world, which recognized in him that disposition the creation of which is the purpose of Christian religion and its fine consummate flower * * * And yet this aged man with so many ties with the past was abreast of the foremost thought and impulse of his own time. While sympathizing with the aspirations of the toiling masses of the world for betterment of their condition by all lawful means, he exerted all his moral influence and spiritual power to repress the socialistic doctrines founded upon an atheistic and false philosophy and the success of which results in anarchy. For his services in this field alone civilization must honor the memory of Leo XIII.—New York Herald.

Such testimonies are certainly most gratifying and surely sentiments of noble pride would fill the hearts of all true Catholics, were they not overwhelmed with grief and sorrow over the immense loss sustained by the Church in the death of her glorious Pontiff.

Knowing how eager are our readers to be made acquainted with all possible details regarding the last moments of his Holiness' mortal life as well as all the solemn ceremonies which follow a Pope's death, we here reprint the information transmitted by the Associated Press as we find them in the Telegram and the Free Press.

FINAL SCENES AT DEATHBED OF THE AGED PONTIFF.

Associated press dispatch to the Evening Telegram.

Rome, July 20.—The pope is dead.

The pope's death occurred at four minutes past 4 o'clock this afternoon.

Rome, July 20.—The whole day was one of continued emotion, one distressing scene following after another when it became known shortly after four o'clock that the pope's journey through the valley of death was almost finished. Cardinal Vannuttelli hurried to his bedside followed shortly afterwards by what is called in vatican phraseology, the "papal secret family" and the noble family, besides the personal family, including the late pope's nephews, Comte, Ludovico, Ricardo and Gamillo, and also all the cardinals at the vatican, who afterwards retired to the adjoining library after they had been allowed to kiss the pope's hand and pass along, presenting another of those pictures which will live in the memory of all those participating in it.

The aged Pontiff was lying unconscious, propped up to assist him in breathing, one hand laid on the red silk coverlet, the heavy pontifical ring being in danger of falling from his shrunken finger, while the other hand clutched his rosary and crucifix. Though he was entirely unconscious, gleams of intelligence seemed to flicker across the worn face, and the shadow of a smile fell over the pallid lips when the nephews passed and reverently knelt and kissed the Pope's hand.

No word was spoken. The only sound which broke the silence of the death-room was the rattle of the arms of the noble guards who were stationed at every door of the Pontiff's private apartments, it being their privilege and right under these circumstances, to take possession of the apartments and guard the body of the Pope.

The Final Scene.

The final scene in the death-chamber was profoundly impressive. The Pope's death having been

expected since noon, his deathbed was surrounded by practically all the members of the sacred college now in Rome, and the whole papal court; while the Pontiff's nephews remained in the papal library until they received word from the doctors, which announced that his last expiring breath was approaching. Then they moved silently within the death-chamber, some standing, some kneeling, all awaiting the awful moment of dissolution.

In the anti-chamber had assembled the high ecclesiastics, members of the diplomatic corps and representatives of the papal aristocracy, awaiting the announcement that the final moment had come. Profound silence reigned in the Pope's bedroom, only broken by the doctors rising to render their expiring patient more comfortable, by the sobs of the ever-faithful valet, Pio Centra, or the murmured prayers of Monseigneur Pifferi, the papal confessor, himself 84 years of age, who had to be assisted to the bedside. Softly 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 something to himself, in which those bending over him heard the words, "father" and "mother."

Death Struggle.

Dr. Laponi, who almost constantly had his fingers on the Pope's pulse, felt it grow gradually weaker and weaker, at the same time the Pontiff's extremities began to get cold, his lips became blue, his eyes sank more deeply into his head, his breathing became evermore difficult and there were strange rattlings in his throat.

Finally the Pope was asked to bless his nephews and all the others present. He attempted to raise himself and the extreme emaciation of his person, covered with a fine night shirt, was rendered more pronounced by the surroundings.

The portieres dividing the door were drawn back to the utmost to admit as much air as possible, while the light filtering through the green shades of the window rendered his sunken eyes and shrunken features absolutely ghastly.

It was a solemn moment. The head of the Pontiff, with its white skull cap no whiter than the fringe of silver hair, rising above the crimson coverlet, his hand raised in the familiar gesture of benediction, the kneeling assemblage being too earnestly absorbed in deep affliction, veneration and weeping to even make a movement.

The doctors again examined the dying Holy Father, and this time found that he was at the extreme limit of his powers of respiration, his eyes began to become dull and clouded and Leo XIII. entered into the real agony of death, which was recognized by all present kneeling. The last conscious act of the Pontiff was to turn his eyes towards the great crucifix on the wall, after which he suffered from a paroxysm of choking, during which he passed away.

Heart Rending Scenes.

The silence of the awe-stricken assemblage was broken by the solemn voice of Cardinal Serafino Vannuttelli, the grand penitentiary, intoning the requiem aeternam (rest eternal). This was the signal for an outburst of tears and the sound of weeping which could no longer be repressed, all the kneeling prelates, and others, kissing the dead hand, that hand which had dispensed so many benefits, charities and benedictions.

Outside the death-chamber expectation was intense, but the sight of the sorrowing faces of those leaving the room was sufficient without word to spread the sad news, which was not long in spreading through Rome. The occurrences in the death-chamber immediately following the Pope's death were of impressive solemnity. Couriers had been dispatched 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 sandalled feet, they proceeded to the room in which Leo lay dead.

In the Death-Chamber.

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the noble guard to watch over the Pontiff's remains, the brilliancy of their uniforms contrasting strikingly with the sombre attire of the quaintly barbed 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. It is situated on the third floor of the vatican, the apartments fronting the splendid piazza of St. Peter's and the window of the room commanding a view of the tall obelisk and playing fountains, with Rome stretching off beyond the Tiber. Across the middle of the room hang heavy draperies partly concealing the bed on which lay the silent form of the dead Pontiff. By the side of the low bed burned a number of candles and from above looked down the picture of the Madonna with the infant Christ in her arms. Leo's desk was closed, but some of the books on religious topics which he kept near him remained on it.

In Death's Grasp.

The body lay exactly as it was at the moment of the Pope's last expiring breath. A white veil was thrown over the dead man's face, while awaiting the solemn entrance of the Camerlengo, who was to officially pronounce the Pontiff actually dead. The gruesome details of the embalming will not be performed until after the lapse of twenty-four hours. Then the body will be robed in full pontifical vestments for the imposing funeral ceremonies. 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 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, while here and there were seen women on their knees before the street shrines, offering prayers for the soul that had just taken its flight.

A Wild Scene.

Within the massive colonade 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 colonade hung the massive chains which are usually let down to permit the free circulation of visitors. Three ponderous iron barriers looped across the entrance and behind them stood detachments of Swiss guards with fixed bayonets, presenting a solid wall of iron and steel against further intrusion. Still further back the groups of journalists and other anxious watchers were likewise thrown into wild confusion.

They had been pushed back to the neighboring cafes 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. This was quickly recognized as the signal that the death of the Pope had occurred. Immediately the crowds dashed into the piazza, shouting for the few available cabs and elbowing and struggling to get forward toward the front to ascertain the details.

Troops Called Out.

Soon the whole square was in tumult, but the government troops hurried from the neighboring barracks, where they had been held in reserve and restored order. They flanked the esplanade and took possession of every artery of the Borgo district, leading to the vatican. For the time being all traffic was suspended and the whole region from the frowning walls of St. Angelo castle to the door of St. Peter's were within the firm grip of the vatican authorities and the government troops.

In the down town 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.

Ottawa Mourns.

Ottawa, July 20.—The British ensign floats at half-mast over the Dominion Parliament buildings, out of respect to the memory of the late Pope.

The city council this evening adjourned its regular meeting till Wednesday as a mark of respect to the memory of the sovereign Pontiff.

The solemn requiem mass for the repose of the late Pope will be chanted at the Basilica and throughout the diocese on Wednesday, the 29th, when the clergy will be in retreat.

Scenes Around the Pope's Death-Bed.

Rome, July 21.—This morning began the first of these grandiose and impressive ceremonies which follow the demise of a Pope, and it was conducted with great pomp. All the Cardinals present in Rome, numbering twenty-nine, assembled at the Apostolic palace to view the remains of the late Leo XIII. and to officially pronounce him dead. Cardinal Oreglia, dean of the Sacred college and Camerlengo of the Holy Roman Catholic Church, had to put aside his cardinal robes, as a sign of deep mourning and was gowned entirely in velvet. The other Cardinals wore crimson robes with velvet collars, indicative of mourning.

Within the death-chamber the body lay with a white veil over the face, on the bed, surrounded by Franciscan penitentiaries, while outside the noble guard maintained a solemn vigil. The profound silence was only broken by the chanting of prayers for the dead. Into this solemn presence came the mourning procession of Cardinals, who, kneeling, silently prayed. Then the prelates reverently looked on while Cardinal Oreglia approached the remains. For this morning's function the Pope's bedroom had been transformed into a kind of mortuary chapel, with the altar at one end, having in the centre a crucifix surrounded by six lighted candles. Four candles stood at the bed corners.

The white veil was then removed from the dead man's face, revealing the cameo-like features of the departed Pope, rendered sharper and more transparent by death. So life-like was the body that those present half expected Leo to raise his hand in the familiar gesture of blessing. A moment of breathless silence ensued, and then the Cardinal Camerlengo, taking the aspersorium, sprinkled the late Pontiff with holy water, and said in a firm voice "Gioacchino," the Christian name of the deceased Holy Father. When there was no answer the same word was repeated three times, louder and louder, after which, turning to the kneeling Cardinals, the Camerlengo solemnly announced "Papa vere mortuus est" ("the Pope is really dead.")

As the words were uttered there arose from the kneeling Cardinals a sigh like that of the wind in the trees at night, a tribute paid to the late Pontiff by these priests. After this, in voices trembling with emotion, the ranking Cardinals recited the De Profundis, gave absolution and sprinkled the body with holy water.

The Fisherman's Ring.

Following the ceremony of the recognition of the death of the Pope by the Sacred college came another, shorter, but no less significant and symbolic. On Leo's finger was the famous fisherman's ring, which the Camerlengo, with a whispered prayer, drew gently off, and which, later, will be broken in the presence of the Cardinals, and will be presented to the new Pope when he is elected. The ring is of very great antiquity. It is even said to have belonged to St. Peter himself. It is a stone of little value, cut with the scene of St. Peter drawing in fishing nets. It was first used about the year 1265, but for secret documents it was only used later. Officially it is one of the symbols of office most prized by the Church, although lost two or three times, it has always been recovered.

Hundreds of offers have come from Italy and abroad from doctors, druggists and specialists for the embalming of the remains of Pope Leo, but, naturally, not one of them have been accepted.

Cardinal Rampolla intended to leave the Vatican last night, im-

mediately after the death of the Pope, when, having officially announced the death of the Pontiff to the diplomatic body and to the papal nuncios with instructions to have the news communicated to the various foreign rulers, he considered his duty as Papal Secretary of State to have been ended. Cardinal Rampolla was on the point of leaving when Cardinal Oreglia insisted he remain in the apartment he had occupied for over sixteen years, and the Secretary of State acceded to the request.

The Vicar of Rome, Cardinal Pietro Respighi, has caused to be attached to the doors of the churches an announcement of the death of Pope Leo, with instructions regarding the prayers to be offered, and also giving information about the funeral services.

Oreglia Now in Charge.

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. He will be assisted by the Deans of the other two orders of Cardinals, Cardinal Macchi for the Cardinal Deacons, and Cardinal Rampolla for the Cardinal Priests, the last, however, merely as a substitute for Cardinal Netto, the Patriarch of Lisbon, who, when he arrives, will take over his own duties.

The Cardinals present in Rome met this morning, under Cardinal Oreglia, in a preparatory congregation, held in the hall of the consistory. Oreglia communicated to them the first instructions he has given since the death of the Pope, informing them of the numerous messages of condolence received from all parts of the world, and of the universal mourning for Leo XIII. An exchange of ideas took place regarding the ceremonies preceding the conclave. When Cardinal Oreglia asked for the advice of one of the Cardinals present, the latter replied: "It is difficult to give advice. Indeed, you must teach us what to do, as not one of us have ever participated in a conclave."

The Italian government has given orders to the railroad officials that Cardinals coming to Rome for the conclave shall be considered princes of blood and have reserved compartments or saloon cars placed at their disposal from the frontier. In addition instructions have been given to all the government authorities to put themselves at the disposal of the Cardinals, if they are requested to do so, and to leave nothing undone for their accommodation and protection.

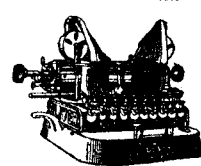
Cardinal Oreglia.

The death of Pope Leo means the passage of the supreme power into the hands of the Sacred College of Cardinals. The perfect administrative machinery of the Church provided against the slightest interruption of the governing authority. As the senior member of the Sacred college, Cardinal Oreglia, to whom the Pope to-day solemnly confides the interests of the Church, has now become the head of the Cardinals until Pope Leo's successor has been elected. This has brought forth Cardinal Oreglia as the striking personality of the hour. The Cardinal is the exact antithesis of Pope Leo, having the last Pontiff's sympathetic and benevolent characteristics. He comes from a noble Piedmontese stock, and his nobility is shown in his haughty and austere bearing. He is not popular among his colleagues or the Romans and his brusque manner has earned him the title of "The Piedmont bear." He is tall and robust and his seventy-four years are shown by the whiteness of his hair. Despite his austerity, the Cardinal's learning and piety are universally recognized.

The Pope is Dead.

The death of the Pontiff occurred at a time when all was singularly calm about the Vatican as people have been so long expecting the final summons that their sensibilities were well nigh numbed. Outside St. Peter's the empty trolley cars swung slowly round the loop and across the square into the cool shade of the great colonade, which for over two centuries has been the pride of Roman architecture. The clang of the car bells was the only noise which dispelled the traditional peacefulness of an Italian afternoon. Now and again, one of those little open carriages, in which all Rome

(Continued on page 5.)



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A Catholic newspaper in a parish is a perpetual mission. Let all who truly and from their souls desire that religion and society defended by human intellect and literature should flourish, strive by their liberality to guard and protect the Catholic press, and let everyone in proportion to his income, support them with his money and influence, for to those who devote themselves to the Catholic press we ought by all means to bring helps of this kind, without which their industry will either have no results or uncertain and miserable ones

POPE LEO XIII.



SATURDAY, JULY 25, 1903.

JULY.

- 26—Seventh Sunday after Pentecost. St. Ann, Mother of the B. V. M. Dup. 2d class.
- 27—Monday—Our Lady of Good Help. Dup. Maj.
- 28—Tuesday—St. Nazaire and Companions, Martyrs, Sem.
- 29—Wednesday—St. Martha, Virgin, Dup. Maj.
- 30—Thursday—Votive Office of the Blessed Sacrament. Sem.
- 31—Friday—St. Ignatius Louola. Conf., Dup.

AUGUST.

- 1—Saturday—St. Peter in chains. Dup. Maj.

WHY NOT BE SINCERE AND TRUTHFUL?

L'Echo de Manitoba says: "If we have a Normal School (at St. Boniface) we owe it to the Federal Government, for it is that, that has granted the Roblin Government the \$250,000.00 taken from the accrued interest of the School Fund, and that on the explicit condition that the Catholic minority should receive its share of that sum.

"The minority, therefore owes no particular gratitude to Mr. Roblin for the building up of that Normal School. He simply had to conform to the conditions imposed on him by the Federal Government.

"In reality, Mr. Roblin, we repeat it emphatically, has never shown the minority any kindness, except in words.

And later on: "The truth is, that the immense majority of our co-citizens are perfectly satisfied with the schools we possess, thanks to the settlement of 1897, and they do not forget that after all it is the Greenway Government, which, in its repentance, has granted us those partial concessions."

We should very much like to see the Echo produce vouchers for the truth of its statement regarding the \$250,000.00 granted to the Roblin Government by the Federal Authority.

But admitting the condition for the sake of an argument, ought we not to wonder at the Federal Government for not imposing another condition on Mr. Roblin, namely that of giving some financial consideration also to the poor Catholics of Winnipeg.

The Echo is neither true nor sincere in regard to the good achieved by the Catholic minority from the Greenway Government. Mr. d'Hallencourt has too much intelligence not to know better. What he styles as concessions, should in all respect to truth be called restitutions, and not partial ones, but final, as the signature of both Mr. Laurier and Mr. Sifton attests.

If the Echo is paid to do the work of politicians, we are not to quarrel with it on that ground, but when Mr. d'Hallencourt wishes to touch upon our school question, we have a right to expect from him more truthfulness and more sincerity.

If Mr. Greenway's repentance was in any way sincere, why did he not, submitting to the judgment of the Privy Council, merely repeat the iniquitous laws enacted in 1890, why did he not give some consideration to the Catholics of Winnipeg, and of all other similarly situated centers of population.

When this reaches our readers, the voters of our province shall have decided which party is to rule in Manitoba for the coming four years, therefore we cannot be accused of trying to influence the Catholic vote, and so we may venture to tell the editor of the Echo that he is neither fair nor just towards Mr. Roblin. The writer of this article has, for instance the handwriting of Mr. Cameron, the then Attorney-General of the Greenway Government, with regard to certain changes to be introduced in the solemn declaration to be made by all the teachers concerning religious teaching. Has Mr. Cameron carried out his word of honor to which he had pledged himself? No. Has the repentant Mr. Greenway ever thought of making good his Attorney-General's word? No. The one that has shown some sense of justice, in not only amending, but in eliminating entirely the odious declaration is Mr. Roblin. For that we owe him more gratitude than is due to any of the authors of the so-called settlement of 1897. When the Echo shall divest itself of its political bias and join with us in demanding from those who have power to carry out the judgment of the Privy Council, that justice, complete and entire which is due the aggrieved minority of Manitoba, then we may hope to see dawning over us the day of the restoration of our school rights and privileges.

CATHOLIC SCHOOLS NOT BEHIND PUBLIC SCHOOLS.

Father Pardow Gives Some Interesting Information on the Subject.

(From the New York Sun.)
To the Editor of the Sun—Sir: The recently published reports of the result of the examinations for entrance into the Normal College afford some interesting educational items.

One thousand graduates from the public schools, the Catholic parochial schools and the private elementary schools of this city took the examinations, and of these thousand, 305 received the required high average, 79.5-10 per cent., or more. Of these 305, 17 received marks so far above the required average as to entitle them to rank as honor students. Of these 17, 8 hailed from the public schools, 6 from the Catholic schools, 2 from the Training Department of the Normal College and 1 from a private school. The public schools competing were 25 in number, the Catholic schools competing were 13 in number.

Thus, twenty-five public schools gave eight honor students, thirteen Catholic schools gave six honor students; in other words, of the public schools not quite every third school had one honor student; in the Catholic schools not quite every second school had one honor student. This does not look as if the Catholic schools were so very far behind the public schools, does it?

The contrast becomes the more striking when we remember the far larger numbers that the public schools have to draw from to get their honor students, and when we recall this other fact, that the one honor student from the public school costs the city about \$42 of annual educational tax, whereas the one honor student from the Catholic school did not cost \$15 in annual tax.

One other item is interesting—the names of the three girls who received the extraordinary high mark of 98.25 were Louise Nyitray, Ottilie Procznaska and Mary Horr. Now these are three very good American names, but one would hardly call them pure Anglo-Saxon.

Still another item is significant; the successful students from the Catholic schools received training in definite religious belief during

class hours along with solid secular instruction. This time given to dogmatic teaching does not seem to have dulled their mentality or to have impeded their success over their public school competitors. William O'Brien Pardow, S.J. New York, June 24.

CURRENT COMMENT

The Free Press reports Mr. Roblin as having said at Carman: "I voted against the abolition of separate schools and against the abolition of French as an official language," and it calls that, Mr. Roblin's proud boast. We can only praise the Honorable Premier for that noble attitude. There was a time when the Free Press also, in its love for constitutional rights, would have boasted and considered itself proud of such a vote. But the Free Press was not then a mere hireling, it had some respect for its motto, Freedom in trade, liberty in religion, equality in civil rights!

On the heading: "The enemies of religion and of liberty," "La Croix," a new and ably edited paper of Montreal, has the following pertinent reflections:—

"Who reproaches on religion the lowering of man's dignity? Those who reclaim the ape as their father—the brute animal as their brother, hazard as their master, the most criminal passions as their ruler, naught is their destiny.

"Who continually speaks of progress? Those who would fain bring us back to paganism, in exalting its tyranny, its follies and turpitudes, exhibiting to the eyes of the young representations which pagans themselves were loath to let their children see.

"Who charges the Church, that teacher of nations, and inspirer of fine arts, with being the enemy of light? Those who by all the means in their power, by cunning calumny and force, prevent Her (the Church) from manifesting herself to the world, from speaking, and from devoting herself to education.

"Who are they that cry out for the spreading, without measure, of science? Those who puffed up with pride, pose as being the only ones to know something and repel all teaching other than theirs, as if, outside of what they see, there could be nothing true, nothing useful, nothing real.

"Who constantly speaks to the people expressing regret, in his looks, at seeing so many disinherited? Those who are always putting obstacles to the works of charity instituted by the Church for the relief of miseries, whilst they refuse themselves none of the joys of life.

"Who condemns the Church, accusing her of enslaving the minds, because she imposes practices which they call ridiculous? Those who in secret consult somnambulists, and who would not sit at table where there are thirteen guests, and who would never begin a work on a Friday.

"Who goes by saying everywhere that all religions are good? Those who practice none and tolerate all sorts of worship, pursuing at the same time with hatred the Catholic religion, because it is the only one that cannot approve their sensual life.

"Who are in general the most embittered against the Church? The ignorant that have never studied religion and who combat without knowing what is the aim of their attacks, which they ground on doctrines not taught by the Church or resting on misrepresented facts. A little more catechism, philosophy or history would help them to reason more according to justice, and it is for such that Pascal said: "Let them learn at least the religion which they oppose before opposing it." The proud, who, ever refusing to submit their judgment, pretend to believe only what they see, and look with disdain upon those that admit dogmas of religion. The sensualist who will not allow their pleasures to be trammelled with. The coward and the fools, who being afraid of scorn dare not act otherwise than others."

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FINAL SCENES AT DEATHBED OF THE AGED PONTIFF.

(Continued from page 3.)

rides, rattled across the baked Vesuvian stone, with which the square of St. Peter's is paved, and took its place on the cab rank which lies in the shadow of Michael Angelo's four hundred columns. A few half-naked urchins dived in the spray which a slight breeze blew from the fountains that play unceasingly beside the huge obelisk brought to Rome from Egypt by some conquering hero. A few yards away, beside the bronze doors, which lead to the Vatican, some twenty or thirty men and boys and a handful of gendarmes lazily awaited the news. Inside the Swiss guards lolled on a bench and complained of the heat. Scarcely a soul passed up the marble staircase and the courtyard of San Damaso was deserted except for the heavy black carriages of the Cardinals and their coachmen, who were awaiting their masters. It was the hour of the siesta, nothing could have been more peaceful. Occasionally one more energetic among the watchers ventured into the sun to take another glance at the Pope's room, which, kept closely shuttered, was in perfect harmony with the quiet scene it overlooked. At twenty minutes past four a man dashed madly across St. Peter's square, then quite empty. A second later followed one on a bicycle. Within a few seconds, as if by magic, newspaper men, gendarmes and messengers, running, driving, and gestulating, dashed to and from the portals of the Vatican. Like a wireless message there flashed around the words: "He is dead."

Rubbing the afternoon sleep from their eyes, bareheaded men and women, carrying babies, emerged from the darkened houses and cafes and besieged the doors of the Vatican. The transformation was complete. The quick movement and tense feeling of the rapidly gathering crowd was now permeated where a few minutes before there had been no sign of life. The French ambassador's carriage drove furiously from the Vatican and drew up at a nearby telegraph office. Without waiting for the horses to stop the ambassador jumped out and notified his government of the Pope's death. There soon followed the Cardinals, who with set faces drove slowly homewards. Behind the shutters of Pope Leo's room still remained closed, all was over. The heavy bronze doors were swung to and entrance to the Vatican was only obtainable by knocking at a little wicket, which was closely kept within by the papal guard, and without by the Italian police. The latter had been slightly reinforced, but had no difficulty in controlling the crowd, which were allowed to remain in the square, just as they were accustomed to do before the death, but not to enter the Vatican itself. Carriages kept rattling up, their occupants mostly holding in their hands extra editions announcing the Pope's death, which the local papers quickly got out.

Regina Notes

July 21, 1903.—This morning's west-bound train brought to Regina, Miss Viola Victoria Devine, of Toronto, who is now the happy bride of Mr. Charles Hall, well known in Toronto and Winnipeg, at which places he has formerly resided. The interesting event took place in St. Mary's church shortly after the arrival of the train. Miss Murphy was bridesmaid, while our much esteemed friend, Mr. Whelan, acted as groomsmen. The wedding party entered the church to the strains of the time-honored march played by Miss Geanger. Rev. Father Van Heertum performed the marriage ceremony and celebrated the nuptial mass, while Rev. Father Lighton, of Wolsley, occupied a seat in the sanctuary. The bride wore a most becoming suit of light grey, trimmed very prettily with white lace, with a white picture hat trimmed with chiffon and large ostrich plume. Miss Murphy was all that could be desired as bridesmaid, attired in a most becoming suit of brown, with hat to match. After the signing of the register the bridal party repaired to the priest's house, where, with Revs. Father Van Heertum and Lighton, they sat down to a most recherche dinner. The table was most tastefully decorated with flowers and the re-

past reflected great credit on Miss Tyne, who on this occasion, as always, proved herself the ideal hostess. Mr. and Mrs. Hall have started on the sea of matrimony in a most propitious manner, fortified by the sacraments of our Holy Church, and we predict for them "Good Luck." We cordially welcome them to St. Mary's congregation and wish them a long, happy and prosperous life together. We were pleased to see so many bachelor friends present; we feel satisfied they were edified, and trust that Mr. Hall's example may not be fruitless.

Miss Granger, of Willow Bunch, has been spending a few days in the city, the guest of Mr. and Mrs. O. Hamilton. Miss Granger presided at the organ during High Mass on Sunday and sang a French hymn, which was much appreciated. Miss Granger teaches at Willow Bunch, and is en route to Winnipeg to pass her holidays.

Mrs. C. J. McCusker and her eldest son are among the Regina visitors to the great Winnipeg fair.

Miss Stubbings returned a few days ago from a prolonged visit to Winnipeg and other points in Manitoba. Miss Stubbings was much missed during her absence, and we will be pleased to see her in her accustomed place at the organ in St. Mary's church, where she has for nearly five years past performed the duties of organist in a most zealous and painstaking manner. We are glad to learn she had a most enjoyable holiday.

One would scarcely believe the change that has taken place in Regina during the past few months. Fine residences, stores, banks, warehouses, three of mammoth dimensions have been built; while two new elevators are in course of construction.

Regina ball-players are proud over the fact of having beaten Moose Jaw in that town, even though Moose Jaw was reinforced by outside players. Great enthusiasm prevails here over baseball, and some very interesting games are played in the grounds.

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TRUE FRIENDSHIP.

There are two indispensable foundation qualities in every true friendship—mutual agreeableness and mutual confidence. We are bound to entertain Christian goodwill towards every fellow-creature, but we are not by any means bound to enter into close relations with people who offend our sensibilities at every turn.

Agreeableness does not necessarily imply external beauty or cleverness, but it is hard to conceive of it apart from gentle and kindly manners.

The foundation of mutual agreeableness is often laid in a moment, but that of mutual confidence is a work of time. There is friendship as well as love at first sight, but it is rare; true friendship is a plant of gradual growth which needs for its perfection, sun and air, watering, and weeding. There are people who promise well on first acquaintance, but who are sad disappointments at nearer range. They reproduce in their own characters the illusions of stage scenery. At a distance one looks through a lovely and almost interminable forest glade, towards a cloudless sunset. Near, one runs into wood and varnish and vulgar paint. Or, at best you get but the shallow of a picture for the depth of a woodland. It is good as far as it goes, but it goes a very short way.

Human magnets are found in every social circle, people who almost without effort attract a following as they move through life, and become, so to speak, the centre of gravity. These are the men and women, who, if they have strength of character behind the external charm, make and unmake nations, and who, adding truth and goodness to strength of character, make the apostolic saints, the great recruiting agents of the heavenly hosts.

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working-women, until they can enter the home of which they shall be mistress, but fret under it's wise restraints, and despise its modest cares and pleasures. Such girls want their freedom, so that they can have a career; and after their hearts are set on the career for which nature has not destined them, and for which training cannot qualify them. Some little graceful aptitude, made much of in the family circle or in school, is mistaken for a great gift which needs only a wider sphere for its exercise to make its possessor famous.

Fond mothers, ambitious unto self-effacement to-day, for your sons and daughters, stop awhile, and ponder on your duty to be equally ambitious for yourself; or tomorrow will come, and you will rightly regret your self-effacement and wrongly regret your ambition. If there is necessity for self denial in the matter of gowns, or amusements, do not monopolize the noble virtue. Give your children a chance to gain some merit too.

Your early education has been rudimentary, your social opportunities humble in comparison with those which improving fortunes will enable you to give to your daughter. Advance her, but advance yourself with her. With a little care for those exterior advantages, and that present-day information which so impress youth, your stores of knowledge gained in the stern school of experience, will more than offset your daughter's longer school course, and more numerous accomplishments.

So strong is filial love, and the natural instinct in the child, to look up to the mother, that with a little tact, and a moderate amount of attention, she will never think of the existence of even a technical disparity in your respective acquirements.

The effort to keep up with the times is a little irksome after the first freshness of youth has fled, but it is not half so hard as the regret for falling back, sure to overtake us if we do not make it.

BE BRAVE CHILDREN ON ALL OCCASIONS

No boy or girl likes to be called coward and yet nothing is more common among boys and girls than a sneaky, little fear of saying a brave "No." Strength is admirable. You know how to admire the winners in a boat race or a football game, but do you know the noblest strength is that which we hear the least about?

The boy who says "No" when invited to help torment or ridicule some poor child or animal which may be called "goody-good," and sneered at for the moment, but he may be sure of his companions' respect in the end; and even if he is not sure of that, he has done a manly thing, and laid one stone in the foundation of a strong character.

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GERMAN CATHOLICS SPEAK.

Strong Protest of the Common Council of the Catholic Federation of Buffalo Against Our Unjust Treatment of the Catholic Filipinos.

At the recent meeting of the Common Council of the Catholic Federation of Buffalo, N.Y., the following protest against the unjust treatment of the Filipinos was unanimously adopted:—

"We, the members of the Common Council ('Centraikoeper') of the Catholic Federation of Buffalo, are vexed and offended by the policy which the government and its representatives have adopted and still pursue in the Philippines. The fact becomes clearer day by day, and is corroborated by the official reports of those in charge, that the conduct of our officials in these islands is developing into a source of serious danger and persecution for the Catholic Church. As citizens of the United States we protest most emphatically against the policy of violence and injustice which the present administration follows, contrary to the rights and interests of our fellow-Catholics in the Philippine Islands. We expect and demand that before our government meddles in the acts of violence perpetrated by European nations it will first put an end to the acts of tyrannous injustice in our own possessions. We protest against the way our government has treated (1) the schools, (2) the monks, (3) the inhabitants.

"1. The purpose of the Government to undermine and destroy the Catholic schools and thus to inflict a most damaging blow on the Catholic Church, cannot be denied. Of the 1,500 school teachers sent by the government to the Philippines only fifty or sixty were Catholics, in spite of the fact that the natives, barring such as are still heathen, belong almost exclusively to the Catholic Church. It is exasperating in the extreme to see United States soldiers whose one duty it ought to be to defend their country, employed, together with the police, in violently driving children to the public schools against the will of parents.

"We deny the government any and every right to determine which school a child shall frequent, and regard the attempt of the government to destroy the Catholic faith in the hearts of the Philippine children as a flagrant injustice. According to the constitution, every official is forbidden to proselytize for the benefit of any religious sect.

"2. From the instructions of Secretary Root to Governor Taft it is evident that the Holy Father was to be forced to acquiesce in a plan whereby the monks would be obliged to sell their real estate. A forced sale of this kind is in open violation of the Treaty of Paris and of the constitution of the United States. It is the first duty of the government to protect individual citizens, even if these be monks, in the enjoyment and exercise of their natural rights. It is no question of the government's at all to determine whether the religious should leave the islands, especially since the statement that the monks were too numerous has turned out to be altogether exaggerated and absurd. This will appear from a consideration of the following plain facts: In the year 1898, there were 1,642 priests in charge of 6,559,998 souls, i.e., one priest for every 3,995 natives. In the United States we have one minister for every 155 Methodists, one for every 130 Baptists and one for every 133 Presbyterians. Under the present circumstances, the retention of the monks is a question of vital importance for the Church in the Philippines. Many parishes are altogether deprived of spiritual aid. At present there is only one priest for every 10,000 souls, and in the neighborhood of Manila, some priests have each 20,000 Catholics to care for.

"We must not forget to mention that Governor Taft had not deemed it below his dignity to slander the monks in his official reports, and to adduce such witnesses as Buencamino against them. This is tantamount to disgracing the representatives of the people by sending them a falsified report of the situation.

"3. We protest, likewise, against

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the inhuman and arbitrary tortures inflicted on the inhabitants of the islands. This cruel treatment has been stigmatized by Gen. Miles himself in an official report and a denial of the many cases of brutal behavior is entirely out of question.

"Hence the resolution :

"Whereas, the administration seriously damages the Catholic schools in the Philippine Islands by supplanting Catholic teachers and by applying force to make Catholic children leave their own and frequent public schools;

"Whereas, said administration would force the monks to sell their real estate, intending to deprive the Catholic Filipinos of their pastors by banishing the religious orders;

"Whereas, the same administration has failed to suppress numberless acts of cruelty, perpetrated by our soldiers on the innocent inhabitants; be it

"Resolved, that we instruct our delegates to the State convention ('Staatsverband') to work for the energetic and efficient treatment, especially of the religious side of the Philippine question, at the next meeting of the State convention at Albany. Our delegates shall use their influence with the State convention ('Staatsverband') to have the latter urge a determined policy against the administration at the meeting of the National Federation of Catholic Societies, soon to convene in Atlantic City, as the pro-

test of last year's convention in Chicago has proved to be ineffective."

LEGEND OF THE BELLS.

St. Patrick had a celebrated bell, which plays an important part in many of the narratives, legendary and authentic; it was called "Finn-faidheeh," or the fair-sounding and other saints called their bells by the same name. Many of these bells are preserved in the Museum of the Royal Irish Academy in Dublin, as well as in other collections; and among them one in particular, is believed, with good reasons, to be the very bell—the melodious Finn-faidheeh of St. Patrick.

In the neighborhood of many of our ecclesiastical ruins the people have beautiful legends about the church-bells; that in some far distant time, when despoilers—Danes or natives—came to plunder the monastery, the bells, which some of the legends say were of silver, were hastily taken down and thrown for safety into the nearest river or lake, where they remain to this day. But at intervals—some say every seven years—they are heard to ring with a faint, muffled, melancholy sound. The bell that

hung in the Church of Rattoo, in Kerry, is now at the bottom of the River Brik; its voice has often been heard, but the people have never been able to find it, though they have often searched. The bells of the ancient Church of Drumcliff, near Ennis, in Clare, lie beneath the waters of a lakelet in the townland, which is called Poulmaglug, the pool of the bells; and the thieves who stole the silver bell of Killodonnell Abbey, near Rathmelton, in Donegal, were drowned in crossing Lough Swilly in a boat with their prize, but the bell lies at the bottom of the loch and is heard to ring—so it is said—every seven years.

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