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WEDNESDAY, MAY 15, 1895.

LEO XIII'S WILL.

One of those all-wise correspondents from Rome informed the London Standard that the Pope had sent to all the Cardinals, and heads of religious orders, a document referring to the political condition of the Papacy, which takes the form of a political testament. The writer states that, in the aforesaid document, the Pope requests the Cardinals to hasten the election of the next Pope as much as possible, so as to give no time for outside influences to affect the free votes of the Cardinals. The whole drift of the document is to secure a successor who will continue his policy.

This is all very interesting and sensational enough; yet it does not exactly harmonize with Leo's other actions and plans, nor is it quite the attitude that a Sovereign Pontiff of his great powers is likely to assume. In the first place, everything indicates that the present Pope looks forward to a great deal of work before the close of his career. He seems to have the assurance that his reign is destined to be of some years duration yet; and as a consequence he is laying the foundations of many undertakings that, in any ordinary case, would require time to accomplish.

Neither is this surprising. We find Gladstone replying to an American publisher in the following language: "I cannot enter into contract just at present, because I am busily engaged with a work that engrosses my attention each day. This work is important and I must finish it before undertaking anything else. But to enter into the plan you outline is very attractive to me, and I think I can enter upon it during the latter part of 1896, perhaps somewhat earlier." When we find this veteran statesman and litterateur cutting out work for the next couple of years for himself, we need not be surprised at Leo XIII, when we find him replying to friends, who urge more haste in certain enterprises: "Don't trouble yourselves, I shall live some years yet." It is not likely that he would be delivering this last testament at the same time.

Secondly, it is highly improbable that the Pope would leave the members of the Sacred Conclave to imagine that any other influence than that of the Holy Ghost could affect them in their choice of a successor to the throne of the Fisherman.

In connection with this rumor and the supposed document there is a very interesting prediction, made years ago, concerning the present Pope, and part of which has actually been fulfilled. Toward the last days of Pius IX's reign there lived in Rome a saintly priest known as Padre Philippo. One day his superior asked him who would be the next Pope; promptly he replied, "Cardinal Pecci will be the next Pope, and he will reign twenty years." In reply to all other questions he only said: "I know nothing but that he will be Pope and will reign twenty years. In 1878 Pius IX. died, and Pecci was Papal chamberlain in the interregnum. No one anticipated that he would be chosen as successor. Yet, on February the twentieth, 1878, the Conclave declared him Pope. When told of Padre Philippo's prophecy, Leo XIII. sent for him and asked him how he knew that the present reign would be one of twenty years. The priest merely answered: "I know nothing, but that you will reign twenty years, and accomplish much for the world."

A few years later the Padre died. One day his strange prediction had been fulfilled. Cardinal Pecci, whom no one looked upon as a probable Pope, was actually elected; now, the second part of the prophecy became likely to be carried

out. If it is as exact as was the first part, Leo XIII. has at least three years more before him, and a man of his mental activity can accomplish unexpected wonders between this and 1898.

Several of his great undertakings have met with strong opposition, and the opponents relied upon his old age, and the probability of his early removal from the scene, to frustrate his plans; but they all failed in their calculations and were disappointed in their expectations. It is therefore not likely that there is any foundation for the Standard's story. It is true that Leo may have sent a letter to the leading members of the hierarchy upon matters of Church policy; but it is highly improbable that he dictated a policy for his successor, or hinted at external influences guiding the consciences of the Cardinals in the event of an approaching election. While admitting the ingenuity of some correspondents' stories, we know that they must nearly all be taken with a big grain of salt.

THE TRUE SITUATION.

Speaking of the succession of the late Judge Barry, a contemporary says:—
"Whether an Irish Catholic will receive this particular appointment or not is open to question. There is some talk of a deal by which a French Canadian will receive the Circuit Court judgeship in order to allow Solicitor-General Curran to be elevated to the Superior Bench at a later stage. In such an event, Mr. Joseph, or whoever is Mr. Oumet's nominee, will probably get the Circuit Court judgeship. It may reasonably be presumed that Mr. Curran is anxious ultimately to retire to the Bench, but that fact does not alter the merits of the question. As a matter of fact, there are now two judicial appointments to be filled by the Government, one belonging to an Irish Catholic and one to an English Protestant. Each element has a right to expect fair play in the matter. It must, of course, be admitted that the principle of making judicial appointments upon the basis of nationality is all wrong. It is subversive of a national spirit and promotive of a narrow sectional feeling. But, in a mixed community such as this, it appears to be unavoidable, and so long as it remains, each element, we repeat, has a right to expect fair play. The late Judge Barry's position belongs to an Irish Catholic, and an Irish Catholic, and no other, should be appointed to fill it. If Mr. Curran does not care to take the position himself, let the Government appoint Mr. Purcell, Mr. Kavanagh, or Mr. Coyle, any one of whom are eminently qualified to fill it with acceptance. As to the other vacancy, that created by the death of the late Sir Francis Johnson, it rightfully belongs to an English Protestant, and there should be no encroachment upon the full share of the judicial representation of the Protestant element."

In the first place we are in a position to state, most emphatically, that there is not, and never has been, any deal, as our contemporary puts it, between the Hon. Mr. Oumet, Minister of Public Works, and the Solicitor-General, with reference to the Judgeship in question. Mr. Curran recommended Mr. Purcell, as his friends well know, upon such representations as cannot fail to secure his appointment. As regards the Solicitor-General's right to promotion, if he desires it there can be question. Any one acquainted with the rules of professional etiquette knows that upon the decease of the late Sir Francis Johnson, Mr. Curran, as Solicitor-General, was entitled to the vacant Chief Judgeship. It is not a question of Catholic or Protestant, neither is it a question of race, it is a matter of course. We entirely agree with our contemporary that "the principle of making judicial appointments upon the basis of nationality is all wrong," but it has no application in the present case. The friends of Solicitor-General Curran, at the date of the death of the late Sir Francis Johnson, despite their strong desire that he should remain in public life, would have been pleased to see him elevated to the Chief Justiceship. It is a matter of public notoriety, however, that with characteristic disinterestedness, at the request of his leader, the late Sir John Thompson, he consented to forego his claims. The late Premier caused the following telegram to be sent to the Montreal Star, one of the newspapers in which Mr. Curran's probable retirement from public life had been mentioned:

"Sir John Thompson stated to our correspondent that although Mr. Curran's abilities and attainments qualify him for the highest judicial position, he cannot at present allow him to cut short his brilliant political career. At the Premier's special request, Mr. Curran is to remain in public life and to contest Montreal Centre at the next general election."

It was well understood between the late Sir John Thompson and the friends of the Solicitor-General, at the time that announcement was made, that Mr. Curran was to run again not merely as Solicitor-General but as a member of the Cabinet as well. The ostracism that has existed against Irish Catholics in the Province of Quebec since Confederation, when D'Arcy McGee, with all his brilliant talents and statesmanship, was on race and geographical lines squeezed out of the Cabinet, was at length to be wiped out, and the only disability existing in our fair Dominion removed.

If the leader of the present Government can see his way to carrying out the plans of his predecessor, then, by all means, do we hope that Mr. Curran may remain for years in public life. If, however, despite his long years of service and

the great influence he wields in more than one section of the country, the portals of the Privy Council are to be closed forever against him because he is an Irish Catholic, from the Province of Quebec, then beyond doubt will he be justified in claiming his retirement, and his claims to judicial preferment cannot be gainsaid when a position worthy of his acceptance becomes vacant.

CREMATION.

It was a pagan custom to burn the bodies of the dead and to conserve the ashes in urns. It is entirely contrary to every Christian instinct and is condemned by the Church. In many of our cemeteries we find monuments surmounted with urns and veils thrown over them. It would be more in accord with the Catholic idea of death and future life to have crosses or other emblems of a Christian character; in fact it would be more preferable to have no ornaments at all. A great many people imagine that it is merely a whim, or a matter of custom or taste, that regulates these things. But the Church is very strict and very positive in her attitude toward this barbaric system of treating the dead. We could not explain the rule of the Catholic Church better than in the words of the Rev. F. J. Loughlin, D. D.

A deceased member of the Cathedral parish, Philadelphia, left a non-Catholic husband who was anxious to carry out the last instructions of his late wife. She desired to have a Requiem Mass and the funeral service of the Church over her remains, and then that her body should be cremated. The Rev. Father Loughlin refused the permission asked for, and in explanation of the course he had taken said:

"The Church has condemned cremation. The Holy See has decided that a person whose body is to be disposed of by cremation cannot have Christian burial. It is a method of disposing of the dead which runs counter to all Christian precedent and tradition. It is not for one individual to change the laws of the Church. The cremationists of Italy and France are mainly infidels; they show no consideration for the Church, and the Church is not bound to show any consideration for them. The Church is not going to change her laws for people who despise her."

"The ritual of the Christian Church," continued the chancellor, "comes down to us from old times. It is painted in the hearts of the people and the Church won't change her laws for every new fad that arises. It is a very serious and a very difficult thing to alter a general law made for all parts of the world. The great trouble nowadays is that many people don't acknowledge any legislative power in the Church of Christ, or that the Church has Divine authority to make laws binding on the consciences of Christian people. If you don't acknowledge legislative power in an organization the result is anarchy."

"The Catholic Church not only has the power of making laws, but also of modifying, changing and abrogating them according to the needs of successive generations. This is the great advantage of having a Pope."

"The majority of the Church's laws are customary laws, like the common law of England—the force of custom passing into law. Custom begets law. Whenever circumstances so change that it is advisable to modify the laws of the Church, the authorities of the Church will do so."

The Reverend Chancellor was then asked if he thought it probable that the Church in the future may permit cremation. In reply he said that it was possible that the Church might change her laws regarding the ritual for burial, but till she does so it is the duty of individuals to obey the law as it stands. Everybody believes that in secular matters, and it holds good in religious matters also.

Apart from the law of the Church which prohibits cremation, it seems to us that the mere idea of such a treatment of the dead body should be repugnant to any Christian. From the earth our material part was taken and back to the earth it should return. When by an accident—as in the case of a great conflagration—a friend's remains are reduced to a mass of cinders, the pang of sorrow are even more intense than were we to see the form, perfect a eye, laid out in calm repose. There are few who would not like to have their last resting place in some special locality, beneath the soil of their own land, or beside the graves of dear ones departed. It is natural to thus cling to a union even in death. But the mind must be very weak and the heart very cold that could suggest and agree to a final reduction of all this mortal form to cinders.

At all events, as long as the attitude of the Church remains unchanged on this question, no Catholic need expect to participate in the benefits of ecclesiastical services over the body, if it is the intention of the surviving relatives to have it cremated.

ON THE glorious Twelfth of July, it appears that a monster celebration is to take place in Ottawa. From all quarters the knights of the Orange Lily will collect, and numberless big drums and gray horses will be secured for the occasion. It is to be a magnificent celebration in the capital of the Dominion. There must be something going wrong with the organization; what it is we do not know. Probably the spirit of Catholicity is becoming so widespread and influential that the followers of King William

see the necessity of making some extra display in order to counteract it. Big drums make considerable noise and they are very hollow. It is strange that this great anniversary should come in the dog days. We hope it will pass off successfully; for it can do no person any harm and it may serve as a safety valve to let off the pent-up bigotry of the unpatriotically loyal crowd.

JUDGE BARRY'S SUCCESSOR.

In another article we quote from a contemporary some contentions regarding the rights of the Protestant minority in this Province as to judicial appointments. Fair play in all such matters is essential to the harmonious workings of an institution and to that concord amongst the people which nothing but even-handed justice can beget. With an earnest desire to see justice done to all, we caused to be procured the following table showing the relative positions of French-Canadians, Protestants and English-speaking Catholics on the Judicial Bench in this Province:—

QUEEN'S BENCH.		
French Canadian.	Protestant	English-Speaking Catholics.
Sir A. J. La Crosse, C. J.	Wurtele	None
Baby Blanchet	Hall—2	
Boese—4		
SUPERIOR COURT.		
QUEBEC CITY.		
Sir L. E. N. Cassault, C. J.	Andrews—1	None.
Caron		
Routhier—3		
MONTREAL CITY.		
Gill	Tait, Act. C. J.	Doherty—1
Jette	Davidson	
Lorange	Archibald—3	
Mathieu		
Pagnuello—5		
COUNTRY.		
Tellier	Brooks	None.
Belanger	Lynch—2	
Charland		
Plamondon		
Bourgeois		
Cimon		
Oumet		
Malhoit		
Larue		
DeBilly		
Gagne		
DeLormier		
Taschereau		
Pelletier—14		
CIRCUIT COURT.		
Champagne—1	Vacant through the death of Judge Barry.	
SUPREME COURT OF CANADA.		
Taschereau	Sir H. S. Strong	None
Fournier—2	Gwynne	
	Sedgewick	
	King—4	
RECORDER.		
De Montigny—1		
POLICE MAGISTRATES.		
Desnoyers		
Dugas—2		
VICE ADMIRALTY COURT, QUEBEC.		
Irvine—1		

It will thus be seen that the French Canadians, who are very largely in the majority, have, in all, thirty-two positions, including two Supreme Court Judges, two Chief Justices, and three minor positions each equal to a Circuit Court Judgeship.

The Protestant population of Quebec is not very much larger than that of the Irish Catholics. Let us, for argument sake, grant them two to one, which is far beyond the actual majority, yet we find that the latter have now nine first-class Judgeships, and prior to the death of the late Chief Justice Johnson they had ten, while the Irish Catholics have now Justice Doherty—ONE!!! The late Judge Barry, of the Circuit Court, was the only other, and it is proposed by some that his place should be filled by a Mr. Joseph, whilst a newspaper claims that on no account can an Irish Catholic lay sacrilegious hands upon the vacancy now existing in the Superior Court, because, forsooth, it was recently held by a Protestant. A defective memory is very convenient at times, and we therefore take the liberty of reminding our contemporary that the late Judge Drummond, of the Court of Queen's Bench, was an Irish Catholic; his place was filled by Judge Ramsey, a Protestant, and has been held by Protestants ever since. That, we presume, our contemporary will hold was all right, on the principle that it makes all the difference in the world whose ox is gored. Judge Alley, an Irish Catholic, held a position upon the Superior Court Bench, and the late Judge Mousseau succeeded him, and a French Canadian Judge has ever since held the place. That, we suppose, is also all right. Mr. J. P. Sexton was Recorder of the city of Montreal for many years. He, too, was an Irish Catholic, but no Irish Catholic fills his place. That, too, we suppose, will be considered all right. Who succeeded Judge Thomas McCord, of Quebec? Who succeeded Judge Monk, of Montreal? If we wished we might go outside the judicial line and continue in the same strain.

We feel satisfied that neither amongst French Canadians nor Protestants will lovers of fair play come to any other conclusion than that all this is not right and that Irish Catholics in this Province have not got their due. In a word, they have been very badly treated. The first act of justice to be done is to appoint Mr. John D. Purcell Judge of the Circuit Court, and that we expect to see done without delay.

SEEKING THE TRUTH.

The Catholic has no necessity to seek for the Truth, because he knows that he possesses that precious gift. But there are numbers in the world who feel that they do not know the Truth, and yet, while imagining that they seek after it, are actually raising objections to its reception. There are thousands of Christians who go about asking "what is Truth?" and like Pilate await not for a reply. In fact, they dread the answer, because they know that if they were to find Truth under certain conditions they would either have to reject it or else submit their minds, conform their hearts, and acknowledge that which they have spent years of life in denouncing. They are not sincere; they do not want to know the Truth; they are Pilates who merely ask the question for show-sake or for purposes of evil. Without a positive and heroic determination of accepting the Truth, no matter what may be the circumstances, there can be no conversion, and no real benefit can result from long controversies and subtle arguments. When the Duke of Brunswick and Lunenburg wrote his "Fifty Reasons" for joining the Catholic Church he prefaced his work with a statement of the dispositions with which he set out upon his inquiry into the grounds and differences of the several systems of Christianity. He had been born and educated a Lutheran. He began to doubt the truth of the system of religion in which he sought to save his soul. Without any hesitation he commenced to investigate, and he tells us how he prepared himself for the important and self-imposed task. If all non-Catholics, who are not in a state of positive certainty regarding their belief, were to reflect and act upon the dispositions of this scion of royalty, they would not be long in reaching a most satisfactory conclusion.

He says: "First, I earnestly implored the aid and grace of the Holy Ghost, and with all my power begged the gift of true faith from God, the Father of Light. Secondly, I made a strong resolution, by the grace of God, to avoid sin, well knowing that wisdom will not enter into a corrupt mind, nor dwell in a body subject to sin (Wisd. I. 4); and I am convinced, and was so then, that the reason why so many are ignorant of the true faith, and do not embrace it, is because they are plunged in several vices, and particularly carnal sins. Thirdly, I renounced all sorts of prejudices, whatever they were, which incline men to one religion more than another, and which, unhappily, I might have formerly espoused; and I brought myself to a perfect indifference, so as to be ready to embrace whichever the grace of the Holy Ghost and the light of reason should point out to me, without any regard to the advantages and inconveniences that might attend it in this world. Lastly, I entered upon this deliberation and this choice, in the manner I should have wished to have done it at the hour of my death, and in a full conviction that, at the day of judgment, I must give an account to God why I followed this religion in preference to all the rest."

He thus closes his account of himself: "Man has but one soul, which will be eternally either damned or saved. Eternity knows no end. The course of it is perpetual. It is a series of unlimited duration. There is no comparison between things infinite and those which are not so. O! the happiness of the Eternity of the Saints! O! the wretchedness of the eternity of the damned! One of these two eternities awaits us!"

Surely there is not a reasonable Christian, Catholic or non-Catholic, who can find anything wrong or even to be criticised in the methods adopted by this inquirer after the Truth. To ask light and guidance from the Holy Ghost; to live in a state of virtue—avoiding sin as much as possible; to do away with all prejudices; and to resolve to accept the truth without any regard to temporal advantages or disabilities; in other words, to bring himself to a state of perfect indifference; finally, to act as if it were the last hour of his life, and that eternity was about to be decided for him by his own decision. If our non-Catholic friends would kindly read again those dispositions of the real seeker after Truth, they will find that the methods adopted by the Duke correspond exactly with those of the Jesuit. There is the "indifference" spoken of in the "Exercises of St. Ignatius," the perfect submission of the mind and all the faculties to the Will of God, a most perfect act which a lying world distorts into an indifference regarding right and wrong. We leave this system of seeking Truth, without any further comment, to the reflecting and sincere.

A SHORT TIME ago we published the reports of the Spring Assizes and Quarter Sessions in about sixteen counties in Ireland. In each case, even in the most populous districts, the list of cases was very short. In many places the judge was presented with white gloves. In fact, no better evidence of the crimelessness of Ireland could be given. There is not another country, proportionately to size and population, that can display such a clean record. Yet, the people of

Ireland are burdened with the support of an army of military police, about fourteen thousand extra men. In the very districts where crime is unknown the people are taxed beyond endurance to support a good-for-nothing band of peace-guardians. It is natural that this crowd of Government office-holders should seek every excuse imaginable to impress upon the English Parliament the necessity of their presence in Ireland. No wonder there are so many Anti-Home Rulers: a native legislature would mean the disbanding of the brigand set and justice to a law-abiding people.

THE KNEIPP CURE.

Warishoffen, a little Bavarian hamlet, is the home of a very remarkable man. Pfarrer (Father) Kneipp has made himself famous all over Europe, and even America, although the good cure never leaves the isolated, but now much frequented, village where he lives. A recent traveller, who wrote an account of this interesting place, and the more interesting idol of the locality, says that Kneipp is to Warishoffen what Wagner is to Bayreuth.

When desirous of becoming a priest young Sabastein Kneipp was so weak in constitution that the ecclesiastical authorities had to refuse him admission to the seminary. Somewhat disappointed, but not discouraged, he tried every imaginable means to regain strength and to build up his system. By accident, in a public library of Munich, he came upon a most interesting work on Hydrotherapy, or cure by water; he read it carefully, and then proceeded to apply the principles laid down to his own case. He even bathed daily all through the winter in ice water. In fine, he was perfectly cured, became a strong and energetic man; he was admitted to the study of theology, and continued to experiment with his new system of treatment. In 1866-67 his superiors ordered him to write and work upon the subject. Thus it was that *Meine Wasser Kur* (My Water Cure) appeared. Almost immediately Father Kneipp's name spread far and wide; the success of his treatment drew hundreds to his little village home; a large institution had to be constructed; and the story of all satisfactory results and permanent cures obtained through the proper and systematic use of cold water, reads more like a romance than anything else.

The branches of the original institution are becoming very numerous; in fact we have one recently established in Montreal, by Dr. J. E. Bergeron. We have no personal experience of this system; we have had of several others. There is one thing certain, that a water system cannot be very injurious, at its worst. And we don't see why it should not prove a general success. If the one quarter of the reported cases are exact the day is not distant when the Doctor's sign will be less familiar to the citizen. Another advantage that the water cure system will have, is one that the temperance people can readily appreciate.

There are so many new things popping up in the world, at present, that we like to see the practical results of any innovation before placing entire confidence in it—especially before risking anything on it. But this appears to be quite an exception to that rule. Decidedly if it can do no good, it can do no harm; and the cost of an experiment is worth the experience. For ourselves we know that we would prefer to risk Father Kneipp's hydrotherapeutic venture than the majority of the specialist and quack systems of treatment that serve as wholesale graveyard replenishers in our day. It appears that the old priest is the oracle of the whole country around Warishoffen. If he is as successful as all reports say, he deserves, indeed, to be considered a benefactor of the race.

The fearful double murder of the two young girls in the Baptist church of San Francisco, for which crime Durant is now on trial, created a sensation throughout all America. The Fresno Expositor says: "What a mercy it is that the outrage and murder of those two young women in San Francisco did not occur in a Catholic Church! What would the A. P. A. not have said and done had such been the case?" It is wonderful how silent these people are when anything goes wrong in their own circles. It is well for the Catholic world that the Church is so very strict regarding morals; were it otherwise our co-religionists would receive very little quarter.

IT IS SURPRISING the prices that are paid for some medieval books. At a recent sale in London, England, a Latin Bible of the 13th century from the Palestine Library at Maunheim, with miniatures by a French and an Italian artist, brought \$2,450; another of the same century, made in England, sold for \$1,300; Metelin's 49-line Bible, 1466, the rarest of all the Latin Bibles, \$1,000. A manuscript copy of Ovid, made in the fifteenth century, brought \$8,250; and a tenth century Psalter, from the Duke of Sussex's collection, was sold for \$1,500. Other books ranged in prices from \$250 up to \$1,000. Evidently there are still many possessors of wealth who value rare works and precious literary relics more than they do dollars and cents.