THE SUMMER SCHOOL.

THE FOURTH WEEK'S INTERESTING FEATURES.

BEV. BROTHER POTAMIAN ON "MAGNETS AND MAGNETISM"-RICHARD MALCOM JOHN-STSON ON "THE EVOLUTION OF THE NOVEL"-DR. ZAHM ON "EVOLUTION"-OTHER INTERESTING SUBJECTS BY ABLE LECTURERS.

MONDAY.

The fourth week of the Plattsburgh school opened in the most auspicious manner, Monday seeing the highest registration of the season so far. The open ng lecture of the week was delivopen ng lecture of the week was denv-ered by Brother Potamian, of London, on "Magnets and Magnetism." This lec-ture was rendered interesting by an exhibition of the various sorts of artificial magnets in use and of the ways of using them. To Gilbert of Canterbury was awarded the credit of introducing many of the terms of our present magnetic yocabulary, and then the laws of magnetism, qualitative and quantitative, were explained and illustrated by experiments. Diamagnetic bodies were briefly referred to, and their peculiar behavior most happily illustrated by reference to the action of gravity on a balloon. A magnetized watch-spring was gradually broken into fragments, and each fragment was shown to be a complete magnet. The unipolar magnet was explained and illustrated. It afforded the lecturer an opportunity of expressing his disapproval of many barbarous terms and misnomers that have found their way during recent years into electrical technology. The lecture was concluded by a study of a practical method of finding the poles of a steel or of an electro-magnet.

Doctor Heuser, in his Monday lecture, treated of the various methods of interpretation that are applied to the Bible, and spoke of the means that are to be employed to obtain the true significance of a passage to which various senses are attributed. "The subject matter," said the Doctor, "obliges us to recognize the various methods of interpretation which we would employ in the classics, with this exception, that as this grand work of art, the Bible, has not only a human, but primarily a divine, conception for its basis, we must apply as the principal standard of criticism those laws laid down for us by the divine artist regarding the subject of revealed truth. As the motive of the biblical writings is throughout religious, we must judge all the utterances from a religious point of view. The doctrinal standard of interpretation is supplied by the tribunal of the living Church, with whom the divine spirit abides to the end of time. Beyond this we judge of the true sense of involved and difficult passages by the analogy of faith."

"The Evolution of the Novel" formed the subject of Richard Malcom Johnston's lecture, and he said that nothing like the modern novel was known in the early years of English literature. The beginnings of fiction tales were described, commencing with the Milesian tales and terminating with the works of Xenophon and John of Damascus. Following this lecture. Dr. Conaty, in a brief address, requested Hon. James B. Carroll, of Springfield, to introduce to the pupils the Rev. Doctor Zahm, C.S.C., and Mr. Carroll did this in a very felicitous man-ner, stating, however, that Dr. Zahm needed no introduction to any Catholic audience, least of all to the Plattsburgh pupils. Continuing, he said:

"Ladies and gentlemen, I do not think any of us can carry away from the Summer School any specified detailed amount of intellectual advancement. I do not think that any of us can go from the Summer School saying that we have derived this or that intellectual advancement that we can weigh or measure. I do not think that is possible in four, five or six weeks. But I do think that we all can go from the Summer School feeling that we can see clearer and see farther; that our hearts and ears have been opened; that from these intellectual hilltops we form a habit of looking at things in an entirely different and broader way, so that we get a grasp and a hold upon a subject in a new way not before possessed, and I am certain that we will return to our work with a relish, seeing things, not in a one-sided, narrow way, as we have been doing, but seeing things upon all sides,-before, behind, top and bottom,-so that we are broader intellectually, better Catholics, better citizens, more intelligent men and women."

Doctor Zahm, whose appearance was hailed with expressions of great pleasure on the part of the school, after expressing his delight at being again at Plattsburgh, delivered the first of a series of lectures on "Evolution." He prefaced his lecture with a statement of the questions regarding man's origin and destiny which always have interested students and still interest them, reviewed the different views taken of those subjects by philosophers, and then said:

"We may not be prepared to go to the same length as do Spencer, Huxley and others in the demands which they make for evolution as the one controlling agency in the world of phenomena; we may refuse assent to the theories of Darwin, Mivart, Cope, Brooks, Weissman, Mogeli, and others, but it seems difficult, if not impossible, to ignore the fact that some kind of evolution has attained in the formation of the material universe, and in the development of the diverse forms of life of which our earth is peo-

The lecturer then stated the belief of the Church regarding the origin of man by declaring that she held God to have "created out of nothing, from the very beginning of time, both the spiritual and the corporeal creature, to wit, the angelic and the mundane, and afterward the human nature, as partaking in a sense of both, consisting of spirit and

TUESDAY.

It was announced on Tuesday morning that no less than 114 new students had registered on Monday at the school, those being the highest figures of the session so far. Doctor Henser, in his Tuesday lecture, spoke of "The Use and the

Abuse 'If the Bible," saying in substance that P s an instrument of apologetics and know that believing in the religion which in descussion with Protestants who adm' tted the divinity of Christ and the napired character of the Sacred Scriptures the Bible plays a very important part. Whether we are defending our faith against misrepresentation or wish to convince other sincere minds of the justice of the claims which the Catholic Church makes as the only true representative of Christ's divine mission to teach the nations, the Bible is a safe and recognized meeting-ground for a fair discussion of the subject. But the principle of private interpretation among Protestants lessens the importance of the New Testament in this respect since it renders them skeptic in regard to proofs of Catholic doctrine not harmonizing with their own pre-conceived use. It is different if you appeal for the confirma-tion of Catholic doctrine and practice to the Old Testament. The speaker strongly urged this method, since every Pro-testant admits the Old Testament is not only inspired and divine, but in its historic expression it contains the applica-tion of its meaning and purpose. Refer-ence was made to the false prejudice of Protestants who maintain that Catholics do not honor the Bible as the Word of God. It must be quite clear that those who do not recognize any other source of divine revelation than the written Word are of necessity obliged to occupy themselves wholly and entirely with its study, whilst Catholics look upon the same written Word not with less reverence, but with less consciousness of having to rely upon it as the only exponent of revelation. If we refuse on general principles to have the Bible read to Catholic children in the public schools from a Protestant translation, it is simply because the admission of such a practice implies an admission to the Protestant principle and might leave a false impression upon the child as to the value of a true version of its religion. The Protestant translation of the Bible contains much truth, but some errors, which we cannot admit in our teaching.

Doctor Zahm devoted his lecture to a consideration of agnosticism in its relations with evolution, and said that that system of unbelief is a more popular form of error than monism or scientific atheism, more wide-spread and devasting in is effects. Like monism, agnosticism is a system of thought which has allied itself with the theory of evolution, from which, as ordinarily understood, it is inseparable, and like monism, too, it is a new name for an old form of error. Unlike monism, however, agnosticism affects to susped judgment where monism makes a positive assertion or enters a point-blank denial. Agnosticism is ostensibly nothing more than simple doubt of gentle skepticism, while monism is always arrogant, downright affirmation or negation. In its ultimate analysis agnosticism issues a practical denial of a personal God, the creator of the universe, and relegates Providence, the immortality of the soul, and the moral responsibility of man to a divine being to the region of fiction.

Brother Potamian's lecture dealt with the molecular theory of magnets, and experiments. Doctor Johnston considered the evolution of the English novel, and asserted that the first English fictionist to make use of domestic life was Samuel Richardson, while Henry of a musical programme, finely executed, and addresses, Doctor Conaty speaking the school's welcome to the Springfield prelate, who, in reply, said:

'It seems to me that I should express my surprise to those who have kindly accompanied me to Plattsburgh. I did not suppose that my coming to Plattsburgh to visit the members of the Summer School should draw to me a testimony of respect that I feel and appreciate most dearly, and I appreciate it dearly because it is a testimony of good will and good Catholic fellowship that I find intensely represented in the Summer School here at Plattsburgh. If there be any feature that has come to mestrongly during the few days of my visit, it is that here we find ourselves in an influence and in the midst of an atmosphere that is cheering and pleasing and uplift-

ing."
"I do not know that I can say to you any word more encouraging than to give my feelings, and also the conviction that has come to me whilst here. I have said to myself: Where is the soul or the heart, it matters not in what circumstances or associations they move, that cannot find influences that will cheer them and give them courage to go forth in their work, finding in it greater zest and also a purer and better joy and happiness? I shall go home carrying with me the influence that has met me here. I shall be able to give encouragement to those whom I meet, and I shall be able to tell them there is a spirit moving amongst the Catholics of America to which we should give encouragement, and to which we should attach ourselves.

Hon. T. J. Gargan of Boston then spoke, concluding his remarks in this

"The instruction which we get here, the course of reading towards which it will tend, will make us all better and broader men and women. And we must remember that all of us have a responsibility, for I believe that I am speaking here to the intelligent, cultured Catholic men and women of the United States. We live under a Government where everybody votes. You are to form public opinion. You are to level up the people, for this Government of ours can not exist unless education is diffused, and the right and proper kind of education. We all have an ambition; we all desire to transmit those rights which we have inherited from our ancestors to those who come after us. If we profit by the lesson here given (and I again want to express my thanks to the president of

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the Catholic Summer School)—we all makes every man equal in the sight of God—we can not fail to recognize the principles of the constitution of the United States, which declare that every man shall be equal in the sight of man."

WEDNESDAY. Doctor Zahm continued, on Wednesday, his lectures on "Evolution," quoting from SS. Gregory and Augustine's writings to show that they entertained certain evolutionary theories and possessed as comprehensive a view of nature as modern scientists. He also stated the position held by St. Thomas on the subject, and then said: "In the beginning, God created primordial matter, which was actuated by various substantial forms. With the elements thus created were associated certain physical forces, and the various compounds which subsequently resulted from the action of these forces on the diverse elements created were the product of generation and not of creation. There was development, evolution, under the action of second causes, from the simplest elements to the highest inorganic and organic compounds; from the lowest kinds of brute matter to the highest bodily representatives of animated nature, but there was nothing requiring an uncreative action or extraordinary interventions, except, of course, the Innian soul.

"Such is the theistic conception of evolution; such the Catholic idea as developed and taught by her most eminent saints and doctors. It is not my purpose to write a treatise on the subject, but merely to indicate by the declarations of a few accredited witnesses, to show from the teachings of those whose praise is in all the churches,' that there is nothing in evolution, properly understood, which is antagonistic either to revelation or dogma; on the contrary, far from being opposed to faith, evolution, as taught by St. Augustine and St. Thomas Aquinas, is the most responsible view, and the one most in harmony with the Genesiac narrative of creation.

"It is manifest that physical science is utterly incompetent to pronounce on primary or absolute creation. Huxley and Darwin set up poor impotent dum-mies and forthwith proceed to knock them down, and then imagine they have worsted their adversaries, and proven their views to be untenable. No one would think of maintaining that any of the Fathers of the Church taught evolution in the sense in which it is now understood, but they did all that was necessary fully to justify our present con-tention—they laid down principles which are perfectly compatible with theistic evolution. They asserted the doctrine of derivative creation against the theory of perpetual creation, and that God administers the material universe by natural laws, and not by constant miraculous intervention. This distinct enunciation of principles makes for my thesis quite as much as would the promulgation of a more detailed theory of evolution."

THURSDAY.

Doctor Zahm considered in his Thursday lecture what opinions regarding the theories of evolution it was permissible for Catholics to entertain; especially was made very interesting by illustrative with regard to spontaneous generation and the evolution of man from an animal species. Of the first theory he said that there is no evidence of such generation ever having taken place; though that fact, he added, does not prove its Fielding was declared to be the father impossibility. Should such evidence be of the modern humorous novel. After this lecture a reception was tendered to Bishop Beaven. The exercises consisted or militate against the accounted doctrines of the Church. On the other question, the evolution of the human body from an animal species, the Doctor quoted from Mivart's "Genesis of the Species," in which it is contended that it is not "absolutely necessary to sup pose that any action different in kind took place in the production of man's body from that which took place in the production of the bodies of other animals," and the proposition, said Doctor Zahm, does not contravene any of the formal definitions of the Church. This view of the origin of Adam's body is in entire harmony with the theory of creation, and conformable with the teachings of the Doctors of the Church.

Doctor Heuser's lecture was devoted to a consideration of the present state of the scientific controversies with the accuracy of Scriptural narratives, and he showed how, amid all the theorizing and wrangling of scientific men as to the genuine text of the original Scriptures, the result of philological study went to confirm the substantial integrity of the Latin Vulgate. The speaker vindicated its great superiority over other editions of the Bible, not only on scientific, but on historical ground, as it represents in reality the oldest text revision, and has served as an educating element of primary importance in the Christianizing and civilization of Europe.

The lecturer, after defining the posi-tion and attitude of the Catholic Church towards verbal criticism of the Bible. explained the various methods of modern research, and showed what immense service had been rendered in separate fields by men like Delibzsoh and Sayce in demonstrating the truth of the Biblical statements from textual criticism and the tangible facts brought forth by the excavator in Egypt, Assyria, Persia,

Palestine and the adjacent countries. Brother Potamian, in his lecture, claimed for Gilbert of Colchester the credit of first advancing the theory that the earth is a great magnet, and he adduced several reasons in support of that theory. Thackeray was the subject of Colonel Johnston's discourse.

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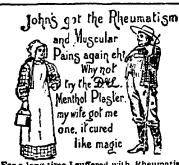
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