

CATHOLIC SUMMER SCHOOL OF AMERICA.

Rev. Father Halpin, S.J., Lectures on "Ethical Problems"

Mr. Vallette Discusses "Early American History"...

The proceedings of the Catholic Summer School at Pittsburgh, N. Y., were specially interesting last week.

Rev. P. A. Halpin, S. J., of St. Francis Xavier's College, New York city, gave the initial lecture of his course upon Biblical Problems.

Father Halpin's lecture was preliminary. He introduced the subject by a definition of Ethics, and assigned to it the place it holds in the domain of General Philosophy.

Next follows Psychology, which treats of life in all its aspects, and especially of the highest kind of life, which is spiritual life or the essence of the soul.

At the last, Philosophy introduces the inquiry to the meditation of the Author of all creation and of all life, that is the Deity.

This Branch is called Ontology, which signifies the science of Being, Philosophy then proceeds to consider the great entity which presents itself to the mind of man namely: the whole visible creation.

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tion had held sway, and he did this so completely and absolutely that it has been impossible, since his work was consummated, to add a single element essential to the perfection of English dramatic literature.

The lecturer dwelt upon the subject of the morality of the stage, saying in part: I am not of those who believe that the theatre is worse in this respect than it ever was or that it is suffering more than can naturally be expected in a period immediately succeeding the eclipse of many of the brightest stars in the dramatic firmament.

Within the past ten years the American stage has lost by death or retirement the chaste and classic intellectuality of Edwin Booth, the broad and vigorous impersonations of McCullough, the honest studies of Lawrence Barrett, the wonderful clear characterizations of Florence, the graceful winsome charms of Modjeska, the refined if cold and statueque art of Mary Anderson, the hearty and wholesome portraits of John Gilbert, and the fine and sure touches of William Warren.

The grass has not turned many times on the graves of the dead in this galaxy, and yet how wide is the dramatic hiatus between their day and this, between the stage of 1897 and that of even ten years ago.

It will be a terrible mistake if the good people, the educated people, the religious people, abandon the theatre to current corrupt influences and the unworthy managers anxious to subvert it to ignoble and improper ends.

Preserve, therefore, and cultivate such remains of a better day in the field of the intellectual dramas as are left to us in the work of Irving, of Daly, of Willard, of Julia Marlow and others, and encourage as far as we can individually and collectively every attempt to found the National drama.

Our Reviewer.

The Catholic World for August contains as the leading article a well thought out sketch of the career of the Very Rev. Augustin F. Hewitt, D. D., Superior of the Paulist Fathers, whose death on July the 3rd last created such widespread regret in the whole Catholic Church of Canada and the States.

The article is unsigned, but it is evident that the work was a labor of love from the pen of a faithful friend who had known the dead priest intimately in life. Those interested in the life of a servant of God and one whose whole history is one of self-abnegation and self-restraint, would do well to read the pages of the Catholic World and learn from them how a truly Christian pastor lives and dies.

One of the peculiarly attractive points in Father Hewitt's history lies in the fact that he was a convert to our holy faith and that in him both on the father's and mother's side were united Church of England and Irish Presbyterian ministries. He was of American stock, dating from generations back, Puritan of blood, education and sympathies, and held within himself all the natural antipathy these people had for the Catholic religion. He was a classmate of the late Henry Ward Beecher and Dr. Storrs, the famous Congregationalist of Brooklyn.

Calvinist in training, he commenced the work of the ministry under its banner, then he joined the Episcopalian communion and after five years ministry under its teaching he found the true fold and became priest in 1847. The progressive steps from doubt to sublime conviction are well treated in this article, which impresses even the superficial reader with a desire to know more of the subject treated.

Among other articles of peculiar interest in the Catholic World may be mentioned "Our Boys," from the pen of Rev. Michael P. Heffernan, "Monseigneur D'Hulst," anonymous, and "Mother Duchesne, R. S. H., an Uncanonized American Saint," from the pen of S. L. Emery.

There is no more valuable adjunct to the progress of the Catholic Faith in the New World than is the American Catholic Quarterly Review. In these days when the spirit of intolerance and bigotry, so displayed of old by the enemies of our faith, has died away, and men are inclined to investigate before they condemn, the work of such a pioneer in the rescue of souls cannot be too highly estimated.

The present age is a thinking age and the thinking mind has only to be convinced to believe. It is this noble work which the Review is carrying on with success. Where all is good it is almost impossible for the reader to pick out one contribution for special commendation. It may be said, however, that there are some particularly timely subjects discussed by writers who are thoroughly in touch with the subject of which they treat.

"Catholic Secondary Education in the United States," by Rev. John T. Murphy, C.S.S.P., is peculiarly adapted to the present time when, both in Canada and the United States, the question of a purely secular education for the children of the masses has been and still remains a burning matter of discussion.

The writer starts out with the proposition that the separate parochial school system must be upheld at any cost and sacrifice, the faith of Catholic children has to be safeguarded, and the secular education given has to be abreast of the times, so as to put our boys and girls on the same plane as their neighbors for attaining temporal advantages.

He admits that there is no organized system of secondary education for Catholics in the United States; there is the primary school and the great Catholic University, but there is no connecting link between the two. Again, Father Murphy says: "The prevailing policy of confining the Church's corporate efforts in education to the parochial school necessarily relegates our boys and girls to a secondary place in the race of life."

We quote the concluding words of the Reverend writer: "The importance of this question cannot be too strongly urged. Secondary education is the plateau on which the war of good and evil, light and darkness, will ever be decided. It is here that the strong and skilled forces, which are the mainstay of truth, are at the same time trained and brought into action. The result will influence the masses of recruits on the plains below as well as the select peaks of observation on the mountain peaks above. It is from the plateau of secondary education that the proper

stimulus can be given to the masses in the parochial schools, it is from thence, too, that must be derived the select forces of the university. Let us, then, see to it. Let us strengthen and equip our forces on this most important field of operation, so that the keen talents and high morality of our people may be extensively and efficiently utilized in the interests of light and strength."

The American Catholic Historical Society of Philadelphia has just issued its quarterly records. The principal paper of interest is "The History of Commodore John Barry," by Martin I. J. Griffin.

The Messenger of the Sacred Heart (August number) comes to hand with a very entertaining table of contents. The frontispiece is an excellent portrait of St. John Berchmans, Patron of Youth. Rev. Father Felix, O.S.B., continues his paper on "The Landing of St. Augustine in England," and Rev. Father Ghessi, S.J., his article on "Albania and the Sacred Heart." Both papers are elegantly illustrated, and the letter press fully up to the indications given by the first contributions on the subjects from the pen of these gifted writers.

The summer number of the Pall Mall Magazine has a varied contents, every contribution to which is replete with interest. "Revocata Fides," a poem evolved by H. E. Marillier, is by no means, however, up to the standard of the other articles. It is a sentimental mawkish story in four stanzas, about a girl who could not be a nun because the sun shone on her in the first place in its intense stupidity, and in the second in the surprise impressed upon the reader that such a remarkably foolish production should find a place in what is undoubtedly a high class magazine. Paul Hichens and Lord Frederic Hamilton have a very strong story commenced, entitled "A Tribute of Souls." It is founded on the old Faust legend modernized, and from the very beginning fascinates the reader. "The Raid on Carlisle," by Lord Ernest Hamilton, is a poetic effort after the style of the Ingoldisley legends and is well worth reading. There are other features in the magazine of splendid value both to the casual reader and to the student of modern and ancient history.

THE '98 CENTENARY ORGANIZATION.

The following have been chosen at an executive council to have full charge of the '98 centenary celebration:

- Chairman, John O'Leary; vice-presidents, P. H. Meade, mayor of Cork, and Henry Dixon, Dublin; treasurers, F. J. Allen, Miss Maude Gonner, William Murphy, ex-M.P., Count Plunkett, William O'Brien, ex-M.P., P. Geogan, T.C. Dublin City; J. W. O'Beirne, J. P. O'Brien, James Doyle, P. Flood, James O'Connor, A. Blane, ex-M.P.; E. Leamy, ex-M.P.; John O'Shaughnessy, P. Hoctor, David Plummer; with D. Seery next highest on the list.

- Leinster (outside Dublin)—The mayor of Wexford, Mark Codd, Davidstown, Wexford; James Moore, Dundalk; M. McNamee, Kildalkey; James Canning, T. C. Blackrock; John P. Hayden, Mullingar; M. Giverny, C. T. C. Carlow; P. J. O'Keefe, Kilkenny; P. J. White, Clara; Thomas J. Troy, Arlow; the next highest being James Tristram, T.C., Kingstown.

- Munster—John Duly, Limerick; P. N. Fitzgerald, Cork; Michael Dalton, Tipperary; John Crowe, Limerick; Maurice Moynihan, Tralee; Martin Arthur, Waterford; John O'Keefe, Cork; C. G. Doran, J. K. Bracken, Templemore; J. J. Power, Tralee; with Thomas P. Meagher, Waterford, next highest.

- Connaught—B. McTernan Sligo; John Lavin, Castleroa; T. B. Kelly, Ballina; John J. Kelly, Ballinaeole; M. C. Shive, Tuam; Cornelius Kennedy, Dunmore; G. McBride, Westport; James Duly Castlebar; P. G. Kelly, Tuam; Thomas O'Sullivan, Galway; with P. J. Malone, next highest.

- Ulster—J. Clarke, Belfast; Michael McGinn, Omagh; P. Russell, Belfast; Edward Madden, Roselle; N. J. O'Boyle, Strathfordtown; F. McCourt, Moneyglass; Miss Alice Milligan, Belfast; Miss Anna Johnston, Belfast; H. Dobbins, Belfast; Alderman J. O'Doherty, Derry; next highest, Charles Logan, Stewartstown.

ALMONTE NEWS.

From our own correspondent. ALMONTE, July 21.—The Father Mathew Temperance Association of Almonte, at their semi-annual installation of officers, held July 4th, 1897, installed the following officers for the ensuing term: Spiritual director, Rev. Canon Foley; president, M. Hogan, jr.; first vice-president, J. P. O'Connor; second vice-president, P. Frawley; secretary, E. J. Kelly; treasurer, E. Letang; committee of management: J. O'Reilly, P. Daley, M. Hogan, W. McKivitt, J. Sullivan.

THE CHURCH AND ALASKA.

The Territory of Alaska is a vicariate apostolic. A vicariate apostolic is a stretch of country in the process of becoming a diocese. It is governed sometimes by a priest, sometimes by a bishop. The Territory of Alaska has for a few years been in charge of the Jesuits who are under the jurisdiction of a Vicar Apostolic in Priests' Orders. The Northwest Territory or the adjacent British province, in which we believe the mines are situated, is attended by the Oblates, who are governed by a bishop. As their headquarters are on the East of the Rocky Mountains it is most probable that the wants of the Klondike miners will be attended from the Yukon. The Sisters of St. Ann have several schools along the river and if they succeed in their project of founding a hospital within reach of the mining camps it will be a grace and a comfort to many a poor sufferer in the struggle for gold.—Exchange.

NOTE AND COMMENT.

Prof. William Libbey, of Princeton University, has succeeded in exploding the many fanciful stories told by still more fanciful newspaper writers about the famous mesa of New Mexico. All their tales of the bones of prehistoric races bleaching in the sun, fabulous wealth of gold and silver, and piles of antiquities, have faded away before the grim arrangement of facts, and Sunday papers will now have to find something else with which to astonish their readers. The top of the mesa was thoroughly investigated, and little evidence of any former inhabitants was found. There was a monument of rocks piled up, much after the manner of the Indian mounds of long ago. The top of the rock is about 16 acres in extent and about 500 feet higher than the immediate surrounding country and fully 70 feet higher than the valley just south of it.

Canada has reason to congratulate itself on many things and not the least of these is the thoroughness of her banking system. We need never look to the United States for praise or commendation, and when it is grudgingly afforded from this source it must be taken as an assured fact that a much higher meed of praise is in reality deserved. The United States Consul at Quebec, Mr. Phillip B. Spence, has made a report to the Washington State Department in which he confesses that "Canada's Bank Currency is almost perfect." That is a concession indeed. It will be welcome news for us to learn that according to United States ideas there is something really almost perfect in Canada. He goes on to describe the system of chartered banks and continues:—"Each chartered Bank in the Dominion has the power to issue notes of the denomination of 5 dols. and multiples thereof for circulation as money, which they may not issue in excess of the unimpaired paid-up capital stock. The notes are redeemable at par at various points throughout the country, and 5 per cent. on the average note circulation is set apart and held by the Government as a redemption fund. The elasticity of the Canadian currency is shown by its adapting itself perfectly to the trade and other requirements. The numerous branches of the thirty-seven banks are scattered, and as there is no inducement to hoard notes they find their way back to the Banks that issued them. The currency ebbs and flows with the commercial tide in the United States the paper money, by whatever name it may be known, is practically all created by the Government, which is in immediate contact with the business community.

Gold! Gold! Gold! That is all the cry now, but if people would only consider for a moment it is neither the superabundance of gold or silver in a country which makes its prosperity. It is the possession of the needful things of commerce, wheat, lumber, iron and copper, and such other staples, which make a country really great. California had really but little effect on the prosperity of the States and neither will the gold fields of the Klondike on Canada. The moment the gold is mined it is swallowed up in the maelstrom of commercial transactions. It does not stay in one place; it cannot be attached to any country. One agricultural province is worth to a nation fifty places like Klondike. Gold is only a factor and by no means the most important factor in the prosperity of kingdoms. It is the strong arm, the abundant fields, which makes a people powerful. Gold is always enervating.

The celebration of the three hundredth anniversary of the Blessed Peter Canisius, known as the Apostle of Germany, is to be held this year with becoming solemnity. The date of his death is December 21st, but already the Swiss have begun to do honor to the memory of the saint. The scene of the demonstration is the ancient town of Freiburg, capital of the canton of that name and one of the Catholic States of Switzerland. The celebration was commenced on June 30th, and from that time to the end of the year there will be an uninterrupted procession of festivals. The last weeks in August and the first in September will be marked by great pilgrimages. On the 21st of August the whole Canton of Freiburg will form an immense procession in the Capital. From the 23rd to the 26th the Swiss Association of Pius IX. will hold its convention and will take part in the National Pilgrimage. The 25th is reserved for the pilgrims from Austria, the 30th for the Franciscan Tertiaries of France, and the 31st for the Franciscan Tertiaries from Germany. In September the German Catholics will have their demonstration from the 4th to the 6th. And on the 14th the Dutch Catholics, the fellow countrymen of Canisius, will arrive from Holland. The ancient city of Freiburg has been decorated with a lavish hand and with splendid taste in honor of the guests who are now thronging her gates. An additional feature of the celebration is the holding of the fourth international Scientific Catholic Congress. Its sessions begin on the 16th of August and last for four days. This congress has taken its place among the great learned meetings of the world and its members are found in every country in the world. Already the titles of 250 papers to be read are announced. They deal with theology, philosophy, jurisprudence, history, medicine and the natural

sciences. The committee in charge of the Congress have been working steadily for three years, and it is proposed to make the assembly notable, not only by the number of subjects treated, but by the worth of the papers read.

When the greater part of Germany followed the steps of Martin Luther it relapsed into a state of barbarism rivaling that of the ancient Teutons. To restore learning Emperor Ferdinand the First asked the aid of the Jesuits, and a band of these devoted priests were sent to do the work of regeneration. As the natural leader was Peter Canisius he gave instructions constantly, preached often, reorganized the University, published a catechism, and by incredible labors not only stayed the advance of Protestantism but brought back to the path of the bulk of those who had strayed from the fold. The college at Freiburg is a monument to his activity, and there his body is buried. He was beatified in November, 1864.

The approaching centenary celebration of the heroes of '78 has brought out a lot of interesting information relative to that stirring period. That the Irish Catholic was not alone in his hold struggle against tyranny is well known, and that numerous Irish Protestants fought in the ranks the following reference to one of the latter will be read with pleasure:—"The grand-ather of Mr. Justice Gibbon, many would be surprised to learn, was resident leader, at the time the better class of Irish Protestants were in revolution against England's oppressive laws, of the United Irishmen in the Eastern portion of county Cavan. He was a man of ample means and always boasted of having his hundred-acre farm (which was recently in the occupation of Mr. Trimrose, J. P., Cootehill) labored and cooped by the countryside in one day. Many are the stories told in and about Banfilborough of the forays and skirmishes of that exciting period. The "Rebel Hill" in the Lisgar Demesne takes its name from the fact that the judge's progenitor invariably put his 700 men through their evolutions on its crest. Things became so hot for the leader that he quietly disposed of his property and made good his escape—to America the country said. But he never omitted Dublin, where he settled down in quiet fashion, and reared a son who for many years was Taxing Master in the county. And it is his son who is now a judge in the Queen's Bench.

The Boston Republic says:—"We are pleased to note that Canadian education is increasing most satisfactorily in France. From statistics recently published by the minister of public instruction, we learn that during the last three years Catholic schools have made a gain of 65,444 pupils, while the state and municipal schools have lost 70,657."

An American exchange says:—"The state statistician of Indiana suggests a plan for securing a complete census of tramps in the United States. Such an enumeration would prove both interesting and instructive. It ought to be followed up with suggestions for reducing the number of idle men, if possible. The growing army of tramps represents a danger to the country, in more ways than one."

The Irishmen of the South of London are forming a national club on strictly non political lines. It is also intended that women will be admitted to membership. At the initial meeting the two following resolutions were unanimously adopted: (1). We Irishmen here present, considering it most desirable that the Irishmen and women of South London should have opportunities of meeting in social intercourse, and thereby helping to perpetuate Irish Nationality among all of Irish descent, strongly recommend the formation of an Irish Club, and here by pledge ourselves to support to the best of our ability such an object. (2). The club shall be non-partisan, but it shall be a condition of membership that the member shall be an Irish Nationalist, and of Irish birth or descent.

KLONDIKE GOLD FIELDS.

USEFUL INFORMATION FOR INTENDING GOLD-HUNTERS.

WINNIPEG, Man., July 30.—Inspector Strickland, of the North-West Mounted Police, who has just returned from the Yukon, thus speaks of the country that is now causing such a sensation. Regarding the best route to reach the Klondike, he said that he would advise a poor man to go by Dyea, and the Chinese Pass. The season is now getting late and he would not advise anyone to start now, as no one would have time to pack the amount of provisions that he would need over the summit. Before he could do it the river would be frozen up. Last year it froze at the 1st of October, but it does not generally freeze until the middle of October. It is hard to get into the country, and anyone who goes there must be prepared to go through some rough experiences. There is plenty of gold, but it is not lying around waiting for anyone to pick it up. It is gotten only by hard work.

The Klondike is, undoubtedly, he said, the largest placer mining region in the world and, at the same time, the richest. There are a great many people now going into the country and the claims were being taken rapidly, but there is yet any amount of room for everybody.

Concerning the length of time required to reach the country, Mr. Strickland said that anyone contemplating going from here should leave at the 1st of March, but have enough dollars left over to provide for incidental expenses along the route; freight the stuff to Dyea; pack it over the lake on the ice. Here lumber would be taken out and boats built. By that time the ice would be out and the boats can float down the river, reaching Klondike about the 20th of May. On the way down the river there are two bad rapids, the White Horse and the Canyon, which "greenhorns" should portage.

Brussels is this summer the seat of a series of congresses dealing with questions concerning the laboring classes. They will be held from July to the end

of September. The first, held at the beginning of the month, was on "Sunday Imitation." It is to be followed by others on "Cheap Dwellings," on the "Accidents of Labor," and on the international protection of workers in mines and factories. The sixth international congress against alcoholism will also meet in Brussels at the end of August.

NOT IDOLATRY.

Prof. Carroll D. Wright, lecturer on political economy in the Catholic University of Washington, and well known in Massachusetts as a public man, is not a Catholic, but he writes in the following broad and liberal spirit in *Murray's Magazine* on a subject that is generally misunderstood by our Protestant friends: Prof. Wright says: "I used to feel that it was mere idolatry or absence of refined feeling that led the Spanish or Italian peasant to kneel before the image of the Virgin Mother. A deeper appreciation of the aspirations of the human soul has removed that feeling from my mind. . . . The peasant can realize and bring into his own heart the whole idea of the Mother, when he could not, even with the catholicism of religious devotion reach the God of the theologians. It has been through the innumerable representations of the Madonna that religion has received in many lands its most stimulating influence." Now some bigots will doubtless accuse Prof. Wright of what they are pleased to call *Martyrology*.—Sacred Heart Review.

ADMIRAL WHO WEARS SPURS.

Strained relations, says the Pilot, exist between Japan and Switzerland because the former is said to have tricked the latter by imposing a prohibitory duty on Swiss watches after having promised special favors to that article of commerce. As Switzerland has no seaport and Japan has no flying ships capable of crossing the Alps, we do not see how the hostilities are to be conducted in case of war. On the authority of the *Wrecking*, M. Offenbach, we are told that the Lord High Admiral of the Swiss Navy is an hereditary official entitled to wear spurs; but even so, he cannot lead his horse-mercenary across the Atlantic and Pacific Oceans to attack the Japanese. Here is a genuine case for arbitration.

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