

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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The Dead Singer.
"She is dead!" they say: "she is robed for the grave; there are lilies upon her breast; Her mother has kissed her clay-cold lips, and folded her hands to rest; Her blue eyes show through the waxen lids; they have hidden her hair's gold crown; Her grave is low, and its heap of earth is waiting to press her down."

"She is dead!" they say to the people, her people for whom she sang; Whose hearts she touched with sorrow and love, like a harp with life chords strung. And the people hear—but behind their tear they smile as though they heard Another voice, like a mystery, proclaim another word.

"She is not dead," it says to their hearts; true Singers can never die; Their life is a voice of higher things, unseen to the common eye; The truths and the beauties are clear to them, God's right and the human wrong. The heroes who die unknown, and the weak who are chained and scourged by the strong. And the people smile at the death-word, for the mystic voice is clear: "The Singer who lived is always alive: we hearken and always hear!"

And they raise her body with tender hands, and bear her down to the tomb; They lay her in state on the sailing ship, like the lily-maid Elaine; And they sail to her side across the sea, where the people wait on the shore To lift her in silence with heads all bare to her home forevermore.

Her home is in the heart of her country; oh, a grave among our own Is warmer and dearer than living on in the stranger lands alone.

No need of a tomb for the Singer: Her fair hair's pillow now Is the sacred clay of her country, and the sky above her brow Is the same that smiled and wept on her youth, and the grass around is deep With the clinging leaves of the shamrock that cover her peaceful sleep.

Undreaming there she will rest and wait. In the tomb her people make. Till she hears men's hearts, like the seeds in the spring, all striving to be awake. Till she feels the moving of souls that strain till the bands around them break. And then, I think, her dead lips will smile and her eyes be open to see. When the cry goes out to the Nations that the Singer's land is free!

—John Doyle O'Reilly.

OVERCOMING PROTESTANT PREJUDICES.

Editor of the Catholic Times:

Having read in a recent number of the Catholic Times of the mission about to be undertaken by Father Elliot, the Paulist, of preaching and explaining our holy religion to Protestants in order to overcome their manifold prejudices. I cannot help wondering if it can be done. If he accomplishes the good work Father Elliot will indeed have performed a miracle. For unless a person is thoroughly conversant with the subject he can scarcely comprehend the depth of bigotry which exists in the minds of those opposed to our Catholic faith.

Being a convert of seven years' standing, I can truthfully assert that there is more opposition among Protestants towards Catholics than there is among Catholics towards Protestants. I was constantly condemned and persecuted, and when at last I took the final step it was attributed to ignorance. The truth is, the more enlightenment a person has the more anxious he wants and the more anxious it seems that a dislike to the Catholic Church is born and bred in them. Their children are taught that the Church and all its teachings are the height of idolatry. One constantly reads cruel and uncharitable remarks, such, for instance, as was printed in the Philadelphia Methodist of March 11, 1893. After referring in a very sarcastic manner to the Church in regard to the trouble in Swedenborg, the article concludes with this remark: "May God hasten the day when the mother of harlots shall either be completely transformed or else be blotted out of existence." Shame! shame! that such un-Christian and uncharitable remarks should find their way into a paper like the Methodist.

Thank God that so evil a desire against the Church of Our Divine Lord will never be realized. Its Founder said His spirit would ever abide with it, and when God is with us who may be against us? After Martin Luther had left the Church he wrote a letter to his poor, old, heart-broken mother, in which he advised her to live and die a Catholic, "for," said he, "my religion is the best to live by, but yours, dear mother, is the best to die by." Thus we see that although priests and prelates of the Church may sometimes through strifes and contentions desert it their hearts still yearn for that which they know can alone procure them true happiness.

ROMAULDA.

We can assure Romaulda that prejudice against the Catholic Church, great as she finds it to be, is but a trifle in comparison with what it was twenty-five or thirty years ago, and everything indicates that it is constantly growing less. It is possible that if Romaulda runs back in memory to some years before her conversion she will find that she also was prejudiced, and honest in her prejudice, too, believing, as many good people do still, through early education, evil things of the true Spouse of Christ. We know many converts who were once bitter enemies of the Church. Their very honesty of heart made them hate what they believed to be an enemy of God—that very honesty which, on better information, made them enter into the Church and become edifying members. St. Paul is a good illustration. That he was honest in his enmity is evident from the fact that he received the great grace of conversion. There is an excellent article in the

July number of the American Catholic Quarterly Review on "Our Converts," which we advise our correspondent to read. In the long list of conspicuous names there she will find many who were once as prejudiced against the Church as those she complains of. The strong Christian man very naturally hates what he believes to be wrong and bad; and when he discovers that which he hated as bad is in reality true and holy he embraces it with the same energy with which he formerly hated it. We should pray for those who hate the Church through ignorance, that God may enlighten their minds.

There is no society in the country better fitted for the work Father Elliot is about to undertake than the Paulists. Many of them, a majority we believe, are themselves converts, and know well the difficulties that beset the Protestant's mind when seeking the truth. They can sympathize with him and help him along if he is honest and earnest in his search, and for the dishonest and indifferent there is little hope.

The work of converting non-Catholics by no means begins with this new movement. The great body of priests have been working quietly in the same direction for years, and the result of their labors, if known, would astonish the Protestant world. Catholics are not in the habit of exploiting every convert whom God's grace leads into the Church. But occasionally an item gets into the papers that, to an observant eye, shows the drift of the current. Illustrative of this we take the following clipping from the Cleveland Catholic Universe:

"We gladly give prominence to the following correction of an inaccuracy which appeared in a recent editorial in these columns on the subject of conversions to Rome:

"EDITOR CATHOLIC UNIVERSE: In the last issue of the Universe, under the editorial caption of 'The Silent Procession of Converts,' you credit the Right Rev. Bishop with having confirmed a hundred converts throughout the diocese during his recent term of episcopal visitation. The actual number is none other than the number that you give was even surpassed. M. J. C. 'EAST LIVERPOOL, O., July 20.'"

The present Apostol movement in the West is destined to redound to the glory of the Church. The wickedness and transparent insincerity of their methods are sure to rebound like an Australian boomerang. And the time will soon come when these unprincipled agitators will be ashamed to acknowledge their connection with the A. P. A., just as a short time after the Know-Nothing movement had spent its force it was difficult to find any one to admit his connection with it. In fact, that anti-Catholic agitation seemed to be preparatory, for it was not until after it that converts began to come into the Church in large numbers.

We hope and believe that the evil work of the Apostols will prove a like prelude to the missionary labors of the Paulists. We were once surprised at the remark made by Senator Stephen A. Douglass, that Know-nothingism had proved a great benefit to the Catholic Church. When asked why he thought so, he replied that it attracted the attention of many who thought little about religion and caused them to investigate; and for political reasons many non-Catholics took up the defence of the Church, studied her principles and did good work in dissipating prejudice.

We are under the impression that it was Melancthon, not Luther, who wrote or said to his mother what our correspondent attributes to Luther.

A RABBI AT PLATTSBURG.

An Interesting Sight During the Summer School's Progress.

One of the most interesting sights in Plattsburg during the session of the Catholic Summer School was the appearance of a Jewish gentleman, his wife and family, all wearing conspicuously the tasteful badges of the Summer School, consisting of a bow made of the Papal and American colors entwined. This gentleman was the Rabbi Veld, the pastor of the Temple Emmanuel, the oldest, wealthiest and most influential of the Reformed Jewish congregations in Montreal. An Englishman by birth, with a face distinctly Hebrew in its cast, the Rabbi dresses very much in the fashion of a Catholic priest or an Episcopal clergyman. Notebook in hand, he has been a daily attendant at the lectures, and has followed closely every subject discussed.

A correspondent of the New York Sun called on Rabbi Veld for an expression of opinion with regard to the Catholic Summer School. To the question, "What induced you to attend the Summer School?" the rabbi said: "I have been a life-long student of philosophy, mental and social. My congregation is a body of progressive men who have always encouraged me in my endeavors to keep abreast of modern thought. Last year I followed the course of psychology and ethics in the McGill University. Being an intimate friend of ex-Mayor McShane, of Montreal, my attention was called by

Mr. McShane to the printed syllabus of lectures issued by the Catholic Summer School.

WARMLY WELCOMED.

"I was struck with what seemed a very ambitious course of studies, and resolved to run down to Plattsburg to look in on the school for a day or so and see for myself whether the reality corresponded with the prospectus. After listening to a few of the well-considered and striking lectures of the Rev. Father Doonan, S. J., of Boston College, and of Father Zahm, of Notre Dame University, I made up my mind that I and my family would remain for the entire session. The favorable welcome extended to me by the authorities and students of the school strengthened my resolution."

"What do you think of the actual work of the school?"
"Although in its infancy, the Catholic Summer School is doing work of a distinctly higher intellectual character than it is attempted in other institutions of a similar nature. Here the work is entirely of a university type, and as you see, Plattsburg has taken on for this summer, at least, the appearance of a university town. I found that the lecturers, especially the Jesuits, were profound thinkers, who had made a thorough study of their respective subjects, and apparently were animated with the single purpose of enlightening their hearers, irrespective of their creed. The subjects were treated in a clear, conversational, yet scholarly manner that proved immensely interesting and caused me often to regret that the lectures could not be extended."

STRONGLY IMPRESSED.

"I was particularly impressed with the very practical treatment of the difficult, and, to my mind, all-important, subject of ethics by Father Halpin, of St. Francis Xavier's College, New York. Dismissing for the time being supernatural revelation, he established clearly that man was created for a specific purpose and that happiness on earth could only be obtained by compliance with the laws imposed by the infinite will. He never propounded a difficulty without giving a logical and conclusive solution, and he was always ready to consider and answer the many knotty problems asked him by the students. In many respects he surpassed Professor Clark Murray, of McGill, whom previously I had considered the ablest expounder of philosophy in the English language."

"In listening to Father Zahm's exposition of the relation of science to revealed religion I frequently said to myself that the Messianic period is not only at hand, but we are almost in the midst of it. I could see how critically Father Zahm had examined many of our old Hebrew authorities, especially the Talmudists. So deeply impressed am I with Dr. Zahm's researches that I have been impelled to pay tribute to his erudition by delivering next Saturday in the Plattsburg Synagogue a sermon which I have called 'Dr. Zahm Endorsed.'"

"What impression did such close intercourse with Catholics produce on you?"

Everywhere I was treated as one of their own, and I received every opportunity of getting the information I sought. Although the atmosphere of the school was intensely Catholic, the clerical lecturers always wearing their cassocks and the Sisters of the religious communities their various habits, yet every one was courteous and considerate toward my family and myself. While here I had the pleasure of meeting Bishop Gabriels, a learned and genial gentleman. With the president of the Summer School, the Rev. Dr. Loughlin, Chancellor of Philadelphia, I have had many friendly discussions over the Hebrew texts of the Scriptures. In a word, I found the authorities my Catholic fellow students far more liberal and intolerant than those who travel on a platform of avowed liberalism and professional toleration.

PROTECTOR OF THE JEWS.

"I was not surprised at my treatment, since historically this is what I should look for. In the past the Roman Catholic Church has always been the protector of the Jews. Nowadays it is Protestant Germany and holy Russia that mob and persecute my unfortunate co-religionists."

"How do the views of the congregation you represent coincide with the Catholic teachings of our duties in this world and our destiny in the next?"

"Well, that is a very broad question, and one difficult to answer. With Father Halpin I have very much in common. Death can never be the end to me. Man is under the dominion of law, and the operations of that law are not confined to the material things of this world. I do not believe that there is any death in the spiritual order. With the strong, enduring and never-slumbering desire for life and the irrepresible repugnance to death which all men feel, to say that the grave closes in forever that magnificent thing that we call soul, intelligence, mind, is to utter a sentiment that all that is best within us repudiates. The cry for never-ending life is the cry of universal intelligence, and springs from a desire that is implanted in every breast by the Author of nature; and,

in my judgment, it is a longing which the great Framer of earth and sea and sky is bound to satisfy."

FOR THE CATHOLIC RECORD. OUR SEPARATE SCHOOLS. Western Division.

GENERAL CONVENTION AT LORETO
ARNEY, TORONTO, OF THE TEACHING
SISTERS OF THE LORETO COMMUNITY
—A HIGHLY SUCCESSFUL AFFAIR.

Teachers' Conventions are among the popular events of the time; and it is well that they are, for there is no action by teachers, individual or concerted, that is as professionally serviceable as a well regulated convention. Of this kind was the convention held at the Abbey by the Sisters of Loreto on the 17th and 18th instant. It was not a mere assembly of passive listeners to a series of lectures; but was composed of a body of busy workers, fifty in number, all of whom in one way or another contributed something to the efficacy of the occasion. Nor was it a mere perfunctory effort, such as is seen in an ordinary performance of duty, but a series of exercises conducted with that vigor and thoroughness which enthusiasm alone is capable of putting into operation. The parts consisted of (1) papers on various professional subjects and (2) Practical Teaching Lessons, the latter including all the leading subjects of the school programme. After the usual opening exercises were over, the actual work began with an apt illustration of the Word Method of teaching primary reading on the principle of institutions which made the work simple, attractive and effective. A first lesson in Reduction by the objective method was made so pithy and striking that it required no repetition to make it durable. Then came a short but succinct "Essay on the Teaching of History"—a very debatable question, but in this instance listened to with much interest and profit. Geography for beginners was a lesson highly meritorious and worthy a model for all its grade. The Object Lesson was in itself a reminiscence of the Convention, being delivered, as it should be, in that genial, sprightly, happy manner rightly calculated to make children believe that this is a "world flowing over with joy." The First Lesson in Decimals was also a model—no step in the work being omitted and no act passed over that would serve to give due exercise to both memory and reason. The lesson in Phonics showed that the lady who handled it was far from being a novice at the work, and similarly with an exercise in the teaching of spelling. A paper on Composition next in order must have been warmly received, for its manner was hearty and cheery, its method regular and its matter suitable and well connected. "How to Teach Reading" to senior forms was one of the prominent features of the occasion, being a judicious combination of lecturing, illustration and practical drill in class, so excellently exhibited that it was intensely interesting and as well as to novices. A language lesson on verbal distinctions came next, and was very nicely treated. The expansion of words into phrases and clauses as modifiers of the subject furnished material for a first-class grammar lesson and the lady who dealt with it turned it to the best possible account, winning universal approval. The subject of "School Discipline," frequently discussed but always new, was here examined in all its parts in an essay prolific in valuable ideas and neat expressions that betokened a thoughtful mind and a careful composer. The work of the teachers terminated with what may be safely termed the gem of the convention, *viz.*, an exercise in that new thing nowadays, but that the lady to whose share it fell, so skillfully exhibited its characteristic features as to afford infinite pleasure to the audience and show what marvelous results it was capable of producing. During the period of the convention, several excellent musical choruses afforded a pleasing variety to the work. The Reverend Mother Superior was present throughout, thereby largely encouraging the various contributors. The inspector for the district also attended and concluded the proceedings, all of which he had carefully observed, with an expression of his unqualified satisfaction at the successful manner in which the ladies conducted the business of the convention. One of the papers is appended hereto, *viz.*:

TEACHING COMPOSITION.

There are two kinds to be taught: oral composition and written composition. As one naturally learns to speak a language before attempting to write it, so "nature's gospel" should be followed in the matter of composition. Oral composition should be cultivated from the beginning of the pupils' school education, and whatever degree of facility he may attain in it will secure his position. Of course, we may have to accept such geniuses as Goldsmith, of whom Johnson asserts that while "he wrote like an angel he spoke like poor Poll," still the exceptions will be rare, and perhaps even Goldsmith would have acquired conversational facility

had the oracular part of his education been properly developed by much practice in continuous expressions. Now, this last phrase, *viz.*, much practice in continuous expressions, brings us to the teachers' foundation work. Children are apt to give monosyllabic answers or to put the teachers off with the smallest possible number of words, trusting that he will shape their thoughts, and so perceiving are they that unless he be of a firm and exacting temperament they generally succeed. Consequently firmness of character in this particular should be cultivated assiduously and answering in full and complete sentences should be strenuously enforced. In fact this teaching of oracular composition should be a leading motive in each department of study. When a junior pupil is required to put his answers in a sentence form, a habit of full and explicit mode of expression grows upon him, and when he reaches the senior classes he is able to rise to the demand for answers consisting of many sentences or paragraphs. Though it is recommended that a teacher should not give himself to much talking, yet he may induce the best powers of expression by his intercourse with them whether professional or personal, for in his address narrations, explanations, and in his private interviews, he habitually uses that clear, fluent and correct, he takes the most effective means of making them good speakers. Children are naturally imitative, and almost involuntarily they imitate the language of those whom they admire, reverence and love. So much for the teaching of oral composition, which should not only precede the writing, but also accompany it to the end. The two fundamental requisites for written composition are the outlined arrangement of ideas and correct expression. Correct writing, like correct speaking, is in the beginning a matter of imitation. The pupil should therefore have good example of composition before him, and to further this end the teacher himself should be constantly engaged in the reading of instructive books beyond those prescribed for class work. And, besides, the pupil should learn by heart selected passages both in prose and verse, so that he may be able to analyze both sentences and sense. The former accustom the pupil to all possible forms of expression; the latter exhibit the adaptation of the language to content. The subjects for composition should be familiar and suited to the advancement of the class. At first the information required to be written should be obtained by the exercise of his observation and by conversation at home. At a more advanced period the subjects should be such as to require him to draw his own material and judgment, but still of a familiar sort. It is advisable that the teacher should give some information beforehand either as to the plan on which he desires the exercise to be performed, or as to the topics of information required by the pupil. Exercises whose scope is indefinite and which are beyond the power of the pupil to execute, are to be avoided. And after the composition is written it should be subjected to careful correction, first by the teacher and then by the pupil. Of course, the latter must go without saying, for all know that very few pupils would strive long to do well or better without the stimulus of that experimental knowledge of progress which is gained by the teacher's constant and vigilant corrections.

HOME RULE.

A special cable to the New York World says: The closure resolution, of which Mr. Gladstone has given notice in connection with the report stage of the Home Rule Bill, was a foregone conclusion. The Unionists determined not to allow the report stage to be concluded except by closure. Their anxiety that it should be compulsorily terminated was quite as keen as that of the Liberals.

When a rumor got abroad Wednesday that the Ministers hoped to bring these debates to a conclusion by the end of the month without applying exceptional measures, Mr. Chamberlain immediately gave an interview to the press in which he declared that the Unionists would fight the bill until Christmas if necessary. His interview seems to have been deliberately intended to provoke closure, as Mr. Chamberlain wants to go to America and wishes the session ended. He cannot leave until the estimates are finished.

There is no doubt that the Ministers will be compelled to create a new precedent in Parliamentary procedure by passing a special resolution later on closing the estimates en bloc. Mr. Gladstone, who has great regard for freedom of debate in Parliament, resorts to these expedients only under the imperative pressure of circumstances. Speaking privately on the subject he said that the Unionists, in their desire to obstruct or defeat Home Rule by any and every means, have dealt this session a blow at the smooth working of Parliamentary institutions from which he sees no hope of their completely recovering. This conviction is widely shared.

The Tories are now making a last desperate stand for their privileges against the will of the people. When the Home Rule Bill is passed they will be confronted with demands for popular legislation, which they will resist in the same way as they have resisted Home Rule.

The belief of those who study current politics in England is that when the Irish question is out of the way there will be a complete upsetting of parties in Great Britain and that a fierce struggle will ensue for the abolishing of the House of Lords and the denuding of the monarchy of the last vestiges of power. It is to postpone this struggle that the Tories are trying to defeat Home Rule.

Bishop Spalding, in the address with which he welcomed the delegates of the Illinois German-American Catholic societies to Peoria where those organizations held their convention, paid a high and well deserved tribute to the German-speaking Catholics of this country by declaring that they have always been in the vanguard in building up and maintaining our system of Catholic schools.

CATHOLIC PRESS.

Boston Pilot.

G. W. Smealley is beyond doubt the highest priced special correspondent in the world. His master, Whitelaw Reid, is a very rich man who can afford costly luxuries, and G. W. Smealley was one of the costliest, not in a monetary but in a social sense, when Mr. Reid counted him as worth more than the Vice-Presidency of the United States. But for Smealley and his malignant diatribes, the "Irish vote" might possibly have been captured for Harrison and Reid last year. Happily it was not captured; but we wonder if either Mr. Reid or G. W. S. appreciates what a luxury the latter individual is to the paper "founded by Horace Greeley."

Boston Republic.

Sometimes the confidential circulars of the A. P. A. fanatics get into the wrong hands. A case of this kind is reported from Minnesota. A local editor received some literature from the Know-nothing propaganda with a request for its dissemination in the interest of Christian progress. The editor acknowledged the receipt of the matter thus: "Some crank who evidently mistook us for a preacher, judging from the address on the wrapper, has sent us an anti-Catholic circular. Among other absurd things it contained an encyclical purporting to be from the Pope, advising the Catholics in the United States to murder all Protestants next September. Scoundrels, cranks, fools and dupes are not all dead yet by a long way." It would appear from this that the forged encyclical is still one of the chief articles in the stock of these libellers and liars, notwithstanding that it has been utterly repudiated and declared to be a forgery by the most reliable Protestant authority. Lying, forgery, slander are the weapons employed by the A. P. A. agitators to promote the cause of Protestantism and to advance the interests of Christianity. Is it any wonder that the Catholic Church is daily receiving accessions from the ranks of intelligent and self-respecting Protestants?

A TALENTED FAMILY.

The following is an extract from a letter recently received from Ireland. We doubt not many of our Irish American and Catholic contemporaries will avail themselves of the opportunity to publish letters from Ireland, bright and sparkling as those of the daughters of the late John Banim are known to be:

"You are doubtless familiar with the Tales of the O'Hara Family and other works by the late John Banim. That celebrated writer has left behind him two daughters who inherit all their father's talent, which they utilize in a similar vein in contributions to various magazines. It occurred to me to ask if any of your editors would like to open their pages to the writings of these ladies, who can depict Irish life with accuracy, for they visit various parts of this country for that purpose."

Let The Dead Rest.

From Once A Week.

It is unfortunate that at a time when Home Rulers should present a bold and unbroken front they are still found fighting among themselves. Can such men be true patriots? Are their own "feelings" of more importance to them than the success of the great measure of Home Rule? These men should remember that Parnell is dead, and that, however much the departed patriot may deserve of his country, no true friend of Ireland should make the name of the regretted leader a stumbling block to success. For Heaven's sake, let Parnell sleep. Let personal "feelings" be ignored, and let each Home Ruler take what he can get now, and stand to the future for more. Gladstone cannot live forever, and should he die before Home Rule becomes an accomplished fact, Irishmen may look for an indefinite postponement of the realization of the great object they have fought for so long.

A Tie that Cannot be Severed.

When, says Pere Monsabre, standing in front of the altar and under the eyes of the Church, the young persons about to be united give their hands to each other, they are priests, priests like the sublime man whose greatness we lately celebrated, for, like him they make and give a sacred thing. They say: Will you take me, I give myself.—It is the matter of the sacrament. They answer: I receive you for mine.—It is the form of the sacrament. And when the donation and acceptance are joined on both sides, the supernatural tie is made, grace bursts forth, the sacrament is perfected.

This sacrament does not pass away, says a learned theologian; it remains like the ineffable Mystery which we adore on our altars and in our tabernacles. The outward manifestation of the tie which binds Christian husbands and wives remains as the symbol of the indissoluble union between Christ and His Church, which it imitates. This is why St. Paul calls marriage a great sacrament.