

The True Witness

CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY WEDNESDAY, AT

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MONTREAL, WEDNESDAY, FEB. 13.

CALENDAR—FEBRUARY, 1878.

WEDNESDAY, 20—FERIA. THURSDAY, Office of the Blessed Sacrament. Commodore Thurot took Carrickfergus Castle, 1860. FRIDAY, 22—Chair of St. Peter at Antioch. George Washington born, 1732. Ogdensburgh, N. Y., taken by the British, 1813. First "Know-Nothing" Convention, in Philadelphia, 1856. SATURDAY, St. Peter Damian, Bishop, Confessor, and Doctor of the Church. Vigil of St. Mathias, Binnairt left Ireland, 1648. French Revolution, 1848. SUNDAY, 24—SEXAGESIMA SUNDAY. First Catholic colony, under Leonard Calvert, landed in Maryland 1634. Robert Fulton died, 1815. MONDAY, 25—ST. MATHIAS, APOSTLE. (Feb. 24) Negro Slaves first introduced into Virginia, 1620. American Independence acknowledged by Denmark, 1782. TUESDAY, 26—FERIA. Thomas Moore, the poet, died 1832.

THE VOLUNTEERS.

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY. The members of the above Company will assemble at the QUEBEC GATE BARRACKS, Dalhousie Square, To-morrow, (THURSDAY) EVENING, at 7.30.

M. W. KIRWAN, Captain Commanding.

STOP PRESS!

"THE POPE IS DEAD, LONG LIVE THE POPE."

Cardinal Pecci has been elected Pope. This news was received this morning, and has been confirmed.

THE POPE.

The splendid portrait which we give this week of the late Pope, is from Hickey & Co., of the Catholic Review, where it originally appeared.

THE LATE POPE.

The memory of the late Pope was becomingly honoured in Canada. From all parts of the Dominion we hear of solemn and imposing demonstrations. In Montreal all the Churches were draped, and the services attracted crowds of pious worshippers who went to pray for Pius the IX. At the "French Church," at the Bishop's Palace, at the Jesuits, St. Patrick's, St. Bridget's, St. Ann's, &c., the attendance of people was very large, and the Catholics of the city gave expression to their sorrow by properly attending to those duties which the church imposes upon them.

A solemn requiem service was sung in St. Bridget's Church on the 14th inst., for the repose of the soul of the Pope. The heavy mourning drapery of the Church, especially that of the catafalque, surmounted with the Papal arms, was most imposing. Rev. Alph. Villeneuve, chaplain of the Carmelites, Hochelaga, preached in French, a remarkably fine eulogy on Pius IX., taking for his text, "Rogavi pro te confirma fratres tuos" and applying them to Pius IX. He was sublime in his allusions to the late Pontiff as defender of persecuted Ireland. After his discourse, Father Lonergan, who officiated, resumed in very eloquent and impressive language for the English congregation. The Church was filled to its utmost capacity, crowds of persons being unable to enter.

THE ANNUAL IRISH BALL.

The Annual Irish Ball is to take place at the St. Lawrence Hall on Wednesday, the 27th inst. Owing to some mistake, the annual ball did not take place last year, and efforts are now being made to make the coming gathering a large and a successful one.

NEARLY A VICTORY.

Last night the Home Rulers nearly succeeded in scoring a victory in the House of Commons. A vote was taken on the question of extending to Ireland the same borough franchise as exists in England—household suffrage—and the Home Rulers were only defeated by eight votes, there being for the motion 126 against 134. When this question becomes law—as this vote clearly proves it soon will—Ireland will be able to send 80 or 85 Home Rule M.P.'s to the House of Commons, and so step by step, progress will be made, and ultimately victory will, we hope, be secured.

THE PROPOSED NEW DAILY PAPER.

No doubt some of our friends have despaired of seeing the project for starting a New Catholic Daily Paper in Montreal, successfully carried out. Of late we have been studiously silent about the undertaking, and this silence of ours may have been construed into an abandonment of the idea. But it is not so. We have been silent because we were determined to say nothing until we could report progress. We did not care to urge our friends to work unless we were in a position to show that we had been working ourselves. Of late we have made no announcement about the proposed Daily, that was not accompanied by some substantial evidence of progress towards success. At first we announced the change of premises, then the purchase of the printing press and the folding machine, and now we have to announce the purchase of the type as well. This places the undertaking to start a Daily Paper too far advanced to recede. Now we must go on. Until we had the type purchased and housed on these premises we were slow to make any promises, but now we feel ourselves sufficiently secure to warrant us in appealing to our friends to assist us. Much more is required before we can fairly start the paper on a safe basis, but having accomplished so much, we are sanguine that success is now certain. The new paper will be a Commercial Daily, and will defend Catholic interests, when those interests are assailed. The TRUE WITNESS will be the weekly edition of the new paper. It is intended that the projected Daily shall be a small paper, in order that the expenses of working it may be reduced as low as can be possible with its efficiency. We think it better to build up the paper by degrees than to launch a large paper on the public that may fail because of the incumbrance it would have to carry.

ORANGEISM.

The Orangemen of Ottawa gained a triumph for this order. If the telegraphic summary which was published in the Montreal papers is true, the Orangemen of Ottawa have, for the first time in the history of the craft of which we ever heard, shown some consideration for the feelings of their Catholic neighbours. It appears that there was a grand union of the Young Britons last week in Ottawa, and that when the delegates were being escorted from the railway station, the band ceased playing when passing the Catholic Cathedral, which was draped in mourning, in respect for the memory of the late Pope Pius IX. Perhaps Orangemen may not think so, but we venture to say that no Catholic read that piece of news without feeling, for the moment, all his hostility to Orangemen disarmed. Kindness is after all the greatest weapon in the world, and if the history of Orangeism was in accord with the acts of the Young Briton band on the occasion we refer to, much strife and bad feeling would have been avoided for the past hundred and fifty-years. But we fear this solitary act is but a bubble. Indeed after this occurrence some Orangemen of Montreal ranted away as usual, making themselves ridiculous, with insane threats and rhetorical observations about "civil and religious liberty." We notice that there is still no move on the part of the Provincial Legislature to stop orange processions in this province. The plain fact is that the government appears to be afraid of offending the minority. We hope the Irish Catholics will to a man take the hint, and when the time comes, reconsider what relationship they should occupy to a Legislature that thus refuses to entertain their unanimous demand.

A WORD ON MIRACLES.

Simon de Montfort was as sincere and intelligent a Catholic as he was a brave and chivalrous knight, and a great captain and political leader. One day men came rushing to him to tell him that a man had been raised to life close by at the application, we believe, of the Blessed Sacrament. De Montfort was strangely unmoved at the recital. "Are you not coming to see the man?" They asked in astonishment. "No," was the reply, "I believe that God can work miracles," and he went calmly about his business.

Those who need absolute and present miracles to convince them of the truth of Christianity or to strengthen their faith are likely to wait a long while for conviction, and their faith can only be esteemed of little worth. Though we are far from saying that the age of miracles is over, for that would be to say that God's hand is shortened—there is light enough, and grace in abundance in these days to lead men to the truth, and convince them of it without any interference with the natural laws. No miracle can strengthen the faith of a true and sincere Catholic, who understands what he believes. He believes that God made all things, and can do all things, that he founded the Catholic Church, and that He lives, and works in it to-day, and yesterday, as forever. No man needs more than this, and as nothing can shake that faith so nothing can increase it.

It is singular to note how men who are blind to the greatest and gravest realities will start at shadows. It is strange to see how the fiercest skeptics and assailers of the truths of Christianity, of the divinity of Christ, of the interposition of Divine Providence in human affairs, will often run after every harum-scarum impostor that turns up. They will peddle with table-rappers and table-turners and devoutly attend the seances of spiritualist impostors, scientific charlatans, and hysteric females with a ready command of fits, when they would scorn to enter a Christian Church or examine a Christian book of doctrine. They will spend a lifetime in endeavoring to prove a real or alleged miracle false, and devote all their intelligence and their energies to working out to their own satisfaction a pre-conceived theory that the saints were humbugs, that Catholics are superstitious, and the Church a willfully blind leader of the blind. Because they may light somewhere upon some false miracle which was believed, or said to be believed, by thousands of Catholics sometime or other, then Catholicity is all false, according to these logical people.

The Catholic Church is built upon Christ, the Son of God, and upon the plain laws which He gave to Peter and his Apostles, the governing body of the Church, to hand down to all posterity. The natural development of the Church, Christ left to the Church itself, under his abiding presence and the unerring guidance of the Holy Spirit of Wisdom. This was sufficient. Men needed no other miracle than this. If God pleases to work miracles, His own Church has the power and privilege actually to pronounce upon them, for He is with her always. This power of the Church was given to her by Christ himself, and was necessary, for He it is who warned us to beware of false prophets, and of the devil coming in the garb of an angel of light to tempt men to their destruction. The false miracles actually brought to light by the diligent seekers after theological bric-a-brac are all in the Church's annals, were exposed by the Church in the first instance, and always after the greatest pains, and diligence, and research. It may be set down as an undoubted truth that the greatest skeptic in the matter of miracles is the Catholic Church. Not until the facts are made clear as the noonday sun, and the last item of possible evidence has been sifted by the keenest intellects does she pronounce one way or the other. Those who run after miracles every day, and after an emotional religion that centers in the senses, will meet with but a cold reception in the Catholic Church, which is the mother of reasonable faith and service.

"THE ADORATION OF THE POPE."

The Witness is becoming ritualistic. It is odd, but it is true. In its issue of Saturday it objected to the absence of our Saviour in a picture which it was pleased to call "The Adoration of the Pope." Here is what it said:—

It has been doubted whether the Witness was correct in saying that divine honors had been paid during his life to the late Pope. No other evidence of the truth of the statement can be required than the remarkable picture in this issue which we have for several years shrunk from publishing an account of its daring impiety. The picture was painted by order of the late Pontiff and placed in the Vatican about the time of the anniversary of the twenty-fifth year of his pontificate. The inscription on the pedestal of the throne is translated "Pius IX., Supreme Pontiff, is his XXVI. year. He first in the Roman See filled out the years of Peter." This statement is contradictory to that celebrated traditional prophecy made at his coronation, Non videbis annos Petri. Thou shalt not see the years of Peter. But the same year 1871, that testified to the untruthfulness of this prophecy, saw another and less agreeable one fulfilled. After Pope Pius was enthroned in his coronation ceremony a piece of wax was burned before his eyes, and the words uttered, Sic transit gloria mundi, "Thus passeth the glory of the world." In the year 1870, the same in which the accompanying picture was set up, Victor Emmanuel entered into Rome and took up his residence in the Quirinal. A glance at the picture will show its meaning. On the solid throne is seated the Pope, to whom the continents are offering prayer and incense. The Holy Ghost, typified as a dove is pouring out its spirit upon him. Above him on either side the Virgin bruising the serpent's head, and the apostle Peter holding in one hand the keys of heaven and in the other addressing God the Father—if the figure represented is to be so understood, occupying as it does the position filled by Him in all Roman pictures and apparently saying, "Lo, what a man of power is this?" If this view is correct, our Saviour is altogether left out, being replaced by the Pope, to whom all below and all above in the picture are made to look as the arbiter of man's destiny in this world and the next.

Divine honors to the Pope! This is news for the Catholic World. Our Saviour altogether left out? We who wear the likeness God the Son next our hearts, we who place Him in every crevice in our churches, we who set Him up in our households—we are charged with leaving Him altogether out. But the Witness is mistaken, as it always is when it attempts to interpret Catholic thoughts. The picture in question, if actually in the Vatican which we do not know—yet even if it be in no more an attempt, than it is adoration to the Sea Serpent, Catholics adore God alone. "Deum solum Deum, quum Adoramus." Is not the fact that every Catholic on the face of the Globe, prays for the repose of the late Pope's soul, proof indisputable that the absurd invention of the

Witness is a calumny. Do we pray for the repose of the soul of God? And if the Pope received "Divine Honours," we should no more pray for the repose of his soul than we should for the soul of the Redeemer of Men. We hope this settles that point of issue.

The picture simply represents the dogma of the Immaculate Conception of the Blessed Virgin Mary and the Infallibility of the Pope in matters of faith and morals when he speaks ex-cathedra, which Pius the IX. did on these two occasions. It represents also the Pope as the immovable rock upon which Christ has built his Church, and that all nations, the five parts of the world, should revere the Pope. The word "non videbis annos Petri" are not a prophecy, but simply a common saying that has become shaded with prophetic warnings by time. Besides these words are not said at the Pope's coronation. Where did the Witness learn its theology? And when did it become possessed of that admirable charity, which for years caused it to shrink from publishing an account of "the daring impiety," thus encouraging by its silence Popish idolatry. How charitable of the Witness! But did the Witness shrink from publishing, not truthful pictures, but vile caricatures on the Church for several years past? Who published the "blind beggars of Lourdes," and the caricatures upon Father Lacan and Brother Philippe, Who but this charitable Witness whose meekness for several years shrank from publishing an account of this "daring impiety." For our part we thank the Witness for publishing such a piece of fine workmanship and we hope that all men who have seen the picture will enquire into the dogma it symbolizes, and if they do they will learn to disclaim the teachings of a journal that writes about a subject of which it knows nothing.

THE POPE'S FUNERAL.

OBSEQUES IN MONTREAL.

THE CHURCH SERVICE.

NOTRE DAME.

The celebration held in Notre Dame Cathedral in commemoration of the death of Pope Pius the Ninth was of the most grand and solemn description.

From an early hour the faithful began to take up their seats in the church, and by nine o'clock, when the obsequies commenced, the church was overcrowded, and thousands had to turn away disappointed. The funeral decorations were most imposing. From the centre of a massive crown suspended from the high and vaulted roof were suspended long draperies of black and gold, forming a canopy over the catafalque which stood in the centre of the main aisle. This catafalque was about nine feet high, draped in black, relieved with golden fringe, and drops of gold representing tears. On either side were emblazoned the Papal Arms, and on the top were placed wreaths of the choicest flowers. From each corner of the catafalque sprang a slight iron gas pipe, with numerous jets, the whole four pipes terminating in a tiara over the centre. When lighted, the effect of this device, and of the many tapers surrounding, was very beautiful. The galleries, walls, and altars, were heavily draped in black, fringed with white, and from the centre of each section between the pillars, were suspended banners bearing inscriptions of the principal events which marked each year of the late Pontiff's reign. The high altar was similarly draped, causing the large and beautiful collection of statuary which decorates it (lately received from France) to stand out in bold relief. The crimson seat and canopy of the Lord Bishop, situated on the left hand side of the chancel bore slight but tasteful emblems of mourning. The statue of the Virgin, presented to the Church by his late Holiness, stood out from its niche in all its beauty, and was the object of special attraction.

The seats in front of the altar rail were occupied by His Excellency the Lieutenant-Governor of the Province of Quebec, Capt. Gauthier, A.D.C.; Colonel De Lothbiniere, Horwood and D'Orsonnes, Colonel Labranche and officers of the 65th Mount Royal Rifles, in uniform. Behind them sat the members of the Bar and of the Medical profession, including the Hon. Chief Justice Sir A. A. Dohion, Hon. Justices Monk and Berthelot, Sheriff Chauveau, Senator F. X. Trudel, Hon. L. Archambault and Dr. Rotot, President St. Jean Baptiste Society. The Pontifical Zouaves, in uniform, were largely represented, and formed a guard of honour around the catafalque. There was also present the members of the Order of Pius IX., St. Peter's Union Catholic, pupils of the Normal School, St. Mary's College, the "Grand" and "Petit" Seminars, the Nazareth Asylum for the Blind, the ladies of the Grey Nunnery and of the Congregation Nunnery. The edifice was densely packed, and it is estimated that fully 10,000 persons were present.

His Lordship Bishop Fabre officiated, assisted by Rev. Father Deschamps as Deacon, and Rev. Father Leveque as sub-Deacon. Abbes Valois and Varenau assisted as Deacons of Honour. Rev. Cure Boussolet assisted at the Bishop's Throne, and the Rev. Father Parent acted as Master of Ceremonies. It should be here stated that immediately in front of the altar was placed a representation in wax of His Holiness seated upon his throne, clad in Pontifical vestments, and is said by competent judges to be a most correct likeness of his late Holiness. At the close of the Holy Communion, the Rev. Mr. Martineau mounted the pulpit without his surplice, and carrying in his hands a Roman cloak, according to the time honoured usage in Rome on such solemn occasions as the present. The Rev. gentleman preached from the words:—"Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall it will grind him to powder." After referring to the solemn occasion which had brought them together, he claimed that the Roman Catholic Church was the only Church founded by Christ, and having St. Peter as its foundation stone, all other Churches would come to naught, and eventually be destroyed. Pope Pius the IX. was the undeniable successor of St. Peter, and the

Vicar of Christ on earth—first, because of the great length of his Pontificate; secondly, because of the greatness of the privileges enjoyed by him of God, and lastly, in the heroism and triumphs of his martyrdom, he having left the Church universal in the triumph of victory. The life of the late Pope was more like that of St. Peter than any other of his predecessors. Like St. Peter, he had walked upon the waters—rising above everything on the stormy sea of life during a period of thirty-two years. He had been a fisher of men; by his success in adding large numbers to his Church from all quarters of the globe. The rev. gentleman illustrated these remarks with several anecdotes of the power of conversion possessed by the late Pope, including one of a wealthy Englishman, who afterwards presented His Holiness with a beautiful and costly casket, which His Holiness said he would present to Queen Victoria, on her conversion to the Catholic faith. Kings and Princes had done him honor, and received his benediction. Even Victor Emmanuel, when he came to die, asked for and received the Pope's blessing. He referred to the great prosperity that had attended the Church throughout the world, during the Episcopate of Pius the IX. even in Germany. These successes he attributed to three characteristics of St. Peter, inherited by Pius the IX.:—1st, Firmness; 2ndly, Courtesy of manners; and 3rdly, His Beauty of Heart. He next referred to the sources from which the Pope had derived much comfort, as being his alliance with the Sacred Heart of Jesus, his alliance with the Immaculate Conception of the Blessed Virgin, and lastly, by the promulgation of the Dogma of the Immaculate Conception the miraculous water came out from the rock of Lourdes. The benefits of his influence and counsels were felt throughout the whole world, and in him all Catholics had a most glorious example. In conclusion the Rev. gentleman said he did not regard the dogma of infallibility as like the sword of Damocles, suspended above the heads of the people, and ready to fall at any moment. This sword of the Pontiff is only drawn against hell. They should be happy in seeing this sword in the hands of the Pontiff, and with courage and firmness defend the belief their fathers had transmitted to them. The impressive service concluded shortly after noon with the solemn Libera.

This morning a similar service will be held in the Church of the Gesu, commencing at 8.30 a.m.

THE GESU.

On Saturday morning, at 8.30 o'clock a grand requiem mass was celebrated in the Jesuits Church for the repose of the soul of the late Pontiff Pius IX. Bishop Fabre, of Montreal, assisted by the Rev. Fathers Wellet and Desy, officiated at the mass, and the Reverend Canons Plamondon, Moreau and Monjean acted as Deacons of honor. The Master of Ceremonies was the Reverend Mr. Pepin. The ordinary choir under Mr. Boucher, assisted by a few volunteers and the orchestra of the Commercial Academy, performed their part very well, and deserve great credit for the very able manner in which they chanted. Deputations from the various Catholic Societies were represented; the Union Catholique, Union Ailet or Zouaves, St. Joseph's, St. John Baptist, Medical and Law Schools, were all present. The Irish Catholic Union were particularly strong, mustering nearly 200, dressed in full regalia, with their various banners draped in mourning. Their appearance a d'ne manner were highly creditable to the society and city of Montreal at large. Several Zouaves were in attendance in the different aisles, and the Reverend Father Lory, Director of the Catholic Union, by his affable manner to the congregation, contributed highly to the order maintained. The decorations were very plain but to the point. Several banners with the Pontifical arms were displayed, and from the dome four large black banners were hung above the catafalque and attached to the pillars. The catafalque was erected in the principal aisle, and was in the form of a tall pillar, perfectly draped in black. On the front of it was displayed the Papal arms and a Pope's tiara. It was guarded by 16 Zouaves, with rifles, on which were fixed sword bayonets. After the Communion was over, the Rev. Father Beaudry ascended the pulpit (as the gentlemen who had been invited to attend to the sermon was unavoidably absent). He simply delivered a short oration, eulogizing the late Pontiff and pointing out his many virtues. Then the last absolution was solemnly pronounced and the "Dead March in Saul" played by the orchestra. The attendance was very fair indeed, and is estimated at about 4,000.

SIBERIAN EXILE.

THE RUSSIAN SUBSTITUTE FOR CAPITAL PUNISHMENT.

SLOW TORTURE IN PLACE OF QUICK DEATH—VARIOUS GRADES OF PUNISHMENT—THE HORRORS OF THE MINES.

Capital punishment has been abolished in Russia, that foreigners might no more be able to call the Czar's subjects a barbarous people; and instead of it the process of doing offenders slowly to death in Siberia has been advantageously substituted. A Russian may be sent to Siberia by sentence of the courts, or by an imperial decree issued through the police ministry. In the latter case, he is said to be "awaiting the Czar's pleasure," and no publicity is given to his fate. His friends may inquire for him in vain. He has been privately arrested; he has disappeared; but whether he is lying in some jail awaiting trial, or has been spirited away to the quicksilver mines of Oural, there is nothing to show, unless some official, taking pity on the grief of a bereaved wife, tells her to hope in the Czar's clemency, which is just as though he informed her that she was a widow. What shocks one in all this is not the despotism that stamps out an enemy by a ruthless process, but the canting pretense of humanity which confronts one at every step in Russia, and would lead strangers to believe that these iniquities are obsolete. Russians assure strangers that arbitrary transcriptions ceased long ago, but they confess the contrary when you have known them long enough to get the truth from them. Then it appears that almost every man of note can quote a case in which some person was transported by decree for mysterious reasons. The excuse offered is always that there are crimes which would cause too much scandal if made public; but government never recollects the scandal of bringing Nihilist conspirators to trial, even when ladies of rank and generals are implicated. The truth seems to be that when a Russian commits an offence which the law courts are to punish, he is arraigned in the regular way; but if he has rendered himself self-offensive in high quarters, without having laid himself open to any specific charge, he is sent to Siberia quietly. It is said that almost all persons who are transported to Siberia, with or without trial, admit the justice of their punishment. This is very likely for their only chance of getting pardoned or being allowed to communicate with their friends lies in their making a full and honest acknowledgment of their guilt on paper. One hears nothing of the captives who refuse to do this. They pay the penalty of their high-spiritedness by never