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PRICE FIVE CENTS.

THE EVANGELIZATION OF FRENCH CATHOLICS.

The Methods of Protestant Organization to Shake the Tree of Romanism.

GOOD ADVICE FOR DEACONESSES.

The Position of a Catholic Who Forsakes His Religion Logically Defined,

From time to time the Protestant journals announce, with a flourish of trumpets, the conversion of such and such clergy, in their annual synods, congratulate themselves upon these additions to their religious system. Their joy reaches its climax when some unfortunate priest seeks admission to the religion of Luther and Henry VIII. It is such a windfall, and there is such rejoicing in the Protestant fold. But what motives can induce Catholics to take a step the consequences of which are so important A change of religion involves the eternal interests of a soul and radically affects the relations of a man and his God. It should, therefore, be made only upon mature reflection and as the result of a conviction which leaves no room for doubt or hesitation.

When a man of upright heart, aided by the grace of God, has a clear vision of the light of truth, understands the necessity of doing the Divine will and of embracing, for the salvation of his soul. the religion which he believes to be the only one, he is bound to obey his conscience, no matter what sacrifices he is called upon to make. Innumerable Protestant converts to the Church have offered us this spectacle. These men, who have come into the Church, after family and friends. They have endured crative positions and found themselves "est harrest. face to face with privation, if not with "Hedid not heroic sacrifices, men must, he fully con vinced of the truth of a religion and the necessity of embracing it.

HOW AND WHY MEN BECOME PROTESTANTS Are similar instances seen in the case of those who pass from Catholicity to Protestantism? Is their change of reliof fervent prayer to be shown the truth? must leave the Church and embrace one or other of the Protestant sects, if they wish to secure the salvation of their souls? In transferring their religious allegiance to Protestantism, do they enter upon a life of privation and self-sacrifice, of trials and contradictions of all sorts? Amongst the so-called converts of your acquaintance, is there a single one who fulfils these conditions?

Without presuming to fathom the secrets of consciences, is it not true that the motives which induce Catholics to become Protestants are very often far from creditable?

Some will have had a difficulty with their pastor. Out of sheer spite and to gratify their hatred they leave the Church and go over to Protestantism. These unhappy men, in a fit of temper, deny the faith of their baptism and renounce their everlasting inheritance, all because they desire to revenge themselves upon a priest! As if the religion of Our Lord and all His teachings depended upon the confuct of a priest! Or as if the fact that they put themselves in the way which for them, at least, will lead to damnation, is the most cruel torment they could inflict upon the detested

IN ONE SENSE THEY ARE RIGHT.

to the heart of a priest than to see a Catholic give up the true Church, to little ones, into error. No, nothing can inflict greater pain upon him, But upon whom, atter all, will fall the responsibility. should a man suffer from a want of prudence or gentleness on the part of a priest, or have to submit to some regrettable injustice, through that priest's

discipline declares to be unlawful. In these cases it is the rebellious heart which speaks, and in no wise the head

which commands the change of religion. Others, in fine, hope to escape from poverty or to obtain a more lucrative position. Amongst all these classes of men is sought in vain any evidence of profound or unchangeable conviction, any desire for a better life, a higher perfection, or more abundant means of salvation. It is certainly not those things that they seek in Protestantism.

To resume in one word. Sometimes there is a question of money, sometimes of revenge, sometimes, even, there is a woman at the bottom of these pretended conversions.

CATHOLIC PRIESTS AND PROTESTANT MIN-ISTERS.

Never, never would a Catholic priest consent to admit men into the Church who were influenced by such motives and presented themselves under such circumstances. Too often Protestant ministers are less scrupulous and less a Catholic to Protestantism, and the fastidious. If any difficulty arises in any parish whatsoever, and men, led astray by their passions, are at variance with the ecclesiastical authorities, forthwith reverend gentlemen begin to ar rive from all quarters, to stir up hatred, to envenom quarrels, to encourage rebellion. They come with open arms, rejuding in their hearts to welcome into their communion men who, yesterday, were Catholics by conviction, and to day, through ill humor or in a spirit of revenge, decide to become Protestants.

THE ANGLICAN SYNOD OF MONTREAL. I confess to having been considerably surprised to observe in the published reports of the Anglican Synod, lately held in Montreal, that a high dignitary of the Anglican Church approved of such conduct and advised such action. I qnote from the Gazette of the 22nd Janu ary, 1897, this reverend gentleman's precise words:

"In the present state of matters in this province, so far as the Frenchspeaking people were concerned, the Church of England had no more important duty laid upon her than to be doing her work now. It was not worthy of her to wait until it came to her by gravitation, so to speak. While she was waiting, other bodies were r aping the harvest.

"Beyond question, there were great movements in embryo that could not but result in alienation of large num-"bers of the French-speaking populalong and serious study, above all by "tion from the Roman communion. It prayer and by the force of good example, " was coming, as surely as to morrow's have in consequence usually given up "sun would rise upon the earth, and the "church that could minister to the persecution from parents or other rela- "people in their own tongue was the tives, have given up, in many cases, lu- | "church that was going to reap the rich-

" Hedid not ask the clergy to be proseactual destitution. And all this to be- 1 lytizers, or to shake the tree of Roman-come Catholics. Before making such 1 ism and di-turb those who were satis-" ism and disturb those who were satis-"fied with their faith; but, while the " fruit was flowing past, he asked them, without shaking the tree, to go in and " pick it up."

Now, if the school question, which is essentially a religious one, belonging to the Christian, social order, should degion the result of long investigation and tach from their religion certain disaffected Catholics, insubordinate to the are they perfectly convinced that they authority of the Bisheps, lo! there will be seen a dignitary of the Anglican Church and his colleagues holding out their aprons to catch the doubtful fruit falling from the tree of Romanism.

In sober truth, I had believed the Anglican Church to be more conscientious and more dignified.

Our Anglican dignitary, who discourses hus of the tree of Romanism and fruits thereof which are rotten, should remember the femous witticism of his cele-brated colleague, Dean Swift: When the Pope cleans his garden I wish he would not throw the weeds over the wall into our Protestant pasture. Evidently our Montreal luminary is less fastidious

and more condescending. PROTESTANT DEACONESSES.

But the Reverend Ministers are not content with picking up the offscourings of the Catholic Church. They have at their service a whole corps of auxiliaries who are both daring and adventurous. I mean the Protestant deaconesses. They are sent on foraging expeditions into the very bosom of Catholic families, an there ladies bring to the work and energy and enthusiasm which women alone can put into a cause of which they

desire the success.

Nothing stops them; nothing checks Nothing in truth, can be more painful | walks, nor the ungracious reception with which they often meet; nor the poverty of dwellings, which in many throw himself, perhaps with his wife and cases threaten handsome gowns or expensive costumes. They go everywhere; especially in homes that are the poorest, and where children are bility for such apostney? For even the most numerous, they carry on their should be such apostney? crusade-seeking to bring souls into the

Protestant fold. I should most certainly have nothing but praise for these ladies, did they exerhuman weakness, can that justify him cise their zeal in converting the heathen in taking issue with God and offering to Chinee. They could certainly do him Him the outrageous insult of renouncing his religion?

Others become Protestant because the laws of the church impose too great a restraint pron their manners are the laws of the church impose too great a restraint pron their manners are the laws of the church impose too great a restraint pron their manners are the laws of the convince Presbyterians.

general indifference towards all creeds and professions of faith. Or, again, were they endeavoring to bring back to faith in Christianity the thousands and thou hemselves. They are, in reality, pure Rationalists, denying the divinity of Christ, rejecting supernatural revelation and admitting no other rule of belief than their individual reason.

In any of these instances their aim would be a meritorious one and worthy of all praise. But no, it is not to the conversion of such unbelievers that these ladies devote themselves. Their solicitude is entirely directed towards Catholic French Canadians. They concentrate upon them their somewhat noisy and obtrusive zeal. Can any one regard this as a meritorious work, and one pleasing to God.

THE EVANGELIZATION OF CANADIAN CATHO-

Permit me to ask, ladies, if you fully realize the consequences of what you are doing, when you seek to attract anadian Catholics towards Protestant ism. Do you pretend to offer them spiritual treasures which they have not, or means of salvation which they do not already possess? Protestantism is, as you know, a negation. Nothing else. It adds nothing to Catholic faith, but rather takes from it a certain number of necessary truths. Whatsoever it still holds of good and true is borrowed from that Church which has had possession of all goodness and all truth for eighteen hundred years. Protestantism can give absolutely nothing to the Catholic who embraces it.

The Protestant who comes into the Church and becomes a Catholic is really enriched, because he adds to the few truths which he believes the sum total of truth which the Catholic Church transmits to him. He is enriched, because, in addition to the feeble means of sanctification and salvation which he possessed as a Protestant in good laith, he henceforth has the superabundance of spiritual helps which the Church places at his disposal in the Sacraments. While the Catholic who abandons his faith to become a Protestant simply deprives himself voluntarily of spiritual wealth and reduces himself to the most abject poverty.

you would say, ladies, he is divested of Romish superstitions, of vain and empty beliefs, which ignorance and credulity have introduced into religion. He is brought back to the pure gospel and surely that is doing him a signal Ladies, what you are pleased to call

attirm we are prepared to prove.

What you characterise as vain and empty beliefs are traditions which the Christian ages have handed down to us. which the highest and the broadest intellects have put into practice and have handed down to us, their descendants.

Whatever may be your esteem for the religious communion to which you belong, ladies, you will scarcely venture to claim for it either a monopoly of good sense or the exclusive right of free investigation. Catholics are no more disposed towards belief than other men, and when they bow their heads it is because they are compelled to do so.

But I don't wish, ladies, to enter into discussion with you at the present moment. But I would like to ask to what pure Gospel you propose rallying the Canadian Catholics.

Is it to the pure Episcopalian Gospel ? Or the pure Gospel of the Presby-

Or the pure Methodist Gospel? Or the summary of pure Gospel used by the Salvation Army?

All these pure Gospels are Protestant, as you know. All claim to teach the doctrine of Christ, whilst, in reality, smiling countenance seemed stern and each speaks a very different language. Let me put you one question.

In spite of what you are pleased to call superstitions and vain beliefs, do you still think that Catholics can be saved, living in the communion of the Catholic Church and dying in her bosom? You cannot deny this, I pre-

Well, if, then, men can be saved as Catholics, why seek to lead them into religious communions where, for them at least, there can be no question of good faith, and where, according to their own conscience and the teaching of the Church, salvation is impossible. Ladies, in doing such work, are you not incurring a fearful responsibility?

Bishop Mountain of Quebec was more logical, when he said: "The Canadians are good, they practice their religion sincerely. I should have conscientious scruples in seeking to disturb their faith and make them Protestants." (The late Bishop Fulford, of Montreal, was said to have been of the same opinion .-Translutor's note.)

MEANS OF CONVERSION.

You will scarce be arrested by a scruple, ladies. For at any price you must win over Canadians to Protestantism, and, dare I speak frankly, the means which you employ are not always such as Our Saviour recommends. You do not seek to convince intellects, or to prove to your converts the absolute necessity of becoming Protestants, in order to save their soul.

In the middle of winter, when distress is greatest in the homes of the poor, you restraint upon their passions, or refuse Holy Trinity, to convince Presbyterians go to the overburdened working-man tical and political questions of Christen The cerember of the necessity of admitting Bishops and you open your purse, saying: "If dom are urged upon him day after day, Patr.ck's.

and Sacraments, or Congregationalists you come to our Church, we will give of the absurdity of being content with a you all the necessaries of life; you have children; send them to our schools, we will clothe and educate them free."

Your charity would be laudable did you not add that impinus condition. sands of their co-religionists who at the proposal is simply an immoral present time believe in nothing but and sacrilegious traffic. The offer you make them is this: "In exchange for a few dollars, sell your faith, your convictions, your soul!"

Some unfortunates yield to temptation and become Protestants in winter, hastening to become Catholics again in the spring, or when seized by some mor tal disease. They do wrong, beyond doubt ; they commit a deadly ein be exteriorly denying their faith, even when they keep it in their breasts. But why tempt them to this sacrilegious impiety? Ladics, you might better employ your

E. HAMON, S. J.

His Remarkable Vigor Dwe't Upon by an American Correspondent

The Majestic Spectacle at a Recent Ceremonial at Wh ch His Holiness Officiated.

Mr. James Creelman cables from Rome to The New York Journal: The Pope's voice ringing vigorously over the heads of the kneeling multitude in the Sistine Chapel this morning was the best answer to the declaration that the august 'Prisoner of the Vatican" is dying. I watched him for an hour this morning. while he assisted at the Requiem Wass in memory of Pins 1X, and his eye was as bright and his tones as clear and son orous as when I interviewed him in the l'hrone room seven years ago.

A MAJESTIC SPECTACLE.

It was a majestic spectacle as the Pope entered the chapel on foot leaning on the arms of his assistants. He wore over his white silk cassock a magnificent trailing robe of crimson and gold, caught up with golden clasps, and his shoulders were covered with a cope of crimson, the mourning color of the Pontiff. On his head was a mitre of silver cloth, and his hands were clothed in white ace.

The Pope's head drooped and his shoulders were bowed with age, and as he advinced his hands trembled and his head shook. His tace was bloodless, and Romish superstitions, we Catholics affirm | the lines about his eyes and mouth were ears he has not been outside of the Vatican grounds.

LEO'S REMARKABLE VIGOR.

But there is not a man of his age in the world who could have spoken with such a voice as that which pronounced

Absolution to day.

After the Pope had knell before the altar he ascended to the dais and sat on the purple throne under the great canopy of purple and gold, and putting on his gold rimmed spectacles he surveyed the gor geous scene spread out under that match less velvet on which Michael Angelo set the supremescal of his genius, while the Sisting choir, robed in purple and white lace, appeared in a small balcony and burstinto one of Palestrina's most sorrowful choruses, led by the "Angel of the Laterna," the like of whose thrilling

soprano has never been heard on earth. HIS PERSONAL APPEARANCE.

I could see the Pope's limbs shake and his mi'red head nod while the ponderous master of ceremonies adjusted his robe, He is by nature a tall man, but his body is so bent now that he seems to be not much more than five feet. His once austere; the wasting of his flesh gave a sunken look to his clear-brown eyes; his ness appeared to be unusually promin ent and bony, and his mouth seemed larger, a matter about which he is gen erally very sensitive, and there was a pathetic-almost tragic-droop at the corners of the lips. The triangular fur-rows which marked the contraction of his muscles on either side of his mouth showed plainly the effect of the venerable man to conceal the ravages which time has made and to prevent the lower jaw from drooping.

HIS MIND UNIMPAIRED.

When the mitre was lifted from his head I could see that his hair was thinner than before and his delicate, large ears stood out with startling distinctness. Yet, not withstanding all these changes, he had the same old high glance of authority, and no one could look into that commanding face this morning and be lieve that his mind was failing or that he was less a man and Christian captain than he was when he accepted voluntary imprisonment 19 years ago.

I have seen the Pope many times in the past few years, and I have talked with him face to face for an hour, and I am certain that I never saw stronger signs of intellectual vigor than he showed

FORCED TO DO HARD WORK.

It is true that he sometimes swoons after unusually hard labor, but that is an old story, and no man of his years is called upon to do so much exhausting daily work. The most vital eoclesiasand neither Gladstone nor Bismarck would undertake to receive the number of visitors he is forced to meet every

Stretched out in two long lines before and at the side of the throne were twenty-one cardinals wearing purple robes for mourning, ermine capes and scarlet skull caps. At the feet of each cardinal sat his train bearer in purple, bearing his scarlet beretina.

At the Pope's right hand stood Prince Colonna, heredit ry Prince Assistant to the throne. Beside him sat Cardinal Parocchi, Vicar General of R me, and probable successor to the papal throne. Cardinal Satolli, now archpricat of the

great cathedral of Santa Maria Maggiore, and the principal Roman advisor of the Pope on American affairs, sat in the centre of the longest line of cardinals Arranged against the west wall were bishops and archbishops in purple, tall

monks robed to the cet in white, stout canons in snowy ermines, Oriental priests in crimson and black.

Beyond the screen of the chapel sat the diplomatic corps, behind which were the Roman nobles, resplendent in gold lace and sashes of seariet, blue, yellow and green, and glittering with stars and crosses and golden chains. Beyond them stood the Knights of Malta, robed in black velvet cloaks, bearing the cross of the ancient order, and towering up among them the grand master, in white COURT LADIES THERE.

Across the aisle from the diplomatic corps were the great ladies of the papel court, dressed in black and wearing black lace mantillas on their heads, and in their rear were two high tribunes, drap ed with crimson, green and golden tringe crowded with awarthy priests an : sweetfaced nune and half delicious men and women, who had come from the uttermost corners of the earth to see the Pope perhaps for the last time.

Chattering and whispering in every tongue known to civilized men, Greeks, Armenians, Hungarians, Italians Russians Frenchmen, Englishmen, Ameri e ins, Cinadians, Spaniards, Germans and Dutchmen formed contused groups swaying in the deep shadow of painted

IN ANCIENT COSTUMES.

Imagine this brilliant picture and intagine the great chamberlains in mediacy alcourts costumes, with clanking swords and great white frills about their throats. loaded with gold chains and gleaming jewels, pacing the aisles between the gorgeous Swiss Guards, in plumed buts and beering antique hallerds, and imagine the golden crested belinets and shining blades of the noble guard and the double ranks of Papal infantry with grounded rifles at the threshold, and overhead the glorious forms of proto be dogmas, resting upon Holy Scripture, professed in all ages by Doctors and accepted by the faithful as obligatory articles of faith, and what we XIII. will be 87 years old, and for 19 creation of man. Great species of light pierced the gloom and lit up Michael Angelo's story of the Last Judgment, blackened by centuries of alter a noke.

At the high altar stood Cardinal Van tuelli, the officiating priest. The chant of the Sistine chair grewl aider and then died away in trembling, wailing endences. The Pope descended from his throne and knell before the altar; clouds of incense swirled above his head; then he reascended the throne and sat there.

Again and again the Pape descended and ascended the throne step and knelt down and stood up, and each time he seemed to grow stronger and more erect and when at the last he read the absolution his voice filled the whole hall, eis eyes flashed and he gestured in the old way familiar to those who knew him when he was young. Every word was pronounced with energetic emphasis; his shoulders were straightened and his head was thrown back, and the old smile was on his face as he swept out of the chapel, surrounded by his attendants. Twenty years seemed to have tallen from him.

MISSION AT SING SING.

Given by Rev. Father Doyle, of the Paulist Fathers.

The Catholics of Montreal, particular ly those of St. Patrick's parish are always pleased to hear news of Rev. Father Doyle, who won such a warm place in their hearts during the last Paulist Mission. The following, taken from an exchange paper, will be found interest-

The Rev. Alexander P. Doyle, of the Paulist Fathers completed last Sunday a week's Mission services which he had conducted for the religious benefit of the convicts in Sing Sing prison. This mission was begun at the invitation of the prison authorities, tran-mitted through the Rev. Father Creeden. Father Doyle says of his work at Sing

"Since Sunday morning I have been preaching to between seven and eight hundred prisoners a day. The enforcement of the provisions forbidding contract labor in the State prisons threw the men into absolute idleness, which is deleterious to morality and discipline. It has proved a very consoling and fruitful work, although not without its diffi culties. After some days of earnest preaching we have the prisoners now in a deeply religious condition of mind. The warden has expressed himself as highly pleased with the change."

Miss Annie Lynam, daughter of Mr. Lynam, the veteran member of the SA.A.A., will be married on Wednesday, the 24th inst. to Mr. Edward Furst, of the Wicksor Hotel The ceremony will take place at St. month.

Another Daily Paper in Dublin; \$150,000 Capital Stock.

The Commemoration of the Centenary of '38-Births and Deaths The Workhouse and its Horrors News from Nenagh and Other Centres-The Foundation Stones of Prosperity in Ireland

Durans, Feb. 26.—One of the chief features of the past week in political circles: is the formation of a Joint Stock Company for the purpose of issuing a daily edition of the Dublin Nation, the organ: of the Healyites. The prospectus which (has just been issued opens with a reference to the causes which suggested the new establishment.

The new organization has purchased. the interest of Mr. William M. Murphy in: the Weekly Nation, Irish Catholic, and Irish Emerald, for the sum of £3,558. ont of which he accepts £1,000 in shares of the new Company. The capital stock is fixed at £30 000, and is divided into 30,000 shares of £1 each. It is payable, five shillings on application, five shillings on allotment, and the balance asmay be required, which it is needless to say will not be long delayed. There are two priests and four laymen on the board of provisional directors. The prospectus deals with the question of the prospects of the venture in the most glowing

The approach of the centenary of '98' is still continuing to evoke great onthusiasm, the latest proposal in connection with the commentoration of the event being the erection of a monument a Dwyer, the insurgent chief of Wick-

The Killarney correspondent of the Cark Herald save :

Mrs Clifford, the wife of a laborer, in humble circumstances, residing at Barley Maint gave birth to three sons. Dr. Win, M'Sweeney, who attended at the econciona at states that the triplets are exceedingly healthy, and that they and the mother are deling well. Steps are being taken to bring the extraordinary birth under the ratio and the Queen, with a view of securing the Royal bounty, usually given in such cases. Mrs. Clifford is now the mother of fourteen childeen, all of whom are living.

The other side of the picture may be dwelt upon in the deaths of three persons whose lives, so to speak, united two centuries. One of them, Martin Walsh, died at Fiddown, Co. Tipperary, leaving a widow ninely five; another, Norali Hanley, who died at Brorce, Co. Limrick, was over 104 years, and was considered the oldest woman in Manster. The third, and oldest of the remarkable centenarian trio, was Hannah M'loughlin who died at the extraordinary age of 112. There are writers who occasionally overlook the fact that Ireland is a hand of contenarisms, but they write either from prodjudice or a lack of knowledge.

At a meeting of the City Council of Cork an invitation was read from S Finlan's congregation (Protestant) inviting the Mayor and members of the Council to attend the consecration I Dean Archdall as Bishop of Killaloe i x the Cork Protestant Cathedral. All. Roche moved that the invitation be ascepted. When the matter was called to the attention of Very Rev. Dean Mc-Swiney, Vicar General, he issued the following letter to the Cork Herald:

St. Patrick's Presbytery, Cork, Feast of St. Brigid, 1897.

DEAR MR. EDITOR.-Having seen in the newspapers of last Saturday that Mr. Mayor Meade announced in the Council his intention to be present on to morrow, the Feast of the Purification of the Blessed Virgin Mary, at the religious ceremonial in the Protestant Cathedral, and that a Catholic ex-Mayor, Mr. Roche, proposed a resolution inviting others to join in doing the same, I feel that I. would be wanting in my duty if in the Bishop's absence I did not draw the attention of those gentlemen, and of the Outholic people at large, to the grave sinfulness and scandal of such an action, atrictly forbidden as it is under special. penalties by the Divine and Ecclesiasti-

The action of the Mayor has been thecause of much severe criticism in the press and in the ranks of the Catholics. of Cork generally.

The prospect of an immediate discussion of the Financial Relations question were somewhat dampered by the?... announcement made by Mr. Balfour, of few days ago, that the matter would not be considered until the middle of nut

(Concluded on eighth page.)