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### THE NEXT POPE.

AN OPINION FROM THE HOLY CITY.

The Persecutions Inflicted on the Pope and their influence on the Next Conclave Considered.

An article written from Rome in the Catholic Union says: The aurming ramors which have of late been circulated regarding the health of Leo XIII. have naturally caused discussion regarding the choice of his successor. Will ing the choice of his successor. Will the next Pope bean Italian? and, if so, which of the Italian Cardinals now seem most likely to command the votes of the conclave? The more carefully these questions are considered, the more anomalous appears the present situation of the Papacy. It is generally admitted that, although one-half of the sixty that, authough one-half of the sixty Cardinals are foreigners, the next Pope will be an Italian, provided the conclave is held in Rome. If Leo XIII. should teel constrained to leave the Vatican, the Sacred College would of course accompany him, and in that case the election of the next company of Potential election of the next occupant of Peter's chair would take place outside of Italy. Either of two events may compel the Pope's departure. Signor Crispi said the other day in the Chamber of Deputies that circumstances might impose some modifications of the law of Papal guarantees. Insemuch as the stipend offered by that law has never been accepted by his Holiness, the veiled threat of the ex-Minister can only mean that the autonomy and security promised to the tenant of the Vatican may be to some extent impaired. But less independence and safety than the Pope now has would be altar. Again, there was danger that the deemed unbearable, and an avowed in-tention on the part of the Italian Gov-ernment to diminish his safeguards

## WOULD CONSTRAIN HIM

to seek an asylum in some foreign country. It is true that the Prime Minister, Marquis Di Rudini, disclaimed any such purpose, but it is quite on the cards that whose former adherents constitute a large majority of the existing Chamber. Then, again, it is possible that during the lifetime with relatives. For opposing such marriages, the church was in full according to the property Possible that during the lifetime with the teachings of medicine and physical property. he may be displaced by Signor Crispi, of the present Pontiff the long expected war may break out between the Triple Alliance on the one hand and the Franco Russian coalition on the other. In such a contingency it is believed that Divorce he pronounced to be an absurdity there would be riotous demonstrations of the Roman populace against the Vatican, the State in the matter of marriages was the Roman populace against the Vatican, and the King Humbert's ministers would take only perfunctory and ineffectual measures to restrain them. It is, therestore, thought highly probable that the first trustworthy indication of impending war would cause Leo XIII. to leave Rome. Suppose, however, that the next consent of the marties the obligation Rome. Suppose, however, that the next compared. In all other contracts, by the conclave should be held outside of Italy, does it follow that its choice would fall can cease, but not in mairiage, which is tained its reputation into this century. upon a foreigner? Such an outcome of its deliberations seems impossible when we call to inind the divergencies in interest and in sympathy among the foreign translinals. Of the thirty foreign mem-Cardinals. Of the thirty foreign members of the Sacred College. France has ten but not one of those could preacher closed his remarks by making Well, which gave its name to the neighten, but not one of those could pres gain the support of his German, an earnest appeal to young people in-Austrian and Hangarian colleagues. In the election of a Cardinal backed by the matrimony. He called upon the young many thousands of bottles were filled Triple Alliance would be equally impracticable. That the foreign members would approprie for this most important step by leading an industrious, ants of the parish could not get their ante upon Cardinal Gibbons is, we fear, sober and pure life. To the young girls usual supply. The subarbs could also out of the question, for this reason if no: other, that a Pope must

## SUEDS BE CAMILIAR

Carcinal Manning would be macceptable and not in theatres and novels. to the French members of the conclave on account of England's obvious leaning toward the three central powers. Of the Spanish Cardinals, not one has attained sufficient eminence, in the eyes of Catholie Christendom, to justify his elevation to the Papal chair. Our conclusion is, then, that wherever the next conclave may be held the successor of Leo XIII. will be a native of the Italian peninsula. It is not to be inferred that such a selection will in any way subserve the interests of King Humbert's Government. Alone of the professedly Catholic powers Italy is entirely without influence in the Sacred College. Of the sixty Cardinals, there is not one who is even suspected of acquiescence in the present position of the Vatican. It is true that in the Sacred College there are so-called Moderates as well as Ultramontanes, but they differ only as regards the methods by which an effort would be made to relieve the Papacy of its present disabilities. We come now to the question which of the Italian Cardinals seem just now most likely to command the favor of their colleagues. According to a manifestly well-informed writer in the Nuova Antologia, there are at present three conspicuous candidates, to wit: Cardinals Battaglini, Parecehi and Monaco. The last named is Bishop Ostia and Volletri, Deacon of the Sacred College, and Secretary to the Holy Office. He is sixty-four years old, and in respect of health

## HAS THE ADVANTAGE

of his rivals. He is backed by those Ultramoniques who prefer to maintain an irreconcilable, but passive and expectant attitude, rather than to actively seek the interposition of some foreign Catholic power like France or Austria. Cardinal Battaglini, the Archbishop of Bologna, is sixty-eight years old and somewhat of an invalid, but he is supported by the Moderof the so-called Leonine city, together with a strip of territory giving it access him to go immediately and see him to the sea. Parocchi is the youngest of The man had always been considered a the three candidates, being only fifty-Protestant, and his children attended eight years old, and is distinguished for the Protestant school. Father Fleming

sures for the rehabilitation of the l'apacy. He would, no doubt, obtain the votes of the ten French Cardinals, for he makes no secret of his sympathy for France and of his dislike for Germany and Austria. This very fact, however, would be likely to array against him not only the Moderates, but also the timid and irresolute members of the Ultramontane party, who shrink from a violent struggle with the Quirinal and would rather bear the ills they have than fly to others that they know not of. Such are the three candidates who, if an election were to take place to-morrow, would have at the outset an organized and declared following. But experience has shown that the choice of a Pope is of all things the least predictable and the usual outcome of a conclave is the unexpected.

#### MAKRIAGE,

The Sacrament Dwelt on by the Rev Abbe Marre at Notre Dame.

In the Church of Notre Dame, on Sunday the Rev. Abbe Marre made the usual yearly reference to the decisions of the Council of Trent and the Fifth Council of Quebec and the general doctrine of the church on the question of marriages. In the first place, he said that the Roman Catholic church abhorred clandestine marriages, and even declared null and void those contracted between Roman Catholics otherwise than in the presence of two witnesses and before an approved priest. As regarded mixed marriages, between Roman Catholics and Protestants, the church did not like such alliances. The faith of the Roman Catholic was always endangered, and there could not be true union and happi ness in a home where the husband and wife did not worship at the same promises exacted by the church as regarded the children would not be faith fully fulfilled. He then referred to the impedimentt created by consanguinity and natural or spiritual alliance, for which special dispensation must be obtained before contracting marriage, and reproved the conduct of those who, for mere purposes of speculation, seek to he said that they should look more to the inside than to the outside adornment of their heads. They should also prepare their hearts for the sacred duties of with one of the two languages. Italian wives and mothers and for this purpose and French, spoken at the Papal court, take their training in the family circle

## A Strange Story.

One of the most remarkable cases of pparition recorded in a recent book alled Real Ghost Stories is narrated by Catholic priest, the Rev. Father Fleming, who at the present moment is sta-tioned at Slindon, in Sussey, England, Father Fleming tells us that in the sum mer of 1868 he was spending a very plea-sant vacation with some old friends of his father's in Dublin. He was stationed at the time in Woolwich, and had still a week of his holiday unexpired. One night while still in Duhlin he retired to rest in perfect health and spirits, and slept profoundly until four o'clock. About that hour he was aroused by hearing a loud knock at his bedroom door, and, thinking it was the man-servant that had come to call him, he sang out the customary "Come in." Immediately two men entered the room-one tall, the other me dium-sized—both dressed as artisans belonging to Woolwich Arsenal. On demanding what they wanted the shorten man replied "My name is C-s; I belong to Woolwich. I died on --of-, and you must attend me." The other vistitant replied in similar terms, giving, too, his name. But how is it, the priest demanded, that you used the word " died ' when the dates mentioned by you have not yet arrived. At this the visitors smiled, "We know that very well," they remarked; "it was done to fix your attention. You must attend us."

Thereupon they disappeared as quietly as they had arrived, leaving Father Fleming quite awe-struck. He was unable to say Mass that morning, and, much to the regret of his friends, left for England by the mid-day boat. His brother priests in Woolwich were quite astonished to find him turning up a week ates, who do not insist on the restitution of the whole patrimony of Peter, but might that he had gone wrong in his reckoning. Content themselves with the concession Shortly after his arrival the first of his nocturnal visitors sent in a request to nim to go immediately and see him.

second summons came. The man was quite unknown to Father Fleming, but he instantly recognized the name and the face of the man when he saw him. In both cases great wrong had been done, and there was much to be set right. Yet both these men died hap-pily, thanks to the ministrations of the good priest who had been summoned in so extraordinary a manner all the way from Dublin to attend them.

#### The Mass.

A convert writing to the London Tablet said that he considered "one simple Low Mass more devotional and beautiful than all the High Masses with operatic accompaniments that have ever been said or sung." He is answered by another correspondent, who tells him this opinion shows a mind not in accord with the Church. The High Mass is the Church's greatest ceremony; it is wedded to her highest solemnities; it is invested with her noblest ritual. To say that we do not like it is to say that, so far, we are at issue with the Church. It is not that a man may not prefer a Low Mass to a High Mass, but he should not speak slightingly of the High Mass. In the Life of St. John Berchmans we read that, being once taken to witness a great function in a large church in Rome, he was so occupied with saying his Rosary that he saw nothing of the function. This is intelligible and admirable, for it is the highest spirituality; but observe that the saint did not grumble at the ceremonial or the music; he was too haritable and too devout for that. For it is not the man of prayerful disposition who is easily distracted: the man who cannot pray because there is fine music in the choir, or because there are fine frescoes on the walls, has learnt little of the art of prayer.

The Next Pope. The next Pope will be-an ultramontanc. The next Pope will stand out as strongly for Temporal Power as Pius IX. and Leo XIII.. because Temporal Power is the only guaranty of the independence of the Holy Sec. The next Pope will ad-vance the cause of sinion-pure Catholic education as strenuously, as ardently, and as uncompromisingly as Pius IX. did and Leo XIII. does. We don't know who he will be, but we know what he will be. Now let the guessers guess all they please, and indulge in all the absurdities of their fantastic imaginations. Rest assured that the next successor to the chair of St. Peter will be the Pope in every sense of the word. We are not a prophet nor the son of a prophet—a little common sense suffices.—Church Progress.

## Holy Wells in England.

There were several holy wells in old It was surrounded in 1824 by a garden boast of many famous wells. Sad er's Wells was more a place of fashionable resort; but Kilburn Wells and Streatham Wells were esteemed for their "Vertuons waters," like the simple fountain in the Welsh hills.

Probably there were once ornamental crosses associated with most holy wells. There is an interesting survival of this combination at Geddington, where the Eleanor cross stands close to a spring, which is indeed at the base of the steps upon which it was placed. The wall is covered with a stone erection of two arches, and a few stone steps descendfrom the level of the road to give access to it. Three statutes of the good brave Queen look down from their high place,

under their cusped canopies, upon the drawers of water who for so many cen-turies have availed themselves of this spring. It is situated in an open space among the mellow old houses in the village, at a short distance from the church. From an account preserved of the proceedings that took place at Dunstable and St. Albans on the occasion of the removal of the dead Queen, we may assume that her remains rested on the yery spot marked by the cross.
Says the chronicler: "The body of the Queen rested in the market place until

the King's chancellor, and the great men hen and there present, had marked a fitting place where they might afterward erect at the royal expense a cross of wonorful size, our prior being then present and sprinkling holy water." In the case of Geddington, the existence of the spring may have led to the spot being marked as a fitting place.

From the days when Abraham's servants digged wells, and Isaac digged again the wells of water, it is clear those who have lived before us have set the highest value upon them. The numer ous spas-or spaws, as they were written when Sir Walter Scott wrote "St. Ronan's Well"—are on a more imposing scale than the little wells here mentioned, but scarcely more appreciated. The water cure advocated in our own time seems but another phase of the same feeling that took William the Conqueror to St. Winifred's Well, or set Robert of Gloucester writing of "welles swete and cloud."—Catholic Record.

Ethel: I've been ongaged six times, and now I'm going to marry Charlie Simpson. eight years old, and is distinguished for an enterprising spirit which might resort to vigorous and oven aggressive meators afterwards he died. Soon after this the twice—to Charlie Simpson."

## MIRACLES.

AN ABLE TREATMENT OF THE SUB-JECT.

The Miracles Related in the Scriptures and Those of To-day Compared —Conclusions Arrived at

"Miracles" was the subject of a highly interesting lecture in the hall of the Catholic Club, Philadelphia, Pa., recently, hy Very Rev. D. J. McDermott, rector of St. Mary's Church.
Father McDermott began by saying that this is an are of mirroles real and

that this is an age of miracles, real, and so-called, and there are three views of miracles; first, there are those who believe it proper that the Church should perform miracles; second, there are the keptics, who say that the age of miracies is past; the alleged miracles of to-day are the natural effects of natural

modern, intancing the case of two young women in the city, who it was alleged, were cured by miraculous means. He said it was believed by many people that the power to perform miracles was inherent in the priesthood, and that any priest who would pray and fast could exercise the power. If that were so, he argued the priest would be "heartless monsters" not to relieve the suffering and anguish which confront them on every side.

The speaker drow the following conclusions:
"First. It was not Christ's intention

that His ministers should be physicians; that His Church should be a hospital.
"Second. That miracles are not wrought to cure every ill, real and ima-

ginary, to which flesh is heir to.
"Third. That it is monumental egotism for any one in our day to imagine the cure of his or her sickness, or the prolonging of his or her life, is an object of such importance as to call for the exercise of omnipotence. Such a person should rather say with one saint, Lord, let me live and suffer,' or with another, let me suffer and die.'
"Fourth. It is false to assume that

the gift of miracles will avail at any time in favor of all persons and for every ob-

"Fifth. It is presumption for any person in virtue of his office or sanctity to

"Sixth. The power is only for an emergency, and for such a purpose as Christ intended.

Eight. That the Church is not led to accept any fact as miraculous because it is commonly heralded as a miracle, but is commonly heralded as a miracle, but cometery. Perron was taken to No. 3 mature. With this temporal and company to the law and the right of his mature. I Ninth. That in making this examination of an alleged miracle the Church does not depend solely upon the competency of ecclesiastics to make the in-

vestigation, but calls into requisition the services of professional men, whose training enable them to avoid mistake, or deteet imposture and whose bias often makes them skeptical. "Tenth. That the Church has by no

word or act led men to accept in an unqualified, unrestricted sense the texts of Scripture bearing on the gift of miracles, any more than she led the man who chopped off his hand on a butcher's block to take literally the words: 'If thy eye scandalized thee pluck it out; if thy right hand scandalize thee cut it off."

"With this view of the question of miracles before us, it must be plain to all that the Christian religion is no more responsible for such fanatics as the faith curiets, or the Catholic Church for such impostors as the professional miracle workers than the medical profession is responsible for quacks. As in quackery the practitioner and the patient act against all the accepted theories and practices of medicine, so in seeking of cures by supernatural agencies the miracle worker and the afflicted sin against the teachings of the Church. As in the first instance there is no science, so in the second there is no theology. Such a boon is health, so sweet is life, that men in their cliorts to regain the one and proong the other are easily blinded to the dictates of reason and the teachings of religion. Hence it is that, when the most reputable physicians fail to do or to promise the impossible, the sick will often turn to a Kickapoo Indian or a voodoo doctor. Hence it is, when the natural fails them, the sick often seek remedies in the supernatural, although to do so may be rank superstition.

When the devil is sick the devil a monk would be:
When the devil is well the devil a monk is lie.

"The failure on the part of the medical raternity and of the Church to further denounce and expose such people and practices is because (1) it would effect nothing: (2) because it would serve to advertise them. The Church forbids such of her clergy as may have been physicians and surgeons to exercise their calling after ordination. She devotes a large part of her theology to the condemnation of superstitious, practices for the cure of corporal afflictions, and in the days of the temporal power she imprisoned in Castle St. Angelo every priest who professed to work miracles.

"The Church rightly regards such men, whether they be themselves deceived or deceiving others, as the greatest enemies of humanity and of the Christian religion. They are the ene-

mies of suffering humanity because, one, they withdraw the afflicted from the true sources of healing; two, because they lead them to put their trust in things which were never intended as a means to this end whose effects are purely spiritual: three, because they offen prescribe remedies that are posi-

tively injurious."
"They are the enemies of the Christian religion because their efforts lead men to believe that the so-called miracles are equal to the miracles of Christ. Thus, instead of raising their works up to the dignity of miracles they belittled, parody and caricature the mighty words of Christ until unbelievers blaspheme the name of the living God."

## Restitution,

Under the above heading, Le Monde says:—"It is stated that the Government has decided to take immediate proceedings to recover the \$100,000 taken from the Province by the operation of day are the natural effects of natural causes; and, third, there are others who contend that there never was a miracle, and that there never will be a miracle, inasmuch as a miracle is an utter impossibility.

The miracles related in the Gospel were treated of at some length, and the lecturer then devoted his remarks to the modern intancing the case of two young the clique in the Baie des Chaleurs part of the Government will satisfy pub-lic opinion, which demands that justice

#### Ordination.

The Archbishop of Montreal has ordained to the diaconate Mr. A. P. Guillet, of Toronto, and to the sub-disconate, Mr. P. T. Cantillon, of Toronto.

#### Abolition of Slavery.

La Semaine Religieuse announces that, n accordance with the encyclical letter of His Holiness the Pope published last year, there will be a collection made in all the churches of the diocese on the feast of the Epiphany, Wednesday the 6th inst., in aid of the work of suppressing slavery.

## The Pope and France.

Count Lesevre de Behaine, the French ambassador to the Vatican, had a long interview to-day with the Pope. They came to a complete accord regarding a future mutual policy. The Pope accepted Franco's terms for conciliation, including the cessation of the episcopal letters to the Archbishop of Aix, and the suppression of Catholic electoral catechisms.

## Terrible Outrage.

The police have a case of supposed murder on hand. The facts of the case are these: Joseph Perron, a laborer, thirty-five years of age, living at 642 Ontario street, died at the Notre Dame "Seventh. That the person who leaves of their under the impression that he can or may cure all comers is laboring under a delusion himself or is an impostor." Was found by Sub-Constable Charpentier Police station, where it was found that mon prosperity secured, the citizen there was a small scalp wound, evidently works out his own life in accordance caused by a sharp instrument, and a with his inalienable right to life, liberty severe contusion over the left eye. His and the pursuit of happiness. Educa-mouth was filled with mud and clay tion therefore, which we have seen to be Dr. Bouchard was summoned, and worked an essential duty and right of parents all night without restoring consciousness. At nine o'clock on Saturday morning he was taken to the Notre Dame Hospital, where he lingered until this morning and died without having recovered con sciousness. Perron was a married man. When he left home on Friday morning he had forty cents in his pocket, which were still there when he was found. An inquest was held at which Dr. La

berge, of the hospital, submitted the results of the post mortem examination he had made upon the body of the unfor-tunate man. He found that death had resulted from hemorrhage caused by a fracture of the skull. There was a scalp wound on the left temple, which, he considered, had been made by a blow inflicted with a round club, probably, from its location, by a man standing in front of him. Upon this statement and the evidence submitted, the jury, after a few moments' consideration, brought in a verdict of "nurder by some person or persons unknown." The deceased leaves a family of four children, besides a widow, who is now enclente. The police are hard at work on the case, but expect little results, one of the head official remarking that it is impossible to cover the whole city with the small number of men availabl**e.** 

## The Growth of Christinity.

If we sum up the encouragements to hope founded on the success of Christian work the figures are as follows Three centuries after Christ there wc. a 5,000,000 Christians.

Eight centuries after Christ there were 30,000,000 Christians. Ten centuries after Christ there were 50.000.000 Christians.

Filteen centuries after Christ there were 100,000,000 Christians. Eighteen centuries after Christ there were 174,000,000 Christians,
Now there are 450,000,000 Christians.

The followers of the three religions, confucianism, buddhism and taoism, all combined, are less in numbers than the hristians alone. Including the latest division of Africa among the European powers, about four-

fifths of the land of the worls is under

Christian control.

, How did you ever happen to become so lean?" inquired the visitor at the dime museum. "I was born so, sir," re-plied the living akeleton, with dignity. "I began life a poor boy."

# EDUCATION

NOT THE FUNCTION OF THE STATE

Why It Cannot Educate the People Functions of Government Not Domestic.

Nature has made the begetting of off spring a parental function. The rearing of offspring, therefore, becomes a parental duty and hence a parental right. The well-being of the child in all respects included in the control of the child in all respects. is included in the end of this parental training. Therefore, education, which consists in the leading out and the training of all the physical; mental and moral faculties of the child, becomes a natural duty and a natural right of the parents.

Furthermore, the family or domestic society is prior by nature to civil society.

It is a society complete and perfect within itself; both for its existence and for the exercise of its own proper functions. the exercise of its own proper functions independent of civil society. Those duties and those rights, therefore, which belong to it in virtue of its own integrity and essence cannot be taken from it without doing violence to that integrity and that essential character. To encroach upon these domestic duties and rights would constitute a tyranny and assault upon natural right. a tyranny and assault upon natural right. and so defeat the purposes and ends of domestic society. Civil society is a number of families living together in one community. The immediate end of civil society is the common or public preparity. The families constituting civil society live together that, through association

AND MUTUAL ASSISTANCE.

ciation

they may further and promote the welfare of domestic society. This is cone in many ways, by exchange of the products of labor, intercourse, etc., etc. Therefore public prosperity, the immediate end of oivil society, is the means of private prosperity. But the domestic society or the family loses none of its essential rights or duties by living in the community. To be forced to surrender any of its essential rights or duties would be to thwart the purposes and ends of domestic life and lead to its destruction. New the immediate duty of civil authority is to establish and insure public prosperity or, in the language of the day, the common good. This it does by ensoting laws for the public or common safety, establishing an executive arm for the purpose of executing its legislative enactments, and a judiciary to safeguard the rights of its citizens from encrosch-ment. All this is the governmental ma-chinery for the security of public pros-perity. It is perfectly clear that in the exercise of these gubernatorial functions the Government has no right in nature from its own constitution to assume any of the duties of domestic society. Its immediate object is simply to make those conditions stable and common to all, wherein the citizen may safely PURSUE THE ENDS

tion of the State. Its assumption by the State would therefore be a tyrannical encroachment upon the rights of the parent. There is a secondary and accidental function the State may assume, viz., the right to supply the inefficiency of the individual. This is a subsidiary function purely, and cannot be exercised with prejudice to the prior duties and rights of domestic society, and by no means includes the performance of these duties and rights. When it is said that civil authority may supply the insufficiency of the individual it is not affirmed that the State may itself perform the duties or assume the rights of the individual as to enable him to perform those duties and exercise those rights for himself. The state may furnish him with crutches but it cannot

DO THE WALKING. It may provide for the instruction of children but it cannot itself give the education. It may erect school-houses or contribute money for educational purposes but it cannot itself educate. Its function here is purely supplementary; it assists, aids and itself what clear ly and in nature belongs to the parents by the constitution of the family. When, therefore, the State presumes, in accordance with its right to supply the inefficiency of the individual, to assume a function proper to the parent alone, it violates natural justice and defeats its own immediate and essential end; for instead of promoting and safe-guarding public prosperity it retards and hampers it by actually disturbing the order of justice, to preserve which is its first and proper duty. In other words the secondary and accidental end in civil authority can never come in conflict with its primary and essential end. Hence the State can not educate, because the exercise of that function belongs in the order of natural right to the parent alone, and civil au thority should first and above alithings preserve the order of justice upon which the common good or public prosperity is founded. founded.

Hope Abandoned. The steamship Harlawhaving returned to Halifax with the intelligence that no shipwrecked mengarelon Bird rocks, dis-pels the last hope for the safety of Cap-tain Blouinfand his orew. Their vessel left Sta Lierre on October last for this ports. and has not since been heard of Oantain Blouin belonged to St. John, Island of Orleans. The lost vessel is supposed they had a carge of liquors on boards