

THE SUMMER SCHOOL.

THE CLOSING WEEK OF ITS SESSIONS.

TENNYSON AND HIS WORKS—THE MEMORY AND ACHIEVEMENTS OF CHAMPLAIN—THE FRENCH COLONIZATION PERIOD—REV. JAS. A. DOONAN'S LECTURE ON PSYCHOLOGY.

MONDAY.

Mr. Sidney Woollett, who took the place of Mr. John Lafarge, unavoidably obliged to cancel his engagements, opened the session on Monday with an interesting lecture on "Tennyson and his Works." After giving some personal reminiscences of Tennyson, Mr. Woollett devoted the rest of his address to a description of the way in which the office of poet-laureate came into existence.

Visit some of these old towns. Go to Nuremberg.

Quaint old town of toil and traffic. Quaint old town of art and song. There where art was still religion.

In those days when art was still religion, there seemed always ready some enthusiastic patron or leader of the arts; and the people were led to look to him for kindness. The poet sang his praise and was rewarded. This began the Laureateship, first in Dan Chaucer, and last in Tennyson.

The second lecture of Monday was on "The French Colonization Period," and was given by the Rev. D. J. O'Sullivan of St. Albans, who was introduced to the school by Mr. Latchford of Ottawa, Ont. The lecturer gave a detailed account of Cartier's four voyages to New France. During the first, in 1534, he explored the island of Newfoundland, the southern coast of Labrador, the gulf of St. Lawrence, and returned to France. On his second voyage he christened the gulf and river St. Lawrence, discovered the Saguenay river, visited Stadacona (Quebec), and Hochelaga, Montreal, and built a small fort at Holy Cross Harbor, near Quebec. The third time he came as lieutenant to de Roberval, who was the first official representative of the king of New France. Cartier built another and stronger fort nearer Quebec, visited Hochelaga, and returned to France. The fourth and last time he came to rescue de Roberval and bring him back to France. He died in 1554. A brisk fishery trade was kept up between France and Newfoundland, and the fur trade continued with Tadoussac, at the mouth of the Saguenay, till the coming of Champlain in 1603. Father O'Sullivan gave an appreciation of Cartier's character and an account of the failures at colonization thus far in other parts of the continent north of Mexico, and closed with a brief description of the Indian tribes then existing in America.

Father Doonan, S.J., in opening the second week of his psychological lectures, took under consideration the higher faculties of the brute creation.

TUESDAY.

Mr. Sidney Woollett continued his consideration of Tennyson in the lecture which he delivered on Tuesday, claiming for him that he was the greatest word painter in the English language. The lecturer said of "Enoch Arden," which he recited, that that poem is so well known that its title is a household word the world over, adding that while it was the mystical that fascinated the youth and made the fame of Tennyson, here, at the maturity of his genius, he gave to us a picture of humble life, with the most ordinary surroundings—its joys, sorrows, vicissitudes, and over this he has thrown the mantle of tragedy, showing to the world how much it is possible for the human heroic soul heroically to endure.

Father O'Sullivan devoted his time to a review of the Champlain period of discovery and occupation, and dwelt enthusiastically on the memory and achievements of Champlain. He contrasted his life with that of many of the busy men of the present day who seem to consider piety and zeal for religion as almost incompatible with devotion to the ordinary pursuits of life—yet Champlain, who lived a sanctified life, found time to explore thousands of miles through ocean, river, lake and forest. He drew up charts and maps of every lake, headland, mountain and bay. He described the savage tribes, their religion, manner of habitation, their habits in war and peace. Father O'Sullivan then traced upon the map the journeys of Champlain in the Gulf of St. Lawrence, the Bay of Fundy, along the coast, and up the rivers of Maine, his voyages along the New England coast, touching at Saco harbor, Cape Ann, Plymouth, Boston, Cape Cod, and the Vineyard Sound. He told of the establishment of Quebec, the discovery of Lake Champlain. He gave an interesting account of the expedition of Champlain up the Ottawa river to Lake Nipissing and the Georgian Bay. He afterwards described his circuitous route down to Lake Ontario, which he crossed into the Iroquois territory in New York.

Other establishments were now springing up along the Atlantic coast, another race, alike in language and religion, was soon to compete with the French for the mastery of North America; between them, as between two mill stones, the aborigines were to be ground to atoms.

WEDNESDAY.

"Tennyson and Poetry" was the subject of Sidney Woollett's lecture to-day.

The lecture in Father Doonan's course took up the question of the "Origin of the Soul." The teachings of Pantheism and Materialism on this point were set forth and rebutted. Traducianism, or production of the soul from parental organism or soul, was shown to be an untenable opinion. The theory advanced by Rosmini, that the sentient soul in man is produced by the parent, and afterward transformed into the rational soul by illuminative act of God, was also rejected.

Finally, the lecturer proved that a spiritual substance, such as is the human soul, can come into existence in one way only, that is by creation.

The time of the creation and infusion of the human soul into the human organism was next considered, and the various views on the subject discussed.

"Before starting upon our western course," said Father O'Sullivan, speaking of the French colonization period in American history, "let us take a parting glance at the St. Lawrence valley. When we return to it we will find the red cross of England banishing the lilies of France from this northern continent. The Canadian establishments, with the exception of Quebec, were scarcely more than palisaded villages. Jealousy of the English, the love of adventure, and above all, missionary zeal, occasioned the desire to extend French influence to the west and south. Etienne Brule had already gone to Lake Superior. Jean Nicolet visited Green Bay. Marquette was at the southwestern extremity of Lake Superior, when he was requested to guide Joliette in his efforts to discover the Mississippi." Father O'Sullivan vindicated the claims of Marquette to the title of discoverer of the great river. Lassele followed Lake Ontario, and in company with Father Hemopin discovered the falls and the river of Niagara. He sailed through Lake Erie, the Detroit river, the lake and river St. Clair, down Lake Michigan, and from its southeastern extremity made his way to the Mississippi. He afterwards tried to reach Louisiana by way of the Atlantic, but failed miserably. The French built a line of more than sixty forts from Montreal to the mouth of the Mississippi. In so doing they defeated their own purpose, for the English grew more suspicious and aggressive than ever. Expedition of bloody reprisals in the east, the encroachments of the French upon territory claimed by the English in virtue of the Canadian cession of 1684, precipitated the wars which finally ended in the downfall of French possession. The dream of French domination was over. England was the mistress from the Gulf of Mexico to Hudson's Bay. New France and its glories are only a memory of the past. Perhaps the design of Providence was to open here a home for the Church, in which, freed from the support of all human power, she might give a fresh proof of her divine vitality.

THURSDAY.

Today the feast of the Assumption was fittingly celebrated by a public Mass on the grounds of the Summer School. Rev. Father Siegfried, chairman of the board of studies, was the celebrant. He was assisted by Rev. Father Keane of New York. The sermon was preached by Rev. Doctor Conaty of Worcester.

FRIDAY.

Rev. James A. Doonan, S.J., gave his concluding lecture on Psychology. He carefully stated the different theories of evolution, all of which he characterized as based on assumptions, while some of the more advanced were positively opposed to the teachings of revealed religion. He cited evolution to the bar of reason, and demanded that it prove itself. Many quotations were given to show how evolution has contradicted itself, as Darwin himself changed his own theory of natural selection, which Sir George Mivart called "the most absurd of all absurd theories," and Lord Salisbury two years ago spoke of it as "the acceptance of a theory which he acknowledges he cannot explain."

We are under no obligation to admit a theory unless the theory be correct.

Evolution as a transformation of species is not found in St. Thomas, as was shown by selections from his works. Each species desires to preserve its identity. The reverend lecturer debated at great length on the arrogance of theorists who argue from some find of science that consequently the world is wrong and they are right. Father Doonan as a philosopher refused to believe in evolution as advocated in the more recent days by which an attempt is made to show how it can agree with revelation. While it is not against revelation, it is not in conformity with reason and philosophy.

At the end of his lecture Father Doonan said:

It is time to say the last word, one of farewell and of gratitude for the great encouragement which you have extended to me in the pursuance of a course of lectures whose subject matter is not calculated to awaken general interest. Your kindness has made me feel very grateful, and I appreciate your interest in spite of the sneer of an accidental editor.

"The word of encouragement is one that can never be spoken too often. I feel satisfied that all who have come to the Summer School here are delighted with its site, and are satisfied that the work which is to be done by us can be done here as well as anywhere else. As our distinguished president has told us, it can be done in one way and one way only—that you co-operate with the efforts that will be spared to insure its success—first, by your presence here; secondly, by the good reputation which you will give to the school in the months that will elapse before another session, and as far as you can by the material

help which you will be able to extend to the Board of Trustees in building the home which this school is to occupy.

"It is impossible for us to estimate the future of such a work as has been undertaken, and since God has shown that he has blessed it, we may also have full confidence that that blessing will not be withdrawn.

"I urge upon you, therefore, to carry with you from this session the thought and the conviction that truth will prevail, and that for every attempt to force error into the position of truth there will be found opposition, and such effective opposition as will entirely exclude it. I know of no agent of opposition to error that is more likely to act, with effect than the Catholic Summer School of America."

Father O'Sullivan prefaced his lecture by declaring his confidence in the Summer School, and his admiration for the work. He then recapitulated the topics in his previous lectures. He found the reasons of the failure of the French to colonize America in the nature of the soil, the length and severity of the Canadian winter and the character of the people. The Frenchman is brave, enthusiastic, venturesome. He is easily moved and inspired by lofty ideals and designs, but he is not a colonizer. He fought valiantly to win a victory, but he did very little to reap its fruits. The French extended their line of colonization over too vast a territory. The interests of the tiller of the soil were sacrificed to those of the merchant and the trader. Moreover, the mother country shamefully neglected the defence of her American offspring. Owing to the kind of feudal system existing in the tenure of land, the colonists did not become as deeply attached to the soil as the English colonist who had fled from a land he hated to build for himself a home in the New World. The French system begot a feeling of dependence and insecurity. He felt the shadow of perpetual vassalage and alien ownership hanging over him. The American, on the contrary, went out to battle for his home. The hatred engendered by long years of strife, the proscription laws in the English colonies against Catholic priests, and especially the protest to the colonial assemblies against the Quebec act (1774), which conceded full religious liberty to the French Canadians, continued to keep alive the antipathy of the Canadians for the hated *Ha Louis*, as all Americans were called. By a strange reversal of history, the very people who had hitherto been the foes of English power, became its bulwark, and hindered it from being driven from the continent. In our day there exists a closer relation between the two countries.

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THE PASTOR'S WIFE.

AN INTERESTING INTERVIEW WITH MRS. (REV.) F. B. STRATTON.

THREATENED WITH PARALYSIS—WEAK, EMACIATED AND UNABLE TO STAND FATIGUE—PINK PILLS RESTORE HER HEALTH.

From the Napanee Beaver.

The Rev. F. B. Stratton, of Selby, is one of the best known ministers in Bay of Quinte conference, of which body he is the President. During the two years Mr. Stratton has been stationed at Selby, both he and Mrs. Stratton have won hosts of friends among all classes for their unassuming and sincere Christian work. Some time ago Mrs. Stratton was attacked with partial paralysis, and her restoration having been attributed to the use of Dr. Williams' Pink Pills, a reporter of the Beaver was sent to interview her. In reply to the reporter's question, Mrs. Stratton said that she had been greatly benefited by Dr. Williams' Pink Pills, and was perfectly willing to give her experience that those similarly afflicted might be benefited. Mrs. Stratton said that before moving to Selby she had been greatly troubled by a numbness coming over her sides and arms (partial paralysis) which, when she moved, felt as though hundreds of needles were sticking in the flesh. For over a year she had been troubled in this way, with occasionally a dizzy spell. She was becoming emaciated and easily fatigued and was unable to get sleep from this cause. The trouble seemed to be worse at night time. Mr. Stratton had become greatly alarmed at her bad state of health, and it was feared that complete paralysis would ensue as Mrs. Stratton's mother, the late Mrs. Weaver, of Ingersoll, had been similarly stricken, at about the same age. Knowing a young lady in Trenton, where Mr. Stratton had been previously stationed, who had been cured by Dr. Williams' Pink Pills, it was determined to give them a fair trial. When Mrs. Stratton began using the Pink Pills she was very thin and her system badly run down, but after taking the pills for a time, all symptoms of paralysis disappeared, and she found her health and strength renewed and her weight increased. Mrs. Stratton is about fifty years of age, and a more healthy, robust, and younger looking lady is seldom seen at that age.

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