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HOW CARDINALS ELECT A POPE

CEREMONIES USED IN CHOOSING A HEAD OF THE CHURCH.

BY SECRET BALLOT—A MINUTE DESCRIPTION OF HOW THE OLDEST ELECTORAL ASSEMBLY IN THE WORLD CONDUCTS ITS DELIBERATIONS.

The constitution of the papacy may be expressed in one sentence. "The Pope elects the cardinals and the cardinals elect the Pope," that is to say, the Pope alone has the power of elevating persons to the rank and dignity of cardinals, and at the proper seasons they alone have the power of nominating a Pontiff to the vacant chair. This power they have enjoyed for so long a time that, as was once remarked in the Senate by Charles Sumner, they constitute the oldest electoral assembly in the world. In the first ages of the Christian Church the presiding Bishop of Rome was elected to that honorable position by the votes of the pastors of that city. The situation was full of peril, for the Church was often persecuted, and among the thousands of martyrs enrolled on the pages of Christian history appear the names of not a few of the early bishops.

The entire body of cardinals consists, when full, of 70 members, but very rarely has this number been complete, there being generally several reserved, that is to say, not publicly announced, and therefore not really cardinals, though their appointment at a fitting season may have been fully determined. The number is divided into three classes, Cardinal Bishops, Cardinal Priests and Cardinal Deacons. The first class, when full, consists of the bishops of Ostia, Porto, Albano, Tusculum, Sabina and Palestrina, the former states of the Church. The cardinal priests were originally the leading pastors of Rome, of whom, before the close of the fifth century, there were about 25.

WHEN A PONTIFF DIES.

There have been 263 Popes. Of the total number of reigns eight did not exceed a month; forty lasted about one year each; twenty-two about two years; fifty-four five years; fifty-one fifteen years; eighteen equalled twenty years, and nine exceeded that term.

Preparation for the election begins as soon as the Pontiff dies. When this event occurs the palace is at once taken in charge by the Papal Chamberlain, who assumes control of every part and takes an inventory of all the contents of the Papal apartments. This done he views the body, makes out a certificate of death, and directs the church bells of the city to be tolled.

The day after the death the body is embalmed and laid out in the Sistine Chapel, from which the following day it is removed to the Vatican Basilica, where it lies in state for three days, the feet exposed through a railing, that the faithful may kiss the embroidered slipper. The nine days of public funeral service now begin, during which the first six cardinals assemble daily in a chapel attached to the palace to hear Mass and attend to the necessary business that would have been transacted by the Pope himself were he alive. During the remaining three days public services of the most imposing character are held in the great cathedral, around the catafalque which, in the meantime, been erected, and to which the body of the dead Pontiff has been transferred. On the ninth day the funeral services are held, the body of the Pontiff is placed in a coffin, which bears only the name, the years of his reign and the date of his death, and placed in a sarcophagus in St. Peter's, from which the remains of his predecessor have just been removed to their permanent tomb. There the body remains until the next Pontiff dies, when in turn it is removed to a permanent resting place, and is succeeded in its temporary quarters by the body of the next Pope.

IS THE SOUL IMMORTAL?

The Many Proofs of the Life That is to Come.

[BY HIS EMINENCE CARDINAL GIBBONS.]

The New York Morning Advertiser has been holding a symposium on the Immortality of the Soul, and has had contributions from a number of persons of distinction. The following is that of His Eminence Cardinal Gibbons:

None springs eternal in the human breast;
Man is, but always to be blest;
The soul, unscathed and confided from home,
Rises and expatiates in a life to come.

The knowledge of one's self, the history of others who have passed away, and faith in God, compel the belief in the immortality of the soul. Within one hundred years, nearly all who now walk the earth will have bid farewell to the scenes of life, and their bodies will be a forgotten and insignificant portion of this earth which we tread. Though no fact is more evident than death, though nothing is more certain to the learned and unlearned alike, yet there is in all the millions who now inhabit the earth a something that reaches beyond the grave, a something that peers through the portals of death, a something which says: "I shall not die."

Besides the body, which will soon be consigned to the grave, there is a principle by which we move, and live, and have our being. This principle we call the soul. This soul has intellectual conceptions and operations of reason and judgment. Our minds grasp what the senses cannot reach. We think of God and of His attributes, we have thoughts of justice and of truth, we know the difference between good and evil. This consciousness is inexplicable on the basis of a solely material principle of being.

All nations, ancient and modern, whether possessing the true or a false religion, have believed in the immortality of the soul, how much soever they may have differed as to the nature of future rewards and punishments, or the mode of future existence. Such was the faith of ancient Greece and Rome, as we learn from the writings of Homer, Virgil and Ovid. Belief in the soul's immortality was held by the ancient Egyptians, Chaldeans and Persians and other nations of Asia. Grotius testifies that faith in a future life likewise existed among the Germans, Gauls, Britons and other tribes of Europe. The Indians of North and South America looked forward to the happy hunting grounds reserved in after life for the brave.

This belief in a future life was not confined to the uncultivated masses. It was taught by the most eminent writers and philosophers among the enlightened and polished nations of antiquity. Socrates, Plato, Aristotle, Cicero, Seneca and Plutarch, guided by the light of reason only, proclaimed their belief in the soul's immortality. "The belief which we hold," says Plutarch, "is so old that we cannot trace its author and its origin, and it dates back to the most remote antiquity." Even idolatry implied a recognition of the soul's immortality, for how could men pay honor to departed heroes if they believed death is the end of man's existence?

Belief in the soul's immortality follows necessarily from a belief in an all-wise God. God, who creates nothing without a purpose, has given us a desire to know, and a longing to be happy. Man's intellect is not confined to the narrow limits of the body. It reaches down to the unexplored depths of the sea; it wings its

IMPRESSIONS OF MAYNOOTH.

A Graphic Word-Picture of the Celebration by Rev. Dr. Barry, the Great Scholar.

Rev. William Barry, D.D., the great scholar, gives these "Impressions of Maynooth" in the Liverpool Catholic Times:

I went to Maynooth from Oxford, and on my way turned aside as a pilgrim to the Seven Churches of Glendalough. It was worth while. Nothing else, perhaps, could have brought out so vividly the story of the past, or lighted up the present by force of comparison. Oxford, a city of colleges, cloisters, gardens, resting in academic ease and leisure, beautiful to look upon, its ivied walls and gray stone buildings like a medieval picture, had no memories of trouble except during one or two brief periods, and its spires, though empty, are intact—I mean the lovely chapels, such as that of Magdalen, and the cathedral of Wolsey's splendid college. How different is Glendalough! The small Celtic churches, roofless, their stones disarrayed; neither inscriptions nor names to tell of its thousand cenobites, each alone amid numbers in the still green valley, by the two lakes, one sparkling with sunshine, the other, when I saw it, dark as mid-Atlantic, beneath frowning cliffs. An undated round tower; a cemetery where the abbees lie buried; a silence into which now and again some golden note of bird music was shot like an arrow; immense eternal peace all round; the Seven Churches sleeping enchanted. And with these ancient saints a church seemed to be falling into dreams no less deep than death. Most piercing, most subliming, was the air of tender desolation over Glendalough. Can the dead live again? The question was warm in one's heart as one moved unwillingly out of the solitude and heard, far off, those sounds which break upon our musings, of the engine and the railway.

Can the days of old return? At Maynooth, little as anyone spoke of Glendalough, Lismore, Clonmacnoise, that minor chord ran through our melodies. The resurrection of a church—and how venerable, romantic, enduring a church!—the oldest of those not actually founded by an apostle or some apostolic man! For it goes back nearly fifteen centuries—to the years when Augustine and Jerome had only just been taken to their reward; it is coeval with Leo I. and long precedes the age of Pope Gregory; it is older than Clovis and the Franks. Now, in many ways Maynooth is as great a contrast to Glendalough as Oxford itself. Situated in a level plain, will scenery like that of Lincolnshire about it, sluggish water, trees far from abundant, it has no landmark to fix the eye, and its quadrangles, designed by Pugin, keep a somewhat hard, modern look. It wants creepers on the walls, flowers at the windows. But we pass the ruins of the earlier Geraldine castle as we enter; and I do not know any college chapel, except King's at Cambridge, that makes a grander impression, for height, space and color; when age has toned these frescoes and darkened the wood work of the stalls, it will be more impressive still. But on that opening day, as the processions—for there were several, according to the rank and hierarchy of those assisting—came slowly up the centre, music sounding all the while, they and the glory of the stained glass, the figures looking down from above, and the long lines of pictures on either side, made a scene unforgettable. At length the white ranks were seated; the dull purple of the bishop's robes told in its own way against the panelling; and our two cardinals enthroned flung out their scarlet to lighten the varying tones which changed and mingled as each psalm was preluded in the vesper, or the "Magnificat" gave rise to a new grouping. So large an assembly, and the unusual array of dignified persons—the whole Irish church, one may call it—reminded others besides myself of solemn days in Rome. I remembered the Vatican council, and thought this gathering not unworthy to be named ecumenical. For Ireland had hidden her sons to come from the four winds, and so, they were here!

Touching also, as well as triumphant, was this renewal of memories, associations, friendships. I am not going to describe it in detail. Our sacred ceremonies, grave and picturesque, have a family likeness; they can be imagined if once seen, although this sanctness, lasting through centuries, makes them incomparably noble. And the more one knew of Irish names, places, achievements, the more did this antique ceremonial exact and inspire.

After speaking in succession of the various portions of the celebration, Dr. Barry concludes as follows:

Toast followed toast; many themes were touched upon; the archbishops of Edinburgh and San Francisco, both Celts, although not in the least alike, brought their tribute to Irish missionary enterprise; the assembly streamed out; illuminations, fireworks and a crowd of visitors in the grounds made that late hour still entertaining. I must break off and leave the rest of the century undescribed. Yet I may be permitted to draw from it these two conclusions: First, that the religious life of Ireland is probably the most intense, vivid and spiritual of any church in Christendom; and second, that if English Catholics desire to refresh and renew their own faith, to win confidence for their undertakings, and to make atonement for the past in which they also have been persecuted, but which they can do a great deal to expiate, they need only cross the Irish sea and witness devout pilgrims to those

TEMPERANCE CONVENTION.

The Catholic Total Abstinence Union of America.

This admirable Association will hold its annual Convention in New York City this week, commencing to-day, Wednesday, Aug. 7th. The Convention is announced to open in St. Patrick's Cathedral at 10 o'clock, when the Apostolic Delegate, Monsignor Satoli, will celebrate Pontifical Mass for the assembled delegates. Archbishop Corrigan and the clerical delegates to the Convention will assist in the sanctuary, and a special sermon, suitable to the occasion, will be preached by Most Rev. Archbishop Ryan, of Philadelphia. The temperance cause itself attracts much attention wherever it is advocated, but the Convention of this year will be doubly important, because the silver jubilee of its organization will be observed in a fitting manner, and the character of the delegates, and others taking part, will make it very representative of the Catholic Faith.

The temperance cause, as now organized, celebrates this year its silver jubilee. The Society appears to be in excellent shape, is animated with a good spirit, is under the guidance of the Bishops and local pastors wherever established, and promises to keep on indefinitely in its good work. One healthy sign of its prosperity is the return of the same earnest and healthy delegates to the yearly conventions, pledged to the cause and eager to push it along.

The prosperity of the present movement is found in the principles on which it is based. Many similar movements in favor of temperance were started before now, but they lasted for only a short time, because they lacked what gives energy and life to the present one, viz., the grace of the Sacraments, especially Holy Communion. There are many other conservative features in the movement that help to keep it successful, such as the benefits to the sick, funeral dues, etc.; but they would never keep a Catholic Temperance Society together for many years unless they were blessed and aided by the Sacraments of the Church.

Though the movement was organized at first principally for men it has extended its usefulness so much that now it has brought into its embrace boys of all ages; and not only boys, but girls' and women's societies have been established and are now in a flourishing condition in numerous parishes throughout the country. They all, however, are formed in the same mould, and are under local pastoral guidance and Catholic influence. In the report of last year's National Convention we saw a disposition to reach out and extend the hand of fellowship to societies outside the Church, the result of which was the presence of many fraternal delegates in the hall, and their speeches from the platform to the priests and Catholic gentlemen of the Convention. We question the prudence of this courtesy, leaving it that name. These "fraternal" delegates and the societies they represent may be very good in themselves, but we have nothing to learn and little to gain from these people; their ideas of temperance in many cases radically differ from ours; and it must be exceedingly unpleasant for a priest or Catholic layman to have to listen to some of these professional talkers getting off their little speech, telling how they were saved, perhaps by the Kessler Cure, or some such sentimental or sickly twaddle. A Catholic convention is scarcely a place for the exhibition of "terrible examples."

The coming convention promises to be a very strong one; strong in numbers and strong in ability. Priests, lawyers, doctors, and business men of more than ordinary talent are going to this convention to represent their respective societies. Able addresses are expected on the floor, and learned and prudent reports are expected from the committees. Nothing injures the temperance cause so much as intemperate abuse or the misstatement of Catholic doctrine.—Catholic Standard.

Ravages both Body and Soul.

Of all the evils that afflict mankind at the present day drunkenness is undoubtedly the greatest. Beside this all other evils sink into insignificance. War, famine, pestilence, are only shadows in comparison. These have their time and reasons, and like all things human, ultimately decay and perish; but drunkenness abides with us for ever. It is the eternal companion of humanity, a demon-spirit which defies exorcism. No human tongue or pen can adequately describe its powers and ravages. It is more like an exotic from hell than a natural growth of earth. In its universal destructiveness it ranks next to the grim, monster Death himself. With its mighty scythe it mows down battalions of the human race, and sweeps them into the whirlpool of destruction. Not content with ravaging the body it penetrates the immortal regions of the soul, and lays there the seeds of corruption and decay. Hence itself, the finest faculty of man, surrenders its power at the approach of this dread monster.—The Sacred Heart Review.

THE NEW PARISH.

The civil erection of the new Catholic parish of La Presentation, Jacques Cartier county, is announced in the Quebec Gazette. It is formed of part of the parishes of Lachine, Notre Dame de Grace and Pointe Claire.

IRISH NEWS ITEMS.

Constable Bernard Lennon died recently at Cork. He had been stationed at Hylane during the last four years.

At the Metropolitan Regatta on June 22, the Waterford crew defeated the Shannon Club for the Challenge Cup.

Richard Barry, a native of Donoughmore, died on June 30, from the effect of injuries received by being run over by a car.

Thomas O'Brien, County Lord Lieutenant, has given the Lincricck branch of the National Federation £50 towards election expenses.

The Lord Chancellor has appointed to the Commission of the Peace for County Antrim, John MacCombie, who has had over fifty years' connection with the press, some forty of which he has spent in Coleraine.

The death occurred on June 22, at Carnakelly, of Charles O'Rourke, father of the Revs. P. O'Rourke, of Barnacoola, County Leitrim, and Charles O'Rourke, Missionary Apostolic, of Oudshoorn, Cape Colony, South Africa, in his eighty-third year.

At the sitting of the Cork Corporation on the 5th inst., a motion authorizing the sending of a petition from the Council to Pope Leo XIII., praying that an Irish Franciscan father be appointed superior of St. Isidore's College, Rome, was passed by twenty votes to six.

Henry Thompson, a well-known merchant and magistrate of Belfast, met with a shocking death recently. He had taken a seat on the top of a tram car when he overbalanced and fell over the side, his head striking the granite sets. Life was extinct before the arrival of medical aid.

The portion of the Galway and Clifden railway which runs from Oughterard to Clifden was opened for traffic on July 1. A very large extent of country is opened up by this line, as well as some of the magnificent scenery of Connemara. It should prove a great benefit to the district through which it runs, and will, no doubt, be the means of largely increasing the tourist traffic.

On a recent Saturday evening an Orange drumming party passed through Greenacres, and behaved in a most insulting fashion. It appears that the party were bringing some drums from the city, and on passing through Greenacres an assault was committed by one of their number on a Catholic lad, whom they knocked down and otherwise assaulted.

At St. Patrick's College, Thurles, on the feast of Corpus Christi, the Most Rev. P. W. Riordan, Archbishop of San Francisco, was pleased to confer the Order of Priesthood on the following students:—Revs. Edmund Taylor, Cashel; Wm. Condon, Cashel; John Halpin, Dubuque, Ia.; Michael O'Connor, Cashel; Denis O'Brien, Cashel; Stephen Butler, Dubuque, Ia.; John F. O'Doherty, Dubuque, Ia.; Jeremiah Tierney, Maitland.

Judge O'Brien opened the summer assizes for North Tipperary at Nenagh on July 1. He said that even the trifling amount of crime that appeared by the usual official returns to have happened in the division of North Tipperary for the past year was still further diminished upon the present occasion. The duties of the grand jury had become reduced to one half what they were at the last assizes, the cases of indictment being still fewer in number. He could hardly say that was an exception to the usual poor condition of the North Riding, which even during the evil times they had gone through had been found most singularly distinguished by its happy immunity from crime. It had always appeared to him that the natural disposition of the many and fine people of that division of Tipperary by some inherent instinct had been found to repel crime as entirely unworthy of them.

The Drogheda Assizes were opened on July 2, by Lord Justice Fitzgibbon. Addressing the jury, he said, that the Lord Chief Baron on the previous day at Meath was able to inform the Grand Jury of Meath that there was no business to go before them. It was almost by an accident that he had not the same gratifying announcement to make to them. There was only one bill to go before them. It was a case that had already been before the Quarter Sessions Court where a finding was not come to. But for that accident, as he might call it, there would be no business to go before them. That was in itself a gratifying circumstance, and was made more so by the constabulary returns, on which nothing appeared of a kind that one could regret in a city such as this. There was only one reported case since last assizes, a case of assault in which a woman was injured. That did not come before them. The bill to go before them was about a case of suspected stealing.

As long as a temptation is displeasing to you there is nothing to fear, for why does it displease you if not because you do not wish it. Moreover, these very importunate temptations come from the malice of the devil, but the trouble and suffering they cause us come from the mercy of God. He draws from the malice of his enemy the holy tribulation by which He refines the gold He desires to place in His treasury. Despite the temptations and embrace the tribulations.—St. Francis de Sales.

MR. EMARD.

Mgr. Emard is to go down to St. Anne de Beaupre on the 10th of August to attend the diocesan pilgrimage from his diocese. It is expected that there will be at least a thousand pilgrims at this pilgrimage. His Lordship and Rev. Abbe Mainville, of St. Regis, will preach the sermons.

THE NEW HOSPICE AUCLAIR.

The formal inauguration of the Hospice Auclair for the aged and infirm has been fixed for the early days in October. The building is now almost completed, and is a handsome cut-stone structure, built with modern improvements, and bears no wood in its construction. The walls are of stone, the partition of brick, and the floors of iron and cement. The capacity will be one thousand beds. The brick buildings situated on Rachel and Sanguinet streets have been pulled down, thus giving an entrance both on Rachel and Sanguinet streets. The total cost of the building and furniture is estimated at about \$300,000. The building is situated at the corner of Rachel and Sanguinet streets.

THE IMMORTALITY OF THE SOUL.

"The immortality of the soul is that alone. Amid life's pains, abasements, emptiness, The soul can comfort, elevate and fill."