

SATURDAY, AUGUST 22, 1908. OUR TORONTO LETTER

The Catholic Perverts.

By "CRUX"

URING several years past, in fact since I commenced sending these humble communications to the "True Witness" I have had occasion to notice that, in other columns, and over other signatures, the paper contained many references to the question of Catholic perverts. By this I designate in a special manner Catholics who have left the Church to join some Protestant denomination, and through all these articles I have noticed one argument predominating, to the effect that the Catholic will more readily fall into doubt, or join the ranks of infidelity, than become a Protestant. This contention is strongly sustained by the experience of the ages that have gone since Protestantism first appeared on the scene. It is not to be denied that Catholics have joined the Protestant religion in different branches of that scattered system. But as a rule, they have done so for purposes other than the pure and simple desire to save their souls. They had different temporal motives — all of them unworthy of being considered in the light of religious conviction, but almost all of them different in nature, so diversified are they that an enumeration would be impossible. The one has had ambitions that he fancied could not be realized as easily from the Catholic as from the Protestant standpoint. Influence, social rank, means of attaining wealth, love, and such-like are by no means to be ranked amongst the motives that should govern the seriously and honestly religious action of persons who take the bold step of passing from one fold to the other. These must be brushed aside as puerile and dishonest. I am not going to stay to contrast the Catholic convert to Protestantism with the Protestant convert to Catholicity. But it is self-evident to all reading and reflecting minds that the motives are never the same. I have yet to see examples of Protestants who become Catholics with any hope of worldly gain. On the contrary, it is usually, I can say invariably, at the expense of their temporal opportunities, of their affections, their family and social ties, their dearest sentiments. On the other hand I have rarely known a Catholic to leave the Church and be at the same time, able to furnish any religious motive of a sufficiently serious character to justify his action, while behind that action always appears the skeleton of some worldly gain that he imagines to attain.

Another peculiar contrast, and one upon which I will only dwell in passing, is that of the subsequent language, sentiments and attitudes of the two classes. The one who leaves the Church to join a Protestant sect, is more bitter against his first religion than ever could be the most fanatical bigot in the ranks of the Church's enemies. He has no kindly remembrances, to good words, no feeling but one of hatred for her; and worse still he allows those unchristian sentiments to extend to and take in all who were his former co-religionists. One would imagine that they had been his personal enemies. On the other hand, the samples we have of Protestants who have become Catholics lead us to believe that they must have been actuated by very holy and Christian motives. Never have they words, save of generosity and kindness for those from whose communion they felt obliged to separate. Their language is that of a great worldly grief at the parting, and one that they could not accept were it not for the more than counterbalancing influence of duty, conscience, and God's grace. Never do they refer harshly to their former associates. They pray that they follow in the pathway to truth and thus be united to them again, even in this life; but their spirit is one of great charity and they seem to be actuated by motives that are entirely supernatural.

I have been led into this digression simply by the ideas and reflections suggested to me by the argument in former numbers of this paper and to which I made reference at the outset. The grand point upon which I wish to touch is that of the likelihood of a Catholic, who grows indifferent and finally abandons his Church, of falling into atheism, rather than adopting the tenets of Protestantism. This conviction has more strongly embedded itself in my mind since I read that peculiar publication called "Brann's Iconoclast."

I am often at a loss to know whether this strange organ is really, what it professes to be, atheistic, or whether it is not Catholic in the eccentric disguise of infidelity. Be it what it may, one thing is certain that if it were to acknowledge any form of religion, it would be the Catholic one. In the last issue Mr. C. A. Windle, the editor of this organ, asks why a majority of the Protestant clergy of the United States favor American acquisition and retention of Catholic lands, and he answers it by stating that those clergymen foolishly imagine that such a course means the acquisition of fresh fields for Protestant missions. In other words that they think that with the land they can take possession of the people and turn them from their faith to swell the ranks of Protestantism. It is in connection with this that the editor in question makes use of the following very extraordinary language:—"If these deluded, over-zealous people desire to make infidels and agnostics of the intelligent Catholics of Cuba and the Philippines, they may succeed beyond their fondest dreams. But if they hope to convert them to Protestantism, they are doomed to disappointment and ignominious failure."

"I know that it is next to impossible for a Protestant to place himself in the attitude where he can view the matter from the standpoint of an intelligent Catholic. Being neither Catholic nor Protestant — just a plain every day sinner — I am able to approach these questions without prejudice and write down the simple truth without the slightest desire to offend or please either party."

"Protestant zealots who desire to convert Catholics to Protestantism should be plainly told that it is almost, if not quite impossible, for an intelligent Catholic to become a good Protestant. The reason is plain: "If he cannot believe in the root and stock of the tree, how can he believe in its branches?"

"If he cannot believe that the oldest church in the world is the true church, how can he accept the latter inventions of Luther, Calvin, Wesley or Dowie, as the Church of God?"

"When convinced that the authority vested in the oldest church is not binding, how can he submit to the decrees of conference, council and convocation of warring Protestantism?"

"Once convinced that the rules of faith laid down by the councils of his church are erroneous, and the Pope's interpretation of scripture false, how are you to make him accept the interpretation, or abide by the rules of faith and practice laid down by Tom, Dick and Harry?"

"Impossible! The upright, honest, educated Catholic must either remain true to his faith or become an agnostic. For him there is no refuge in Protestantism, no middle ground between Catholicism and infidelity. Therefore, the inevitable effect of Protestant missions in the Philippines will be to make agnostics and infidels of a people who now believe in God and his Christ."

"My statement that no intelligent Catholic can become a good Protestant may sound extravagant, but it is literally true. You can count on the fingers of one hand all the Catholics that have become good Protestants, during the last hundred years. As before stated, when an honest, upright Catholic abandons Catholicism, he almost invariably becomes an agnostic. When a dishonest devotee renounces his Catholicism he is apt to become a first-class Protestant scoundrel."

"I have known several reformed priests who wrote books, delivered lectures, and endeavored to 'expose Romanism' in every possible way, but I have never known one who could be trusted, or that possessed a single spark of honor."

Leaving aside the rather outspoken and possibly more or less rugged manner of expression employed by this professed infidel writer, there is a vast amount of truth in what he says, and serves to carry out and accentuate my reasoning, and above all, to justify the assertions and arguments of the "True Witness" on this subject. My sole purpose, this week, in touching upon this subject, which may be considered, perhaps, not exactly of my sphere, has been to emphasize the point that while the convert to Catholicity is invariably governed in his course, by purely spiritual motives, the revert to Protestantism scarcely ever (I never knew a case) can conscientiously advance any other than that merely temporal and worldly motives. And this, then, may be fairly taken as a test of the respective merits of the two religions. It may be considered as a proof of the spiritual empire of the one and the temporal domination of the other. And as religion was established by Christ for the primary purpose of man's salvation, not of his temporal well being, and as it is the essential means, through the graces that it infuses into the soul, of the establishment of a spiritual

kingdom on earth and the assurance of a spiritual kingdom in heaven, we cannot but conclude that the one only, true religion must be that which is based upon spirituality and which ignores worldly power or means. And as there cannot be two true religions — only one — and as the system of Protestantism springs from earth, belongs to earth, and is ruled by both earthly motives in its individuals and by earthly powers in its disjointed government, it cannot be the true religion; and if not there remains for us only the other, the Catholic faith, whereby we can feel assured of eternal salvation.

Catholics and Their Press

The Catholics of Liverpool support their paper in a practical manner. They not only subscribe to it, but also make their wants known in every department of life, religions, educational, domestic, social and commercial. In the "Catholic Times" of that city, every week, may be found two pages devoted to advertisements of schools, churches, vacant situations in Catholic homes, and professional business cards.

Notes for Intending Settlers

Spencer, Nebraska, Aug. 10, 1908.

At the present time a great many people are moving from the east to the west, and, of course, there are a great many Catholics. All Catholics, in selecting a new home will be interested in knowing where they can settle in the west and be near a Church. This part of Nebraska is quite new in comparison with other portions. It has been settled for about ten years, but the railroad was built in here only a year ago. We have a large Catholic Church and a resident pastor here, likewise a Church at Lynch and one at Butte, in this county. We have Catholics here of many different nationalities. The land in this (Boyd) County is unusually good. It is nearly all heavy clay soil. Farm lands can still be bought here at reasonable prices, and there are good opportunities to secure homes. All the towns are still largely in a state of formation, and business has not settled in a rut. There are many business opportunities in the different towns along the railroad, and business men from the east will do well to investigate the conditions here before locating. Of course, these opportunities will all be taken up within the next couple of years, and the sooner the business men who would like to locate here get right on the ground and establish themselves the better it will be for them. This county has a good future and business here will be on a solid basis.

W. W. KROUPA, P.P.,
St. Mary's Church.

DIED OF GRIEF.

The strange story of a boy who died from excessive weeping, is told by the New York correspondent for the Chicago "Tribune."

John Crowley, 16 years old, whose home was at Brooklyn, was strong and robust. On the evening of July 1 Crowley learned of the death of his uncle, Charles Crowley, who was killed while attempting to jump from a train to the platform. The lad cried without ceasing for nearly three days.

The "Tribune" correspondent says: "From the time John Crowley was a baby his uncle, who was a bachelor, had shown him great affection. As the boy grew older the bond between the two became stronger, and after the boy's father died, four years ago, the uncle and his nephew became inseparable. Immediately upon learning of his uncle's death John was seized with a fit of hysterical weeping and the efforts of his mother, sisters, and brothers to soothe him were in vain. All night long and all day Thursday he continued to moan and sob. He would not eat or sleep, and Thursday night he was so weak he could barely totter. Yesterday he attended his uncle's funeral, and while riding to the cemetery had another attack of convulsive sobbing, finally becoming so violent that he had to be carried to his carriage. He continued to weep through the night until finally he was seized with another burst of convulsive grief and died in his mother's arms."

Public Function At Metcalf.

Communicated to the True Witness.

The thriving village of Metcalf was the central point for pleasure-seekers on Tuesday, the 11th inst., when the Rev. Father Prudomme's picnic, for the benefit of his Church took place. Though rain threatened in the early morning, yet as the sun advanced in the horizon, the clouds cleared away and the weather for the rest of the day was all that could have been desired. Conspicuous among those present were, Dr. David Wallace, the member for the county in the House of Commons; Col. J. P. MacMillan, Mrs. P. Saver, a daughter of the late lamented Ira Morgan; Mr. Geo. Morgan and his sister, Mrs. P. Timmins and Mrs. Fanning. On the grounds again were noticed the Rev. Fathers Prudomme, Metcalf, Dunn, Gloucester, McCauley, his sister, Miss Mary McCauley, of Dawson; Mrs. D. Kennedy, of Vernon; Miss S. Gillespie, Miss Ralph, Miss Murry, Miss Stacy, Miss Mary Grant, Mrs. McKay, Mr. J. Rolston, treasurer of the Agricultural Society, Metcalf; Inspector R. Dow, Mr. James Simpson, merchant; Mr. Allan McDonald, Councillor Mr. P. Kerns, and Mr. O. D. Sullivan, of Shawville, Quebec, with others of prominence.

By the kindness of the society the spacious agricultural grounds with their commodious buildings, so well designed for their annual fairs, were used for the occasion. The sports of the day consisted, principally of horse racing, foot running, in which several young lads took part, jumping and other similar amusements becoming the occasion. Refreshment booths, where various temperate drinks could be procured for the thirsty, were in evidence on the grounds, the proceeds of which with the moderate sum charged for entrance, and that of the tables were the principle sources by which the promoters of the picnic realized their expectations. In the main building, where Mrs. Wm. Cassidy and Miss Mary Sweeny, presided, were the tables on which were abundantly spread various dishes, most inviting to those desirous of appeasing the appetite.

A most interesting feature of the day's performance was a competition in elocution between Misses York and Miss McCullough, the former being from Ottawa, in which Mr. J. Rolston, Mr. George Morgan and Col. J. P. MacMillan were the judges. To say the least those amiable young ladies recited their respective pieces in a most creditable manner, eliciting the highest praise on the part of the audience. The competition in this was so keen and of such a high order as to render it a difficult matter for the judges to determine which of the ladies really excelled in the art. Their attainments in the line, coupled with their modes and attractive appearance upon the stage excited the admiration of all. Not only did they display talent of a superior order, but afforded ample evidence of their proficiency in the science of elocution. Finally, the judges, who were forced to decide, concluded to award first prize to Miss York, second to Miss McCullough, and third to Miss York, the younger sister to the former.

The enjoyments of the day were materially enhanced by the melodious strains of the Metcalf brass band, the members of which afforded ample evidence that they profited by the instruction imparted by Mr. F. Iveson, a veteran of 66, clearly indicating that the citizens of the village are keeping abreast with those of the larger centres in other parts of the province. This was agreeably varied by the sweet performances of two Italians from Ottawa, one on the harp, and the other on the violin.

Just prior to the programme of the day being concluded, the Rev. Father Prudomme, acting as chairman, called the audience to order, and stated that they were honored with the presence on the occasion of Col. J. P. MacMillan, who would kindly favor them with an address. It was to be regretted that Dr. Wallace, the member of the county in the Commons, though on the grounds the most of the day, was obliged to take his departure before this stage was reached, as pressing Parliamentary duties called him away, otherwise, doubtless, many would have been pleased to have heard him. Even apart from politics, the doctor has many substantial friends, in and around Metcalf,

where for many years he has successfully practiced his profession, and rendered priceless services in alleviating the afflictions of suffering humanity. Col. MacMillan, on rising, expressed the pleasure he was afforded by participating in the enjoyments of the occasion.

In driving across the country from Ottawa, he said that he was delighted with the magnificent scenery rising before him on either side, the well cultivated fields on whose borders were ripening the most luxuriant crops he had ever seen, rendering his visit most enchanting. In keeping with this picture was the commendable sentiment of the people he saw before him, who although many of them were members of other persuasions, did not hesitate in joining their Roman Catholic friends in order to promote the charitable object of the occasion, assuring him that they had reached a plane of intelligence, education and refinement, where religious animosity, unfortunately experienced in more pretentious quarters, had given way to the happy circumstance by which they could live together on terms of respect, good-fellowship and brotherly love, and he earnestly expressed a hope for a prolonged continuance of such a genuine Christian bearing towards their opposite brethren.

Here the speaker referred to a speech delivered at Quebec on Confederation by the late lamented Hon. Thomas D'Arcy McGee, which he had the honor of hearing, especially that part of it in which he referred to the harmonious relations of the early pioneers. On the occasion in question the honorable gentleman read a passage from a book compiled by a good Protestant, who there placed on record, that when the Presbyterians first landed at Quebec, they had no church, but the Roman Catholic missionaries were otherwise provided in that way. Under the circumstance, the missionaries were good enough to place their Church at the disposal of their Presbyterian friends, where they held their service on Sunday, after the services of the Catholics had been performed, and here they had those of different denominations performing their devotional exercises under the same roof, and in the same edifice. The Presbyterians of the time, too grateful to accept the accommodation without a befitting and appropriate acknowledgment, offered many little evidences of their appreciation, all going to show the grand and charitable spirit existing between them, and happily in harmony with what he witnessed that day upon the grounds.

The veteran Colonel then referred to the tendency on the part of the young men of the present day to forsake the noble calling of agriculture for other walks of life, which to many of them were not so headful, happy or profitable. Fortunately, having in his younger days, himself, been brought up on a farm, he exercised obtained there, as he was growing to manhood, and to this circumstance he attributed the health and vigor with which he was now favored, although comparatively in advanced years. He also expressed his regret at seeing the extent to which young people are now carried away by sport and pleasure. Far be it from him to object to a reasonable degree of enjoyment, for the young generation, which is as natural and essential to them as the breath they draw, but it is to the excess of this that he finds room for disapproval. It is impossible for any one having an interest in the country or the material prosperity of our Canadian young men to witness so many of them giving their precious time to see the different sports and games indulged in at the present time without deploring the practice. To his mind it tends to fascinate, allure and incline them in that direction, so much so as to unfit them, in many cases, for the preparation for the successful and the more substantial sphere for which they are so well suited and by their Creator intended. He emphasized from his own experience that unless a young man acquired habits of industry as he was growing to manhood, he would miss his calling and lead a life of disappointment, both to himself and the friends having an interest in his welfare.

PUBLIC FUNCTIONS.

"The Catholic Total Abstinence Union condemns the practice of Catholic institutions and societies of Catholics in permitting strong drink at their public celebrations, annual banquets and entertainments and meetings. The union exhorts all Catholics and especially all total abstinents, to show their disapproval by word and act of all such institutions and societies that persist in permitting this practice." Resolution adopted at the recent convention of the Union.

Random Notes And Gleanings.

WATERFORD ADDRESS.—From the "Catholic Times," of Liverpool, we learn that the following is the paragraph in the address of the Waterford Corporation to the King to which objection was taken by Dublin Castle:—"While expressing the sincere wish that Your Majesty and Your Gracious Consort may reign long and happily, we may also hope that Your Majesty's Government will at an early date introduce a Bill for the higher education of your Catholic subjects in Ireland." The address was returned and not presented at all.

HYDE PARK was recently the scene of monster demonstration under the auspices of the League of the Cross, in which various organizations, temperance, trade, and others, took part. There were five platforms, and amongst the speakers were: Messrs. Wm. Redmond, O'Shaughnessy, Murphy, W. Crooks, MacVeigh, and Devlin, members of Parliament. At each platform a resolution was passed and ordered to be sent to the College of Cardinals in Rome, offering condolence with the ecclesiastical authorities on the death of the Pope. A resolution offering a tribute of honor to Cardinal Manning's memory was also passed.

IRISH PARTY DELEGATES.—Two representatives of the Irish Parliamentary Party, Sir Thomas Grattan Esmonde, M.P., and Captain Donelan, M.P., were deputed to attend the funeral of the Pope and convey the Party's resolution of confidence. One of the delegates, Captain Donelan, is a Protestant.

LYNCH LAW.—President Roosevelt, in a letter to the Governor of Indiana, says that the prevalence of lynching gives just cause for alarm. "Every violent man in the community," he writes, "is encouraged by every case of lynching in which the lynchers go unpunished to himself take the law into his own hands whenever it suits his own convenience. In the same way the use of torture by the mob in certain cases is sure to spread until it is applied more or less indiscriminately in other cases. The spirit of lawlessness grows with what it feeds on, and when mobs with impunity lynch criminals for one cause, they are certain to begin to lynch real or alleged criminals for other causes."

SEATTLE IRISHMEN.—The Irish-Americans of Seattle, Washington, have pledged \$3,000 in cash to aid the United Irish League. The money was subscribed at a most enthusiastic meeting held in the Grand Opera House on Aug. 4, where purse strings were freely loosened at the eloquent appeal of Col. John F. Finerty, regional president of the United Irish League of America.

QUEER TASTE.—An exchange gives the following illustration of how Irish names are changed:—The celebration recently of his eighty-ninth birthday by Sir Erasmus Ommanney, the veteran British Admiral, who became a midshipman in the navy seventy-seven years ago, may serve to call attention to the circumstance that the surname Ommanney is one of the many surnames which have been Anglicised. Ommanney is, of course, an English version of the Irish surname O'Mahony.

ADDRESS THE POPE.—The Negro Editors' Association, in session at Colorado Springs, Col., adopted resolutions appealing to Pope Pius X. to intercede in the color problem of the United States. The resolution recites the fact that there are "hundreds of thousands of negroes who are affiliated with the Roman Catholic Church, and as the Protestant Church, the ruling power of this country, has persistently refused to take any action looking to a stopping of indiscriminate lynching," the Pope is appealed to for redress, as the petitioners state they have confidence in the influence of the new pope as a man of the masses to gain the confidence of the people in this country. They also ask the Pope to instruct the Roman Catholics, "who form a majority of the labor unions in America," to use their influence to gain the admission of negroes to a full brotherhood in the industrial army.

OUR TORONTO LETTER

Toronto, O. THE ASSUMPTION.—On last, the feast of the Assumption, was celebrated throughout the city of Toronto with all the solemnity permitted by the exigencies of the different parades. At the Cathedral Grand Mass was celebrated. His Grace Archbishop presiding in full regalia on the throne. The feast of the Mass was Rev. Father with Rev. Father Rholander, Father Treacy, D.D., as deacon. The music of the Mass was Gregorian, with a Mass, sung by a magnificent choir.

THE sermon, preached by Father Treacy, D.D., told the story of the life, death and assumption of Our Blessed Lady, with a grand eulogy in Mary, Queen of Heaven and the Cathedral was well filled with strangers being amongst the

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death of Mother Mary de Chantal which took place at St. Convent on Monday, August 12th, came to the community of the Sisters of the Sacred Heart, of which for nearly half a century she had been a member. The citizens of Toronto by a largely known, as a sudden shock. The annual retreat of the city was being held, and in take part in the exercises. Chantal had gone from St. Convent, of which she had the Mother House of St. Alban street. On Monday at 3 o'clock, the Sisters to the chapel to pray for her departed, and Mother de placing her hand on the casket about to enter when she fell towards the floor. Lovine were at once stretched to the floor, and though all were so suddenly the even serious results were feared, never for a moment consciousness, and was able upstairs, where laid on a cot was ministered to by all the thought could suggest. A deceased lady herself did not to apprehend death, but in hour and a half afterward, she told those about her she was dying, and that they bring the priest. Her composure, though even then scarcely realized that her could be true. Rev. Father, who was engaged in retreat, came and immediately ministered the sacrament which the Rev. Superiors understood at last were soon to be bereft, and shared in the prayers dying.

Mother de Chantal never ment lost consciousness, the self-possession that characterized throughout her eventful life, told those about her what she felt, and assisted by the Superior, Mother de Pazzi, was engaged in the renewal of her vows when preme moment came; so close to the end that the exact moment of death was unknown to those present. The death of Mother de Chantal was considered by her associates as almost sublime in its nature, though sudden, all that she placed since the beginning of her retreat, seemed to have been through unconscious preparation, and death was an exercise for the day, the Office Mother de Chantal was so as when last used, and "preparation for death," an exercise which she had gone to pray for those gone before. Surely when the groom called, the bride with her lamp well filled a readiness to meet her beloved. Death was due to her from which the deceased had for some time, a fact the public not generally informed of, known to her physician.

Mother de Chantal was forty-seven years, the forty-seventh year, and she was a woman of magnificent proportions, much taller than ordinarily proportioned; her eyes in its last days never closed, she was lighted by beautiful