

The True Witness

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M. W. KIRWAN—EDITOR AND PROPRIETOR. Terms—\$2.00 per annum—in Advance

MONTREAL, WEDNESDAY, FEB 13.

CALENDAR—FEBRUARY, 1878.

WEDNESDAY, 13—Feria. Col. Ethan Allen died, 1789. THURSDAY, 14—Office of the Blessed Sacrament. St. Valentine, Martyr.

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.

The fife and drum band of the Company will attend. Fatigue jackets and forage caps to be returned.

M. W. KIRWAN, Captain Commanding.

DEATH OF THE POPE.

He had suffered enough and Christ Jesus called him to his home. He had borne his cross, and the Father, the Son, and the Holy Ghost, three persons in one God, released him for ever. And yet "he is not dead, for what we call death is only transition," for death "was not spoken to the soul."

MEMOIR OF POPE PIUS IX.

The departed Pontiff whose family name was Giovanni Maria Mastai Ferretti, was born on the 13th of May, 1792, at Sinigaglia, in the province of Ancona.

He should live to "see the years of Peter. In his early youth he was distinguished for his remarkable sweetness of disposition, and for an active charity beyond his years. At the age of eighteen he went to Rome, with the intention of entering the body-guard of Pope Pius VIII.

Pope Gregory XVI. died on the 1st of June 1846. The Cardinal Archbishop was summoned to attend the solemn conclave of the Sacred College, held for the purpose of electing a successor to the Papal chair.

On assuming the Pontifical chair Pope Pius IX. was but fifty-four years old, being one of the youngest Popes ever elected. His accession was hailed with general satisfaction, his personal virtues and capability of character having endeared him to the people.

During the entire of the first year of his Pontificate the exertions of the Pope were directed to perfecting reforms in the Government, lightening the burdens of the people, and restoring the financial prosperity of the country.

On the 22nd February, the Revolution began in Paris; on the 24th, the people took the Tuileries by assault; and Louis Philippe—who would have conceded Reform when he no longer had the power—fled to England, whose friend and tool he had long been.

try that had usurped the reins of government, and finally, his escape to Gaeta, are within the memory of all. So also is the fate of the ephemeral Republic, which was proclaimed by the revolutionary party, only to be as quickly extinguished by the combined arms of Republican France and despotic Austria.

For eighteen months Pius IX. continued in exile at Gaeta and Portici, near Naples; when, escorted by the Neapolitan troops, and amidst the thunder of French cannon, he returned to the city of Rome, April 14th, 1850.

The second revolution which followed the expulsion of the Austrians from Italy, the invasion of the Pontifical States by the Sardinians, the withdrawal of the French garrison from Rome, the seizure of the city by Victor Emmanuel, and the virtual seclusion of the Pontiff within the limits of the Vatican, are events that belong to the present time, and need no extended recapitulation.

THE PROVINCIAL LEGISLATURE.

THE POPE'S DEATH.

Hon. Mr. Angers then rose and with visible emotion observed that the painful news had come to this country of the death of the spiritual head of 230,000,000 of people.

Mr. Joly, begged leave to second the motion. He added that the great majority of the members of this House belonged to the Roman Catholic religion.

The balls of the different Catholic churches tolled in Quebec, out of respect to the late Pontiff, and will toll an hour daily till Thursday next.

All the government offices in the province of Quebec had the Dominion flag half-mast for the Pope's death.

THE CONCLAVE.

Archbishop Lynch of Toronto, says that no faith can be put in cablegrams about the proceedings of the Conclave, as it is impossible that outsiders can know anything about what is done or intended by the Sacred College.

THE QUEBEC LEGISLATURE.

The debate in Committee of Supply on the Railway Resolutions came to a close last night, when the deBoucherville Government was sustained on a vote of 38 to 21.

ALDERMAN THIBAUT.

This gentleman called at our office and gave some explanations about the charges which have been brought against him. We regret that we are unable to notice the subject this week.

LATEST NEWS.

The Cardinals will assemble in Rome on the 18th instant to elect the new Pope.

Their Excellencies Lord and Lady Dufferin opened the Mackay Institute yesterday, and afterwards drove to Villa Maria. Last night a brilliant ball was given at the Windsor Hotel in honour of their Excellencies' visit.

COMMUNICATION.

To the Editor of the True Witness. Would you be kind enough to permit me space in your journal, in a moment when all true Catholics hearts are plunged in grief. As we at present want a rallying point, I take on me, with the kind permission of the cure of Notre Dame, to invite all the commanders and chivaliers of the different Roman orders who, like myself, owe a debt and a tribute to the memory of the Pontiff King who has departed this life, to attend a solemn service which will be celebrated on Friday next, at the Cathedral of Notre Dame, at 9.30 a.m.

THE POPE ON PATRIOTISM.

The Pope had always encouraged the great principle of patriotism. In many of his speeches he was fond of saying, "I am an Italian, and I love my country," and in this spirit he has lately read a lecture to Don Carlos, of Spain, which we trust may do him good.

"You affect to be one of the sworn opponents of revolution, but if, by pursuing your real or fancied rights, you again plunge Spain into a sea of bloodshed and tumult, what will you have gained? Even before your claims come the claims of your country. Better cease to be a king than cease to be a patriot."

THE FUTURE OF THE PAPACY.

Among the many wonders in the marvellous life of the Catholic Church, there are none more suggestive of serious thought than those presented in her present relations with the world. Religious thought is gradually, but surely, passing into two simple but divergent and antagonistic forms.

In the social and political order, the present condition of the temporal authority of the Popes is awakening an interest and attracting the attention of the most enlightened statesmen of the period. The history of the Papacy is being studied in its past moral and social relations with society; and the deeper these studies penetrate into the depths of historic truth, the stronger grows the conviction that, as modern society owes its growth, development, and prosperity to the direct salutary influences of the Papacy in the past, so in the future these same influences must be utilized and directed for the conservation and perpetuity of that society.

The temporal power of the Popes from the time of Stephen II. to that of Pius VII. has participated in the vicissitudes and triumphs of the spiritual administration of the Church. It has risen and fallen, not by turns, but always together, when attacked by arbitrary kings, princes, and feudal barons. If we weigh impartially the effects upon society of the trials and triumphs of the Papacy, we shall be led irresistibly to the conclusion that its victories redound to its glory, whilst the trials through which they were achieved have but added to their lustre.

divine origin. The Catholic Church and Christianity, the Papacy and its temporal sovereignty, are parts of one stupendous whole, conceived in the mind of Deity, planned to an end that binds man and humanity to God and eternity, and pledged, through trials and sufferings, to an earthly mission that must endure till time shall be no more.

This historic life corresponds with their supernatural existence. Both depends on the promises of the Saviour for their vitality and perpetuity. If these promises fail now, their utterance was a snare and delusion from the beginning. If they still retain the vitality of their inspired utterance, they will contain a truth that can never perish from the world.

The present condition of the Papacy, strange as it is, and hopeless as it may seem to be, cannot be pleaded as conclusive of what is to be in the future. The inductions of history are totally adverse to such conclusion. The Papacy survived its long agony through the tenth century. Its seventy years of Babylonian captivity at Avignon manacled its power and dimmed for a time the lustre of its earlier glories.

PROTESTANT MISSIONS.

THEIR COST AND THEIR RESULTS.

Will Protestants ever open their eyes to the utter failure of their efforts to convert the heathen, even though accompanied with a lavish outlay of money that is really astonishing, in one point of view, though not in another. We clip the following from the National Baptist:

"Conversion of the Chinese.—The comparative results of missionary labor among the Chinese in their own country, and in ours, having attracted some interest of late, has led one of our brethren on the Pacific Slope, familiar with the facts, to publish them for general information. For example, Christianity on their own shores, for the past three years has cost \$195 per convert. The average expenditure per convert for the past three years, in the Chinese Mission, in Portland, Oregon, has been only \$04.

These facts show where economy is, if such an argument is admissible in such a work. Comparisons are generally invidious, and would not be brought out, had not a long article in this line recently appeared in this paper, which needs this correction. I may say here also the evangelization of the Indians in the West has been at the rate of about \$20 expense per convert, and still less among the Freedmen. No such calculations abate our ardor to give the gospel to all nations at home and abroad.

The statements of the National Baptist in reference to the expense of making Protestant converts among the Indians and the Freedmen does not tell the whole truth. The figures it names may be correct enough as regards the outlay per "convert" by the Protestant Missionary Boards. But it must be borne in mind that Protestant ministers among the Indian and the Freedmen have drawn heavily upon the Indian Department and the Freedmen's Bureau of the United States government, and have also managed in other ways to appropriate, largely, government funds intended for the Indians and the Freedmen.

We have no doubt at all that if all these expenditures, appropriations and stealings were added together, the expense of Indian and Freedmen "converts" would average, at least, if not more than, \$200 per "convert," instead of \$20, at which the Baptist places it.

Then, too, these "converts" won't stick; or if they do professedly, they become, in nineteen instances out of twenty, more immoral and degraded than the "unconverted." Their hypocrisy is notorious.

Almost every account given by travelers in heathen countries represent the influence exerted by Protestant missionaries upon the peoples of those countries, as irregular. The swarms of Protestant ministers who rushed down into the Southern States, at the close of the late civil war, and fattened upon the moneys of the U.S. Indian Department, and the Freedmen's Bureau, did the negroes no good. As regards the Indians the Government offices at Washington contain indisputable testimony that Protestant ministers have done any amount of harm among them.

CRUSHED OUT.

Our personal column, answers to correspondents, and reviews of books, snow-shoes, and some local notices, have been crushed out.