

A PRIEST THE LECTURER.

Rev. Alexander Doyle Addresses Protestant Theological Students.

For the first time in the history of the Union Theological Seminary and probably for the first time in the history of any Protestant divinity school in this country, the lecture platform was occupied by a priest. It has been the custom during the past few years for the members of the Homiletical Society, an association of students of the senior class of the seminary, to invite clergymen of various denominations to address them at certain periods on subjects appertaining to the work of the ministry, to which the most prominent pulpit orators and thinkers of all shades of Protestant belief have responded. It was left, however, for this season's course of lectures to include one from a representative of the Catholic Church, the Rev. Alexander P. Doyle, of the Paulist Fathers. The subject was "Methods of Preaching."

When it had been determined to ask Father Doyle to address the students, the Rev. Dr. Briggs, professor of Biblical theology, was requested to extend the invitation to the Paulist, and did so. With the hearty assent of Archbishop Corrigan, the Rev. Father Doyle accepted.

A TRIBUTE TO POPE LEO.

Professor Briggs presided and introduced the lecturer in these words: "I take pleasure in introducing to you the Rev. Father Doyle. He represents the great preaching order of the Paulist Fathers. I knew the Rev. Father Hecker, the founder of the order, slightly. I have watched its progress with much interest. In my own mind it has done more to elevate the character of preaching in the Roman Catholic Church than any other. I am glad to welcome Father Doyle here as the representative of the great mother Church of Christendom, whose head recently issued a touching appeal for the reunion of the Church. It breathed a spirit like that of the Master Himself."

Father Doyle said: "When the invitation came to me to address the Homiletical Society of the Union Theological Seminary, through my highly esteemed friend, Dr. Briggs, I felt it would not only be an error of judgment on my part to refuse it, but I would be guilty of neglect in my devotion to one of the great principles of my life, for it would be casting aside one of those rare opportunities of healing the breach of religious dissension and securing Christian unity. I have always made it a settled purpose to sit on the same platform with my brethren of other denominations whenever it was possible without sacrificing any principle of dogmatic faith. I felt constrained, therefore, to accept the invitation so generously accorded me, because I knew that the coming of a Catholic priest among you would be one more span added to that magnificent bridge that is being built in this age across the dark and muddy stream of religious intolerance."

CAUSE OF MISUNDERSTANDINGS.

"It goes without saying that all our religious misunderstandings and most of our religious antipathies arise from the fact that we do not know each other well enough. Ignorance of each other's opinions and want of appreciation of each other's motives have often led us to impute false ideas and extravagant notions to each other, while a better knowledge and broader charity would have united us in a common brotherhood. There is much that is in common between us like the solid mother earth that unites these two cities on either side of the East river, but there has been a stream running between us as swift, as dark, and at times as dangerous as the river itself. It has had its shoals and hidden rocks of error, and it has been poisoned by the sewerage of religious prejudice, and it has been running strong and swift with its currents of misconception, but the day of building a great bridge came and on the day that the bridge opened its wide avenues for the people to pass and repass, on that day we conceived the Greater New York that was born of the vote of the people in the late election."

"These are days of bridge-building over the streams of religious prejudice, and as I used to boast that I passed over the Brooklyn bridge before there was any there, when only one cable was laid and a little footpath over it, so I rejoice to-night that mine is the pleasure to be

the first to pass over the bridge of religious toleration and join hands with you in Christian unity."

A MISSIONARY'S TRAINING.

In taking up the subject of his discourse, the "Methods of Preaching," the speaker told of the missions, known outside the Catholic Church as revivals, and how they are conducted so as to obtain the best results. He spoke of the hard work entailed on the priests while giving the missions and of the careful and long preparations required for the work.

"With us," he said, "to train a student for the life of a missionary a rigid discipline of six years is necessary. It means daily rising at 5 o'clock, with two half hours of meditation in silent prayer every day to make the truth of religion more vivid; constant examination of conscience, that the mirror of the soul may be kept bright; a yearly retreat of eight days in solitude without any conversation to any one, and three years of study of philosophy, dogmatic theology, etc., to cultivate our practical judgment of sin and its remedies. With this training the missionary is well prepared to go out on the road."

"A painstaking scrutiny of the Catholic methods," he continued, "would lead one to think that the Church relegated preaching to a secondary place. I admit that there were times when there was a great deal of display and very little preaching. But such methods have always, in the long run, resulted in a decay of the faith."

"A priest is taught, since he is not so much an apostle to the genteel as to the Gentile, to love the people as the surest and most direct way to their hearts. It is a fatal error to confine our ministry to the higher classes of society and to think that the simple people ought to be satisfied with the crumbs that fall from the table provided for the educated classes."

GO DOWN AMONG THEM.

"And furthermore," said the priest in conclusion, "would you acquire an unlimited sway over the people, would you be their idol, their uncrowned king? Then lay aside your love of riches and the luxuries of life and go down and live among them; be poor, as they are poor; give your money to charities; take the coat from your back and give it to the tramp that asks for shelter; divide your last cent with your hungry neighbor. Do this and then speak and act and you will be beloved, blessed and worshiped."

After the lecture the speaker was congratulated by the members of the faculty and students.—*Correspondent in Philadelphia Catholic Times.*

CORRESPONDENCE.

OUR SCHOOLS.

To the Editor of THE TRUE WITNESS:

SIR,—I read with much interest, in your issue of Dec. 5th, the extracts which you published from a letter in the Herald, relating to our schools.

The time for making a move to improve the conditions of our elementary schools has, in my opinion, been long delayed. Any one having any knowledge of the conditions of our elementary schools cannot come to any other conclusion than that there is something radically wrong, whether in the system or in the carrying out of its details. A fair and honest criticism of the system and its conditions ought to be welcomed by everyone having an interest in the welfare of this Province.

I should conclude, from the observations made in the Superintendent's report, that the most capable are deterred from becoming teachers on account of the small salaries paid. That that is true, there can be no doubt. Now, if the cause is known, why not try and remove it?

It is well known that a very large number of those having diplomas to teach are quite incapable of teaching many of the subjects which are authorized to be taught in our common schools. I can say, without the least hesitation or doubt as to its truth, that some of the examinations for teachers' diplomas are mere farces. Result—a lot of incapables having diplomas to teach, and School Boards deluged with applications for positions offering to teach for mere pittance which no one having any ambition or qualification for such important work would accept.

As to the remedy. Begin at the bottom. Let all teachers be made to undergo a re-examination under Examining Boards whose members are qualified

for such important work. Let the examinations be of such a nature that none but the most capable will be allowed to pass. Should that be done, I will venture to say that the complaint of low salaries will soon be out of the question.

Let us have men for school inspectors, who are thoroughly qualified and abreast of the times. Why should men, whose mother tongue is French, who speak the English language very imperfectly as regards accent and pronunciation, and whose only object seems to be, from all known results obtained, to fill out their reports, be sent around to inspect English speaking schools?

It would strike any practical mind that a system of bonusing deserving teachers would be a slow way of arriving at beneficial results. It would still leave us at the mercy of the many teachers now having diplomas, and who are certainly not capable of teaching many of the subjects which their diplomas authorize them to teach.

You, Mr. Editor, who possess the medium in your now powerful journal, and being so well qualified for the task, should undertake to deal with this very important question. By so doing you would, no doubt, awaken the best minds in the governing community to its importance, and thereby confer a lasting benefit on the people of this Province.

M. McCLOSKEY.

Chelsea, Que., Dec. 10th, 1894.

LORD EDWARD AND MAJOR SIRR.

To the Editor of THE TRUE WITNESS:

SIR,—I am, indeed, pleased to find that my statement regarding the resting place of the remains of the brave and patriotic Lord Edward has been confirmed in the extract which you published in THE TRUE WITNESS of 5th instant, from a letter written by his great grand-nephew, Lord Walter Fitzgerald, to the Irish Times. Permit me to state, further, that Lord Edward was not buried, in the strict acceptance of the term. His coffin was laid on the earthen floor of the vault under St. Werburgh's Church, where I saw it, in 1870, and copied, into my note-book, the inscription on the brass plate—published in THE TRUE WITNESS from Dr. Madden's work—which his daughter, Lady Gay Campbell, caused to be placed on the oak coffin, enclosing the leaden one, containing the ashes of the noble and valiant descendant of the civilisation and lion-hearted "Silken Thomas."

There is somewhat of a coincidence in the fact of these two illustrious Geraldines. "Silken Thomas," as you know, was betrayed by his foster-brother Parez, and his stronghold, the Castle of Maynooth, which had successfully withstood a protracted siege, delivered over to the besiegers. The traitor was paid the stipulated price of his treachery, but the high-minded English general consigned him to the gallows for his treason to his lord and benefactor.

Lord Edward, in resisting arrest in the house of Murphy, the feather monger, in Thomas street, where he had been in concealment for a day or two, was wounded in the neck by a pistol shot, discharged by the notorious and stony-hearted Major Sirr. He had fought with undaunted courage and had disabled two or three of the arresting party when Sirr brought his cowardly weapon into play. It is traditionally recorded that, when shot, Lord Edward, in scathing tones, said to the gallant Major,—"Curs snap at lions in the toils, whose look would wither them when free." He died, in Newgate, on 4th June, 1798, of the wound inflicted by the "Castle bloodhound."

The grave of Major Sirr is in the church-yard of St. Werburgh's, above the vault where the remains of his victim repose. It was pointed out to me by the aged sexton of the church. I remarked that it had sunk considerably, especially in the centre, and I asked what was the cause. The old man told me that some time after the "rising" in '98 and the short-lived insurrection headed by Robert Emmett, in 1801, Sirr reported officially to the Government authorities that he "had the Dublin rebels as tame as gelt cats." On the day of his funeral, continued my informant, a large crowd of men gathered in the Castle yard—the wall of which overlooks the churchyard, and near to which was Sirr's newly-made grave—and as soon as the coffin was lowered a shower of dead cats, flung by the mob, followed it. The earth was hastily shovelled over the cats

and the carcass of Lord Edward's slayer. The decaying of the cats and the carcass, remarked the old sexton—a good loyal Protestant—caused the hollow appearance of the Major's grave. In this way the humble, but faithful, admirers of Lord Edward manifested their contempt and disgust for the coward who needlessly shot to death a man already in the hands of his captors—for his escape was morally impossible—and took their revenge for the insult offered to themselves and their fellow-citizens, who sympathized with Lord Edward, by comparing them to "gelt cats." Such was the story of the old sexton of St. Werburgh. *Si non e vero e ben trovato.*

J. G. MOYLAN.

Ottawa, Dec. 13, 1894.

"GO TO JOSEPH."

To the Editor of THE TRUE WITNESS.

DEAR SIR,—In the editorial column of your paper some time ago, you said a person asked you what he should do to be saved.

You say the best advice you can give him is to go to Joseph. It seems to me you could have directed him to a truer source of finding out what he should do in order to gain his salvation, as Joseph has not given any commandments or precepts in reference to the question, at least I for one have yet to find out where and when he done so. No doubt St. Joseph has left us a good example of a life well spent; but why did you not advise the person to go to a bishop or priest of the Catholic Church, and they would direct him in a true way of attaining his salvation?

Should the person not wish to go to a bishop or priest of the Roman Catholic Church, why did you not advise him to go to Our Lord Jesus, the true Light that enlightens every one that comes into the world? You know, or you ought to know, without Christ we can do nothing.

Why did you not advise the person to go and read and study the Gospel and example of Our Lord and Saviour, which is the guide and rule for all to follow. It is to be found in the New Testament, which is open to all. If you are desirous of having a person enter the True Fold of which Christ is the Shepherd, why did you not direct him to the right door, and not have sent him around another way, which you have done, at least which seems to me you have done.

A ROMAN CATHOLIC.

[Our correspondent is evidently a Roman Catholic, by name and signature, but he has probably not grasped the meaning of the editorial paragraph to which he refers. It was not conversion from non-Catholicity to Catholicity that our enquiring friend sought, it was exactly what we quoted for him. Any Catholic who understands it not cannot know much of our religion.—Ed. T. W.]

FATHER HEFFERNAN'S FIRST MASS.

At St. Mary's Church, on Sunday, Grand Mass was sung by Rev. Father T. Heffernan, who was ordained on Saturday by Monsignor Fabre in St. James Cathedral. It was his first Mass, and as is the rule in such cases the youthful priest was accompanied on the altar by a deacon of honor in the person of Rev. Father McGarry, with Rev. Father Gallagher, of Halifax, as deacon, and Rev. Father Shea, sub-deacon. Rev. Father Heffernan is the son of Mr. Thos. Heffernan, superintendent of the city quarries, and one of the church wardens of St. Mary's.

Rev. Father O'Donnell delivered the sermon of the day, taking for his subject the duties of a priest. The reverend speaker traced the duties of a priest in his intercourse with the congregation. He was with them from the cradle to the grave, baptizing them on their birth and anointing them for death when the soul ushered forth to meet its Creator.

In the evening Father Heffernan blessed all the parishioners individually.

Ex-Corporal Fantozzi, who distinguished himself by his piety and Catholic propaganda in his regiment at Verona, has arrived at Rome. As a soldier he was a model of discipline and activity, and has left behind him a club of his comrades, who joined to the perfect satisfaction of their superiors. The ex-corporal is now a priest, and had the consolation to administer his first Communion to an officer. His object in going to Rome has been to complete advanced ecclesiastical studies.