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OUR TORONTO LETTER.

(From Our Own Correspondent.)

Toronto, Aug. 15.

THE ASSUMPTION.—On Sunday last, the feast of the Assumption was celebrated throughout the diocese of Toronto with all the solemnity permitted by the circumstances of the different parishes.

At the Cathedral Grand High Mass was celebrated. His Grace the Archbishop presiding in full pontifical at the throne. The celebrant of the Mass was Rev. Father Murray with Rev. Father Rhodler and Rev. Father Treacy, D.D., as deacon and sub-deacon. The music of the Mass was Gregorian, with a fine "Ave Maria," sung by a magnificent baritone.

The sermon, preached by Rev. Father Treacy, D.D., told graphically the story of the life, death and Assumption of Our Blessed Lady, ending with a grand eulogy in praise of Mary, Queen of Heaven and earth. The Cathedral was well filled, many strangers being amongst the congregation.

WELL KNOWN NUN DEAD.—The death of Mother Mary de Chantel, which took place at St. Joseph's Convent on Monday, Aug. 10th, came to the community of St. Joseph, of which for nearly half a century she had been a member, and to the citizens of Toronto by whom she was largely known, as a sad and sudden shock.

The annual retreat of the community was being held, and in order to take part in the exercises Mother de Chantel had gone from St. Mary's Convent, of which she had charge to the Mother House of St. Joseph on St. Alban street. On Monday afternoon at 3 o'clock, the Sisters went to the chapel to pray for the souls departed, and Mother de Chantel placing her hand on the door was about to enter when she fell backwards to the floor. Loving hands were at once stretched to her assistance, and though all were shocked at the suddenness of the event yet no serious results were feared. The sufferer never for a moment lost consciousness, and was able to walk upstairs, where laid on a couch she was ministered to by all that kindly thought could suggest. At first the deceased lady herself did not appear to apprehend death, but in about an hour and a half afterwards she suddenly told those about her that she was dying, and that they were to bring the priest. Her command was obeyed, though even then it was scarcely realized that her statement could be true. Rev. Father Lowe-kamp, who was engaged in giving the retreat, came and immediately administered the sacraments, after which the Rev. Superioress and Sisters understood at last that they were soon to be bereft, assembled and shared in the prayers for the dying.

LAW.—President Roosevelt to the Governor of New York, that the prevalence of violence just cause for alarm, violent man in the communities, "is encouraged by the lynching in which the unpunished to himself law into his own hands suits his own convenience the same way the use of the mob in certain cases spread until it is applied less indiscriminately in the spirit of lawlessness with what it feeds on, jobs with impunity lynch one cause, they are certain to lynch real or alms for other causes."

IRISHMEN.—The Irish of Seattle, Washington, \$3,000 in cash to aid Irish League. The money held at a most enthusiastic in the Grand Opera house, 4, where purse strings loosened at the eloquent of John F. Finerty, representative of the United Irish America.

PASTE.—An exchange following illustration of how things are changed:—The birthday of Sir Erasmus, the veteran British became a midshipman seventy-seven years ago, to call attention to the fact that the surname O'ne of the many surnames been Anglicized. Ommam-rurse, an English version surname O'Mahony.

THE POPE.—The Ne Association, in session Springs, Col., adopted appealing to Pope Pius in the color problem and States. The resolution the fact that there are thousands of negroes lated with the Roman ch, and, as the Protest- the ruling power of this persistently refused to on looking to a stop- criminate lynching," the aimed to for redress, as states they have con- influence of the new n of the masses to gain of the people in this y also ask the Pope to Roman Catholics, "who dity of the labor union to use their influence dmission of negroes to hood in the industrial

eyes, which though sometimes com- manding were always kindly. Her disposition was in keeping with her appearance, broad and generous with a frankness amount sometimes to bluntness and a charity all embracing. Her executive ability was most marked as evidenced by the many positions requiring tact and skill, in which she was placed; her efforts in the cause of religion, education and charity, ceased only with her death. In addition to the many public works in which her life was spent, she found time for many private acts of generosity, and many there are to-day indebted to her interest for placing them in positions in life, which otherwise they would never have filled.

The early years in religion of Mother de Chantel were passed in teaching at St. Catharine's, Ontario; from this she was appointed to the House of Providence, Toronto, as its first Superioress. Here in building up the institution—one might almost say in creating it, for at the beginning there was but little material to build upon—in caring for the poor and afflicted, the young and the old, the fine talents of the Rev. Mother found ample scope and her energies were expended with wide telling results, for the House of Providence grew into a real House of God, where according to its saintly founder, Bishop de Charbonnel, exiles, regardless of nationality creed or color might find a home.

St. Joseph's Convent, London, St. Mary's Convent, Notre Dame Convent, St. Joseph's Convent, Sunnyside Orphanage, St. Michael's Hospital, all of this city, each in turn had the benefit of the business ability and active mind of Mother de Chantel exercised in its behalf as its executive head. She was one, too, who, in the midst of her many calls of business or charity found opportunity to read and keep pace with the times. Despite the many and varied occupations in which the years of her life were spent, the warmth of her generous heart never became lessened nor her religious exercises shortened; she even found time for the culture of flowers, a work of which she was very fond. She was a mother respected and admired by all and loved devotedly by those who knew the generosity of her large and loving heart.

A solemn Mass of Requiem for the repose of her soul took place at 9 a.m., on Wednesday morning. The Archbishop, who, owing to previous engagement, was unable to attend, sent his sympathies, and was represented by his Vicar-General, Very Rev. J. J. McCann. The celebrant was Rev. Dumouchel, St. Michael's College; deacon, Rev. R. Plumer, C.S.B.; sub-deacon, Rev. V. Murphy, C.S.B.; there were also present Rev. C. Papineau, S.J.; Rev. J. Kelly, Rev. E. Gallagher, Rev. J. J. McIntee, Rev. T. O'Donnell, Rev. J. Walsh, Rev. J. Aboulin, C.S.B.; Rev. R. Kilcullen, Rev. P. Ryan, C.S.B.; Rev. Bro. Abo, Director of De La Salle Institute; Very Rev. V. Marjoui, Provincial of St. Michael's College; Rev. J. H. Lowe-kamp, C.S.S.R.; of Baltimore, Rev. J. Hand, Rev. Dr. Treacy, Rev. L. Brennan, C.S.B.; Rev. J. Cruise, and Rev. H. Stuhl, C.S.S.R.

The music of the Mass was Gregorian, sung by the nun's choir, and the always touching "Pie Jesu Domine" was particularly pathetic on this occasion.

After the Absolution all that remained earthly of Mother de Chantel was borne down the chapel aisle by her Sisters in religion, between two rows of black-veiled and bowed figures all holding lighted tapers, the whole forming a sad and solemn scene. The interment took place at St. Michael's cemetery in the plot of St. Joseph's community, where a little white stone, bearing a name and a few figures is all that will mark the resting place of a grand and faithful member of the Order. May she rest in peace.

MARRIAGE AT ST. MARY'S.—On Monday, August 17th, at St. Mary's Church, the marriage of Miss Mary O'Rourke, B.A., and Mr. Walter Fulton, B.A., took place. The ceremony was performed by the Vicar-General, Very Rev. J. J. McCann, and the bride was attended by Miss Mary Power, while the groom was supported by his brother, Mr. Wm. Fulton. During the Mass some very fine music was rendered. Mr. F. Fulton, brother of the groom, presiding at the organ. The bride was costumed in a handsome travelling suit of brown cloth, relieved by cream lace, and wore a broad picture hat in dove grey and white ostrich plume; the bride's maid was gowned in blue with large white picture hat. The bride was one of the most brilliant of Toronto University's graduates, and late teacher in Jarvis Street Collegiate Institute. The groom is special traveller for the Radiator Company of this city, and most popular amongst our Catholic

societies, in which he holds and has held many important offices.

Mr. and Mrs. Fulton went direct from the Church to the station where the train for New York and places of interest en route was taken. They were followed by the good wishes of many friends. On their return they will live at 56 Sussex Ave., Toronto.

AT ST. JOSEPH'S CONVENT.—The morning of the beautiful feast of the Assumption was marked at the Convent of St. Joseph by the reception of eight young ladies into the community. The ceremony took place at 9 o'clock, and was witnessed by the relatives of the participants and the Sisters of the institution. The new chapel with its spacious capacity and fine proportions was enhanced for the occasion by the exquisite decorations of the altars. The ceremony opened by the singing of the triumphal hymn "Unfold ye Gates," and as the grand strains rose on the air a procession entered and moved slowly up the aisle. First came four little girls dressed in white and with flowers of nature's forming and decorating their tresses; they carried baskets in which were the black habits soon to be worn by those about to enter the community. Then followed eight young ladies, each attended by a tiny maid of honor. The postulants attired as brides were followed by seven members of the community, dressed in the simple habit of the Sister of St. Joseph, and carrying lighted tapers wreathed with lily of the valley. One of the seven was to make her first year vows; the final vows of the remaining six were to be made.

The Vicar-General, Very Rev. Father McCann, who officiated, was assisted in the sanctuary by Rev. Father Lowe-kamp, C.S.S.R., Rev. Father Frachon, C.S.S.R., Rev. Father Orbin, C.S.S.R., and Rev. Father McIntee. The "Veni Creator" intoned by the officiating priest was then taken up, and sung by the choir, after which the habits were blessed, and the reception was at once proceeded with. "Pie Dieu" draped with scarlet cloth had been placed in front of the sanctuary, and to those who were about to be received advanced. Having expressed the prescribed questions asked by the Vicar-General, and having expressed their desire to become members of the community, and the Rev. Mother having advanced and given permission for their entrance, the young candidates were admonished to retire, and with the dress in which they were then adorned to throw away the things of the world and don the habit of the Sister of St. Joseph and with it the life and work it entailed. When in obedience to the command the beautiful procession retraces its steps many an eye was wet with tears, the relatives and friends seeming to realize most forcibly that at this moment a great and to them sad transition was taking place. The words and music of the profession hymn touching in interpreted, lent impressiveness to the withdrawal. In a few minutes those who had left the chapel attired in bridal array returned in the sombre garb of the daughter of the House of St. Joseph. The vows of the waiting novices were then received; in the case of those who took the final vows, five years of thought and preparation had culminated in the solemn act in which they now participated.

A beautiful sermon was the preached by the Very Rev. Vicar-General; the speaker in his own eloquent and ornate manner described the glories of the Assumption, and in closing, promised to those who faithfully performed their part in this world, the joy of seeing and sharing in the glory of Mary in the world to come. Mass was then celebrated by Rev. Father Frachon, C.S.S.R. During the Mass several selections were effectively rendered by the Sisters' choir.

After Mass the Sisters and their guests filled the hospitable reception room, and the newly made novices received the congratulations of their friends. The names of those received were—Miss Seyman, of Toronto, Sister Mary Walburga; Miss Teaffe, Ottawa, Sister Mary Berchmans; Miss Tuffy, Renfrew, Sister Mary Bernard; Miss Ferguson, Walkerton, Sister Mary Chrysostom; Miss Chervette, La Fontaine—near Penetanguishene—Sister Ernestine; Miss Thana-sene, La Fontaine, Sister Mary St. Roch; Miss Devroches, La Fontaine, Sister Mary Clare; Miss Dantzer, Berlin, Sister Mary Eulaliae.

FOR OUR SUBSCRIBERS.

We have sent out accounts for annual subscriptions and expect that our subscribers will remit without delay. Considering the increased size of the "True Witness"—now 12 pages—and that the subscription price remains at the old figure, we do not think we are asking too much in requesting prompt payments.

His Holiness The Pope And Ireland.

(By a Regular Contributor.)

The visit of Sir Thomas Esmonde, M.P., as the representative of the Irish Parliamentary Party to Rome, and cordiality with which Pope Pius X. received him and replied to the address of congratulations which he presented, on behalf of the people of Ireland, should cause a thrill of satisfaction to glow in the breast of every Celt. The audience accorded to Sir Thomas took place on Friday, the 14th August, and, according to reports, the Holy Father was exceptionally gracious. In fact, he went so far as to have the Irish delegate sit beside him while they conversed over Ireland and Irish affairs. There is no man of importance in Europe, no matter in what state or country who is not fully aware of the important parts played by the Irish people in the world and above all the great work of preserving the faith which has marked the history of the Irish race since the days of St. Patrick.

We could readily understand that the present Pope, who has spent the most of his busy and useful life occupied with matters concerning his immediate charge in Venice, might not be as conversant as the worldly statesman with the situation in Ireland. But no one can ever measure the extent to which O'Connell, by his world-astonishing feats in the arena of politics, brought the story of Ireland and her struggles to the knowledge of every educated person on earth. His life and deeds have been the theme of the greatest orators and writers of every European race. For example, the great Lacordaire, made France and the world ring with the glories of O'Connell; and every prelate who knows Rome, is familiar with the shrine that contains the heart of the great Catholic patriot of Ireland. Then the history of the Church in Europe, for long ages, has been a reminder of Ireland and of all she has done for our Holy Religion. From the days when her monks went forth to carry the torch of learning into every land where the Northern barbarians had crushed it out, down to the time the first orator and patriot of his age, had wrenched the boon of emancipation from a power that had utilized every implement in the armory of persecution against her faith during many centuries, the history of the Catholic Church and of the Irish people has formed a matter of deep study for each one who has had at heart the ecclesiastical history of the world. And of these students, necessarily, Pius X. was one; and, on ascending the throne of St. Peter, his vision had at once to take in the vast field that ends only with the confines of the universe and that is peopled with the children of every race. Consequently it is easy to understand how deeply interested the Pope would be in all that concerns the Irish people, at the present time, and especially in the attitude of that olden race towards the Holy See.

Of course, there could never exist the shadow of a doubt on that score, as far as the Irish people are concerned; yet it must have been gratifying to the Pontiff to entertain for a brief moment one who had a special mission to speak for the Irish and to lay before him the expression of their attachment to his throne, as well as to congratulate him personally upon his accession, and to ask for his Apostolic Benediction for themselves and their cause.

After the departure of Sir Thomas Esmonde from the Vatican, having performed his mission, received an official letter which is of the happiest in terms and constitutes the crown of his mission. The letter reads thus:—

"You have discharged your high and honorable mission in the name of the Parliamentary Party in Ireland, laying at the feet of the Holy Father an eloquent address. The occasion you furnished the new Vicar of Christ to direct his attention to the loyalty and undying fidelity of the Irish people comes most appropriately in the midst of the loyal expressions from all parts of the world. With extreme satisfaction the successor of St. Peter sees confirmed to-day the hereditary national virtues of your race."

His Holiness has taken pleasure in expressing his heartfelt good wishes for the faithful nation you represent. He is pleased to bless with all his heart, yourself, your col-

leagues, your families and the whole people of Ireland."

This is a glorious promise for the future happiness and prosperity of the Irish cause. It brings the race into touch with the immediate successor of St. Peter and, at this moment, when the prospects of Ireland are daily growing brighter, it is surely a delightful thought to have the newly elected Vicar of Christ pouring forth his blessings upon the people and upon the land. Faithful in the hour of misfortune, Ireland will be equally as faithful in the day of national triumph.

Rev. Mr. Troop On Catholicity.

(By a Regular Contributor.)

On a recent Sunday, in St. Martin's Church, Rev. G. O. Troop, preached a sermon, in which he sought to prove that the "Ecclesiasticism," as he calls it, of the Catholic Church is not Essential Christianity. After some carefully worded and kindly intended references to the "marvellous manifestation" of the "mightiest religious system that the world has ever known," on the occasion of the death of the late Pope, he drew a graphic picture of the grandeur of St. Peter's, the splendor and pomp of ceremonials within its walls. All the ornamental attractiveness of Catholic ritual, he declared to be paganism, "A paganism Christianity," or a Christianized paganism." In all this the preacher gave due credit to the intense devotion and spirituality of individuals, humble-minded Roman Catholics, in the midst of this great powerful system. With strange incongruity he then tells us that "Ecclesiasticism was older than Rome; ecclesiasticism was strong and mighty in the days of Our Lord, Himself."

So far there is absolutely nothing to answer in the sermon. We cite it, and we will comment briefly upon it, in the very same spirit in which it was delivered. There is a gentle feeling in Rev. Mr. Troop's heart, and for one who is so strongly convinced of what he says, and so terribly prejudiced against all that savors of Catholic doctrine and against the Catholic Church as a system, he is mild in his remarks even when criticizing, and is governed by a desire to be just and fair. We have absolutely no quarrel with such a man, much as we know that he is wrong, and positive as we are that he merely sees Catholicity through the mirage-creating atmosphere of his early education.

He tells us that "It was quite consistent with the legal organization of Christian people that there should be outward forms and ceremonials clustering round the very sacraments which the Son of God has given us." Perfectly right. Why then call the outward forms and ceremonials of any church by the offensive and inapplicable term of paganism? There is, to say the least, a grave inconsistency in this. Then he goes on to say:—

"But Christ Himself would teach us that these outward things, beautiful and sacred as they were, might become, instead of a help, a very snare to the soul if we relied upon the things themselves, and did not approach Him who gave them life alone."

Again is he perfectly right. But why suppose that the Catholic Church does not approach Him who gave these outward things, but relies solely upon them? Has he, as a good Christian, which he is, any ground work for believing that the Catholic considers these external forms as essentials, or that the Church teaches that they are such? Certainly if he has, his knowledge of Catholicity outstrips not only our own, but even that of the greatest teachers of the Church, from St. Thomas and St. Augustine, back to St. Peter and St. Paul. While admitting the "legality," and appropriateness of external forms—essentials in every system, profane or sacred—he presumes that the Catholic depends entirely upon these for his salvation. A grave error—and an injustice to the Church. We point out to Rev. Mr. Troop the error, but we do not hold him responsible for the injustice, because we know that he would not willingly be guilty of such, even were he to feel that he could therewith shatter the whole

Catholic system. In order to more clearly, and briefly (for we must be brief) point out to him wherein he is mistaken, we will take the last paragraph of his sermon, as we find it reported, and will go over it sentence by sentence.

He says: "To come in living contact with the Saviour is essential Christianity." We might, without hair-splitting, draw attention to the fact that this coming in contact with the Savior is the aim of Christianity, but not Christianity itself. Christianity is the means whereby the soul is brought into contact with the Savior. But let that pass. The Catholic Church does not deny this truth, nor does she teach the contrary. In fact, take up the common catechism, and you will learn that to bring souls to Christ, to bring them into spiritual contact with Him, by means of prayer, and of the sacraments in this life, and by similar means to bring them into unending contact with Him in heaven, is the aim and purpose of the Church and of her teachings. So, as far as the broad assertion is concerned, we agree; we only differ in regard to our positive knowledge of Catholicity and his imaginary conception of the same. We know whereof we speak; he speaks from hearsay, on supposition, from deductions. If he knew Catholicity as we do he would be of our opinion and there would be no differences between us.

"The strength of Christianity lay not in its mighty cathedrals, not in wealth, not in vestments, but simply and only in the spiritual relationship with the living God, in union and through union with Him in Christ."

Exactly! This applies perfectly to the Catholic Church. Her strength is the same at the confines of the earth as in the heart of Rome—she is the same in all places. Her Mass is just as sublime, as mysterious, as glorious, when offered up on an improvised altar in the shanty of the back woodsman, as when offered up on the High Altar beneath the dome of St. Peter's. It is the same sacrifice, the same Victim, the same sacerdotal power, the same prayer, the same adoration. The strength of the Catholic Church, a strength that has carried her with ever increasing vitality and broadening influence, through nineteen hundred years of untold vicissitudes, that strength of the Catholic Church consists not in her externals, her grandeur, her edifices, her splendors of ceremonial, but in her mission derived from Christ, in His Presence on her altars, in the perpetual action of the Holy Ghost within her, and in her contact with God, through Jesus Christ. She had no cathedrals, nor wealth of ornaments in the catacombs, nor in the savage missions of the north, nor in the barbaric regions of the Orient; yet her strength was then and in those places what it is now, here, everywhere, in Rome, in Alaska, on the banks of the St. Lawrence, and on the banks of the Ganges.

"What was it that was essential Christianity when the moment came, mysterious and awful, of our passing out of the seen and temporal into the unseen and eternal? Essential Christianity was that which carried us through the gates into the city. We had to leave behind us everything external; we had to leave our cathedrals, our magnificent vestments, our wealth, our sacraments, and our poor bodies. Essential Christianity was what we carried with us, even Jesus Christ Himself."

Another beautiful thought. But why should Rev. Mr. Troop presuppose that this is not equally true in the case of Catholicity? Decidedly that which carries the Catholic through the portals of eternity is not the immense cathedral, nor the vestments, nor the externals—that which smoothes the way for the Catholic soul is the grace of God obtained through the sacraments of the Church. And all that he carries with him to the region beyond the tomb is his life-work. But he is fortified for that journey with the Holy Vintum, and he is followed to the very footstool of Divine Justice by the efficacious prayers of the Church.

So that, after all, the great and essential difference is merely in the manner in which we understand the nature and the essentials of Christianity as they are found in the Catholic Church. At first sight the sermon of Rev. Mr. Troop would appear to be a very severe and slanderous attack upon the Catholic Church, her doctrines, discipline and external forms. But in reality it is simply an assertion of a mistaken idea, for the possession of which the rev. gentleman is not to be blamed—for he merely judges after his own lights and according to his very limited knowledge of Catholicity. Let us hope that the day will come when he may see the Church as she is, for then he will be the first to accept the truth.