

POPE LEO IS DEAD

Passed Away in Presence of Cardinals and Papal Officials.

OREGLIA NOW ACTING POPE

Pontiff's Death Was No Easy One, as Shortly Before End Came He Murmured, "The Pain I Suffer is Very Terrible"—Funeral Will Extend Over Nine Days—Remains to Lie in State at Cathedral—Sketch of Pope Leo's Life.

Rome, July 21.—Pope Leo XIII. is dead. The great flicker of life expired at 4 o'clock yesterday and the pontiff now lies in state.

For over two weeks that the shadow of death hovered over the pontiff. He had been fighting a battle against disease which had been the cause of his weakness and his aged and feeble condition. He had been suffering from pneumonia with complications. He had been suffering from the inevitable decay of tissue which had been the cause of his weakness and his aged and feeble condition. He had been suffering from pneumonia with complications. He had been suffering from the inevitable decay of tissue which had been the cause of his weakness and his aged and feeble condition.

The condition of his holiness varied from agony to coma. Wishing to relieve him, Dr. Mazzoni suggested that morphine should be administered, but Dr. Lapponi did not agree, fearing that the end might be quickened.

The Supreme Moment. Of this supreme moment Dr. Lapponi gives an impressive description. He said:

"Death occurred through exhaustion, although in the last two hours Pope Leo made a supreme effort to gather together all his energies. He succeeded in recognizing those about him by the sound of their voices, as his sight was almost entirely lost. Still, he made a marvellous display of his energy, and even his death was really grand. It was resigned, calm and serene. Very few examples can be given of a man of such advanced age after so exhaustive an illness showing such supreme courage in dying. The pontiff's last breath was taken exactly at four minutes past 4. I approached a lighted candle to his mouth three times, according to the traditional ceremonial, and afterward declared the pope to be dead. I then went to inform Cardinal Oreglia, the dean of the sacred college, who immediately assumed full power and gave orders that the Vatican be cleared of all curious persons having no right to be therein. Contemporaneously the cardinal instructed Monsignor Righi, master of ceremonies, to send the Swiss Guards from the Clementine Hall to close all the entrances to the Vatican and to disperse all persons from the death chamber, the body being entrusted to the Franciscan penitentiaries."

Meantime, events of momentous importance to Catholic Christendom were occurring. The death of Pope Leo meant the passing of the supreme power into the hands of the sacred college of cardinals as its temporary custodian during the interregnum.

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 solemnly confided the interests of the church, has now become the exponent 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 none of the late 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 74 years are shown by the whiteness of his hair. His face has the tawny hue of old parchment, and is deeply lined. Despite his austerity, the cardinal's learning and piety are universally recognized.

This is the man who for the time being is practically pope. It was he who issued the orders to clear the Vatican from intruders and brought tranquility out of the confusion immediately following Pope Leo's death.

The greatest interest is now centered in the work of the holy conclave, which is to select the successor of Leo XIII. Experience, propriety and tradition come from every direction in favor of the various candidates. The comparatively long illness of Leo has had the effect of narrowing the choice of some who entered the contest with what was thought to be the brightest prospects, while it has brought forward the prominence of others who at first were hardly considered. The result is that they are all now on about the same level. It is said that there has never been a conclave in which there are so many candidates who have a fair chance of winning.

Now there are a half dozen at least who are entering the conclave with equal chances of success. It is believed that the foreign cardinals will ultimately give the casting votes as living far away from Rome, where different factions form and flourish, they will be more impartial, especially

Cardinal Oreglia, the cardinal camerlango of the Holy See. Oreglia was conducted to the papal apartment by the head chamberlain, the apostolic notary and the physicians. On arriving at the bed chamber Cardinal Oreglia knocked three times on the door, and, receiving no response, he entered and approached the corpse. Taking a small silver mallet, he lightly struck the dead pope's forehead thrice, and thrice called him by name.

There being no answer, the cardinal removed from the pope's finger the "anulo piscatorio," or fisherman's



CARDINAL OREGLIA.

ring, the sign of papal authority, and then formally declared Pope Leo XIII dead. From the moment he removed the ring Cardinal Oreglia became the executive officer of the Holy See and the depositary of its temporal power.

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as it is admitted by all that the new pope will be chosen from among the Italian candidates. For this latter reason there cannot be national rivalry among the foreigners.

Such a situation might lead to a struggle of much longer duration than that of 1878, when Leo was elected. That conclave lasted scarcely three days. The contest would be prolonged especially if after the early ballots the different parties whose exact strength could only then be established, persisted in remaining faithful to their favorites.

The most prominent candidates for the succession are Cardinals Gotti, Oreglia, Agliardi, Serafino, Vannutelli, Capocelatro, Sarto, Rampolla, Di Pietro, Stampa, Ferrari, Satolli and Richelmy.

THE NEWS AT WASHINGTON

Apostolic Delegate Issues Address to Catholic Archbishops and Bishops. Washington, July 21.—The first definite announcement of the death of Pope Leo made to his immediate representative in Washington, Apostolic Delegate Falconi, was conveyed to him through a press bulletin. Four hours later the official confirmation of the news came. During the afternoon the delegation was visited by many of the Catholic clergy, anxious to know if the newspaper announcements were true, and if so, to leave their expressions of sympathy and condolence.

The official announcement of the pope's death, written in Italian, and as translated by Dr. Rucker, read as follows:

"Rome, July 20, 1903.
"Monsignor Falconi, Apostolic Delegate, Washington:

"With deepest sorrow I announce to you the death of the holy father, which occurred this afternoon at 4 o'clock. His holiness died surrounded by the sacred college.

"M. CARDINAL RAMPOLLA." Delegate Falconi also immediately prepared and gave out the following address to the archbishops and bishops of the Catholic church, of whom there are 90 in America:

"Your Lordship—it is my painful duty to convey to you the sad intelligence of the death of our holy father, the pope, which occurred today. As in life, so in death, the august pontiff has shown such wonderful example of serene thought, of determination of character, of sweetness of hearty piety and Christian fortitude as to evoke in all lands the most striking manifestation of reverence and respect. Leo XIII. is dead. In him the world has lost a profound scholar, a distinguished statesman, a lover and a protector of right and justice, has lost one whose power for amelioration of society has been exercised with such consummate skill and earnestness as to be felt everywhere and to gain for him universal admiration. Hence his death is deplored by all without distinction of nationality or creed. However, for us Catholics the loss is greater and still more keenly felt. In Leo XIII., besides the scholar, the statesman, the philanthropist, we have lost our spiritual father, the supreme pastor of our church, him who during his long pontificate has watched with incessant solicitude for our spiritual welfare and has spared no labor to proclaim farther and wider the kingdom of his divine master. His reign recalls to our minds the brightest days of the papacy. His noble figure has earned one of the most glorious places in history. While we bow reverently before the mortal remains of our august pontiff and deplore the great loss which his death has caused to the church, let public and private prayers be raised to heaven in every diocese and in every parish for the eternal repose of that soul. As to the public prayers, your lordship may prescribe such suffrages as your piety may inspire."

The state department, upon learning of the death of the pope sent the following cablegram to Cardinal Rampolla:

"Cardinal Rampolla, the Vatican, Rome: "The president desires me to express his profound sense of the loss which the Christian world has sustained in the death of his holiness, Leo XIII. By his lofty character, his great learning, and his comprehensive charity, he adorned his exalted station and made his reign one of the most illustrious as it has been one of the longest in the history of the Catholic church."

"JOHN HAY." The bishops of the Catholic church will celebrate pontifical mass for the repose of the soul of the pope in the cathedrals of their respective dioceses, and funeral mass will be said in all Catholic churches. Mgr. Falconi probably will celebrate pontifical mass in one of the Catholic churches of Washington.

After the interment of the pope, prayers will be held in the Catholic churches asking that divine guidance may attend the labors of the conclave in their election of a successor to Leo XIII.

POPE LEO'S LIFE WORK

Pontiff's Career in Brief From Birth to Present Time.

His late holiness was born at Carpineto, in the diocese of Anagni, in the Papal States, on March 2, 1810, being christened in the name of Joachim Vincent. The Society of Jesus, which it was afterwards the first care of his pontificate to restore to its ancient position in the councils of the church, was entrusted with his education, young Pecci being sent at the age of 8 years to the Jesuit College at Viterbo, where he remained until his 14th year. When he was 18 years old he secured the first prize for chemistry and physics. His aptitude for natural science, however, in no way interfered with his taste for literature and classical studies, and even in those early days he was remarkable for the elo-

quence and purity of his Latin, which subsequently found such notable expression not only in his encyclicals and ecclesiastical work, but in the higher plane of poetry. He obtained in 1831 the degree of doctor of divinity and entered the Academy of Noble Ecclesiastics to study law and diplomacy and thus qualify himself for joining what may be termed the papal diplomatic service, and became conversant with the system of the spiritual government.

In 1837 Joachim Pecci received the sub-deaconate and diaconate, and on March 14 of the same year Gregory XVI made him a domestic prelate, his first promotion, with the title of monsignor.

On December 23, 1837, he was ordained priest by Cardinal Odescalchi, saying his first mass in the chapel of St. Stanislaus at the Jesuit Novitiate of St. Andrea. Early in 1838 Mgr. Pecci was named governor of the papal province of Benevento, and, like Sixtus V, vested himself with the suppression of brigandage.

The young ecclesiastic, in 1843, was called to exercise his talents in a more important post, being consecrated bishop of Damietta, in Partibus, and sent to Brussels as papal nuncio. It was as representative of the Vatican in the Belgian capital that he first gained the political insight and experience which have been one of the principal characteristics of his tenure of the pontifical throne. Mgr. Pecci remained over three years in Belgium, and on his recall to Italy was decorated with the Grand Cordon of the Order of Leopold.

After leaving Brussels the nuncio paid a visit to London. This was in February, 1846, and in the same year he was consecrated archbishop of Perugia. He continued in this position for the 32 years which intervened before his election to the highest position in the church, his tenure of the episcopate coinciding exactly with the 32 years of the reign of Pius IX. Such success did not pass unnoticed, and in 1850 Mgr. Pecci was elevated to the dignity of cardinal priest.

At the consistory held in 1877 Cardinal Pecci was appointed camerlango of the Roman church, which gave him chief charge of the temporalities of the Holy See. In this capacity it fell to his task to make the necessary arrangements for the conclave for the election of a new pope after the death of Pius IX, in February, 1878. The conclave lasted 36 hours, and at the third ballot Cardinal Pecci was elected supreme pontiff and took the name of Leo XIII, after the famous Pope Leo X, for whom he had a great veneration. He was crowned on March 3 with the tiara, or triple crown, the ceremony taking place not in St. Peter's, where all his predecessors but one had been crowned since 1555, but in the Sistine chapel in the Vatican, where the conclave had been held.

Public opinion regarded the new pope as characterized above all things by a love of peace, and it was expected that, departing from that non-possessive policy of his predecessor, he would speedily conclude a compromise with the Italian government, and thus put an end to the antagonism between the Vatican and the Quirinal. But the world was soon undeceived, and in his first encyclical, promulgated at the Easter following his accession, Pope Leo XIII unhesitatingly maintained his demand for the restoration of the temporal power of the papacy, nor did he ever recede from the position then taken up.

The principal events during his reign as pope were as follows:

- Revived Catholic hierarchy in Scotland, March 4, 1878.
- Encyclical condemning communism, socialism and nihilism, December 28, 1878.
- Encyclical against heresy, socialism, November 5, 1882.
- Recognized unity of Italy, October 7, 1883.
- Encyclical condemning liberalism, November 6, 1885.
- Celebrated golden jubilee, 1887.
- Celebrated grand jubilee, 1888.
- Encyclical on socialism and labor, May 16, 1891.
- Celebrated episcopal jubilee, February, 1893.
- Issued appeal to England for reunion of Christendom, April 4, 1894.
- Celebrated 60th anniversary of his first mass, February 13, 1893.
- Declared 1900 a year of universal jubilee, May 11, 1899.
- Held consistory and created 11 new cardinals, June 19, 1899.
- Celebrated 99th birthday, March 3, 1900.
- Issued jubilee encyclical to prelates condemning evils of the day—his so-called "last testament," March 29, 1902.
- Celebrated pontifical jubilee, March 3, 1903.
- Last consistory—seven cardinals created, June 22, 1903.

Archbishop Katzer Dead. Fond du Lac, Wis. July 21.—Archbishop Katzer died at St. Agnes' convent, after a sickness lasting from September, 1902. He came to Fond du Lac for rest and treatment four months ago. A week ago he suddenly became worse. Saturday night his condition became critical. Since that time the end had been expected momentarily. He will be buried in St. Francis' cemetery, Milwaukee. The cause of death was cancer of the liver.

Train Wreck Near Wilmington, Del. Wilmington, Del., July 21.—The Norfolk express, which left this city shortly before 1 o'clock this morning over the Delaware division of the Philadelphia, Baltimore and Washington Railroad, ran into some freight cars at the west yard below here. A number of persons, including John Beckley, engineer, were injured. The freight cars took fire and were completely destroyed.

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THE SUNDAY SCHOOL.

Lesson in the International Series for July 26, 1903—Saul Rejected as King.

THE LESSON TEXT.
(1 Sam., 15:15-23)

13. And Samuel came to Saul; and Saul said unto him, Blessed be thou of the Lord; I have performed the commandment of the Lord.

14. And Samuel said, What meanest thou this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15. And Saul said, They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.

16. Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on.

17. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

18. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?

19. And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag, the king of Amalek, and have utterly destroyed the Amalekites.

20. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

21. And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

22. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the Word of the Lord, He hath also rejected thee from being king.

GOLDEN TEXT.—To obey is better than sacrifice.—1 Sam. 15:22.

OUTLINE OF SCRIPTURE SECTION. Saul's first trespass, 1 Sam. 14:1-23. Saul's warfare, 1 Sam. 14:31-42. Saul's disobedience, 1 Sam. 15:1-12. Saul's self-justification, 1 Sam. 15:13-15. Saul's rejection, 1 Sam. 15:16-23. Saul's kind words, 1 Sam. 15:24-28.

TIME.—The exact date is uncertain, possibly about 1060 B. C.

PLACE.—Gilgal and Michmash.

NOTES AND COMMENTS.

When Saul was made king he was charged to implicitly obey the commands of Jehovah. For disobedience he was twice rejected; first, as to his house (13:12, 14), and, second, as to himself (15). One will have to study the whole story of Saul's reign in order to ascertain all the reasons that led to his rejection.

The news of the union of the scattered clans of Israel under King Saul, and their victory in Gilgal, soon reached their long-time oppressors, the Philistines. They immediately plan to invade the land, to reassert their authority and again to terrorize the people into subjection. The Hebrews flee, some finding refuge in the mountains, others leaving the country.

Saul bravely recruits the faithful ones at Gilgal, where Samuel had instructed him to wait before striking the first blow for independence. After waiting a week, in impatience at the non-arrival of the prophet, the king prepares to begin the campaign, and as the fulfilment step, sacrifices burnt offerings. At this juncture Samuel appears and severely rebukes Saul for disobedience, threatening to wrest the kingdom from him. Saul's sin was not the mere act of assuming priestly functions, as has been traditionally supposed. It was his impatient self-assertiveness in failing to wait for Samuel's advice as to God's will in this great national crisis.

Yet Saul's littleness succeeds in repelling the Philistines, through the personal bravery of his son Jonathan and the strange panic he causes among the foe. Saul leads the triumphant pursuit, with constantly growing forces. This chapter shows plainly that Saul's devotion was to the forms of religion, rather than its spirit.

Some years after this first campaign with the Philistines, the events of today's lesson occurred. Samuel, still supreme as the adviser of the king, brought word to Saul that Israel's ancient foe, the Amalekites, must be destroyed. Such wholesale slaughter could not be justified in Christian times. The Cambridge Bible says: "Such commands were an accommodation to the moral and religious state of the nation to which they were given. Revelation is progressive, and God's dealings with the chosen people, while designed to raise and educate them, were necessarily conditioned by

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