



## THE LAKE CHAMPLAIN SUMMER SCHOOL.

Special Correspondence of the N.W. Review.

The second week of the Summer School opened with Pontifical High Mass celebrated by Rt. Rev. Bishop Burke, of Albany, N. Y. His assistant priest was the Very Rev. Dr. Walsh, of Plattsburgh, and the Deacons of Honor were the Rev. Thos. McMillan, of New York and the Rev. Dr. William J. Kerby, of the Catholic University, Washington, D. C. The Deacon of the Mass was the Rev. Dr. Lavelle, Prest. of the School, and the Sub-deacon was the Rev. Father Crowley, of Plattsburgh. The sermon was preached by the Rev. W. O'B. Pardow, S. J. of New York city. An abstract of the Rev. Father's sermon is as follows, with his text taken from the 2nd. Epistle of Timothy, 4th. chapter, 3rd and 4th verses, "For there shall be a time, when they will not endure sound doctrine, but according to their own desires they will heap to themselves teachers, having itching ears, and will indeed turn away their hearing from the truth but will be turned unto fables."

St. Paul gives us the characteristics of the age, to which he refers, as: first, the refusal to hear sound doctrine: 2nd. the search, though most inconsistently, for new teachers and the heaping of them up: 3rd. the insisting that they teach pleasant things. Any one who has followed the world of religious thought to-day must be struck by the ready application of these words of St. Paul to the closing years of the 19th century. The men and women of to-day, outside of Christianity, glory in having no definite religious belief. To mention to them dogmatic Christianity is to have them close their ears against its teaching. This standpoint of undogmatic Christianity is against reason, history and science. To refer only to the last mentioned: We boast of using the great power of electricity, yet electricity has its unchangeable dogmas. If we wish to make use of it, we must first sit as humble children and learn its catechism. Should any one attempt to play with electricity, despising its dogmas, death in very many cases would be the rebuke. Handle once a live electric wire unceremoniously, and you will never have the chance of doing so again. The scientist of to-day who disclaims all dogmatism pronounces plainly the decree that in matters of religion we can know nothing for certain. Now this is clearly one of science's dogmas, so that in one and the same breath it renounces dogma and proclaims dogma. The scientist refuses to admit what he can not explain. Now, he knows all the ingredients of a grain of wheat, but were all the scientists to put their heads together for a century they could never make a seed that would grow. Let them

explain that. Therefore, we conclude that if science has its mysteries there is no reason why this same science should contradict religion because it also has its mysteries."

Sunday afternoon was devoted to resting and quiet chats in the various delightful nooks and corners of the beautiful School grounds.

Sunday evening the Rev. Dr. Talbot Smith arranged a very delightful and entertaining impromptu entertainment. The following artists lent their talent upon a moment's notice:—Miss Winifred Kehoe, of New York, piano selection of the "Maiden's Prayer," Mr. Lawlor, of Boston, read a poem of his own composition, and written upon the scene where nearly three thousand years ago Cataline made his last stand against the Roman power, entitled "Fiesole." Mrs. Roche of New York sang "Kathleen Mavourneen," and Miss I. N. Dunphy accompanied her. Prof. Dunden read a poem of his own composition, entitled, "Surgit Amare Aliquid" (translated means "Something Bitter Rises up"); Miss Keenan, of Philadelphia, sang "Answered." Mr. Hickey read very exquisitely the "Flower Speech," from Clay Clement's "New Dominion." Miss E. H. Power, of Philadelphia, sang "For all Eternity," accompanied by Miss Keenan. Arthur Ridgeway Ryan gave imitations of America's famous humorist, the late J. W. Kelley, "The Rolling Mill Man," with an encore of more of Mr. Kelley. Rev. Fr. Mc Laughlin, of Philadelphia, gave a beautiful humorous piece entitled, "The Legend of the Rotunda," playing his own accompaniment on the piano. For an encore he read the ghost scene from Hamlet and "Pennsylvania Dutch". After which Rt. Reverend an encore he read the Rt. Rev. bishop Burke of Albany made a few remarks upon the progress, spirit, growth, and talent in the School, and sincerely prayed the increase of its life would disseminate lasting good throughout the land. Father Pardow S. J., of New York, also made a few remarks, and, like Bishop Burke, he wished Godspeed and lasting success to the School. Monday morning opened up the general work of the School with the usual enthusiasm and ardor.

An innovation was introduced in the curriculum of the School in the form of a pedagogic course for the benefit of the teachers of the public schools who are attending the Summer School. Mr. William H. Maxwell, Supt. of Public Instruction of the City of New York, paid a visit to the School on Monday night and addressed a large audience, among whom were over 150 school teachers. The course is five weeks, and the certificate issued is on an equal footing with Harvard, Chataqua, Martha's Vineyard or any other Summer

School of America. Mr. Maxwell was highly pleased with the progress of the School and delighted with the beauty of the grounds and buildings. The lecturers of the week were very entertaining and their subjects of deep and wide interest. The Rev. Dr. Kerby, Ph. D., of the Catholic University, Washington, gave a series of lectures upon Sociology, the Rev. J.F.X. O'Connor, S. J., of New York, gave a series of lectures illustrated by stereopticon views upon ancient Grecian and Roman art, with the necessary influences that were brought about by Christian art. The Hon. J. K. McGuire, Mayor of Syracuse, N. Y., lectured upon "municipal problems," and Rev. Walter Elliot, the famous Paulist missionary, related tales of his missionary travels and answered all questions put to him concerning the various articles and dogmas of the Catholic Church. The Rev. Dr. Talbot Smith, supervisor of the College Camp and manager of the theatricals, gave some very delightful and impromptu entertainments during the week at the various cottages on the grounds.

## A CATHOLIC ENCYCLOPEDIA.

The Review (St. Louis.)

More than a decade ago there appeared in Germany an excellent book, entitled "Historical Lies," containing a chronologically arranged collection and refutation of numerous current misrepresentations of events relating to the history of the Catholic Church. An American Catholic paper, after giving a fair review of the book, remarked that such ignorance and prejudice as called forth many of those refutations were no longer met with in this country.

Whilst it is true that certain false accusations drawn from history against the Church have a foothold especially in Germany, where the respective events occurred, we have no reason to rejoice at a greater degree of enlightenment and fairness concerning Catholic affairs among American Protestants. There are ignorance, prejudice and ill-will to be found everywhere, and various influences are constantly at work to nurture an unfavorable disposition toward Catholicism. To misrepresent the Church of Christ, history, especially, is referred to.

Leo XIII., in his Brief to the Cardinals de Luca, Pitra and Hergenroether (Aug. 15th, 1883), said: "Those who endeavor to bring into suspicion and to arouse hatred against the Church and the Papacy, attack with great virulence and cunning the history of the Christian era. That the art of writing history has become a conspiracy against truth can be maintained now more than ever. The old accusations being circulated again and again, the insolent lie creeps into voluminous compila-

tions and little brochures, into the fleeting papers of the daily press and the seductive exhibitions of the theatre."

What is said here of the abuse of history is also true with regard to all other matters relating to the Catholic religion. The minds of Protestants have been so thoroughly infected for these three centuries and more with false ideas about Catholic teachings and practices, that even writers of note, including such as bear no manifest enmity against the Church, often betray an astounding measure of ignorance and prejudice. How much more deplorable is the lack of knowledge and impartiality concerning matters Catholic in inferior publications and in the periodic press! The frequent protests of Catholic papers against publications offensive to our religion reveal the fact that the spirit of bigotry has by no means died out in this country.

In the PITTSBURGH CATHOLIC Rev. A. A. Lambing says: "English-speaking Catholics, especially in this country, are so accustomed to have the doctrines and practices of our holy religion and matters relating to our history misrepresented more or less in encyclopaedias, dictionaries, school and other histories, and in almost every species of publication, that they have come to look on it as a matter of course, and seldom make more than a feeble protest. I am far from believing that this injustice is always malicious, although it certainly is sometimes, and a good many times."

Father Lambing was led to speak on this subject in words of earnest protest by reason of his having frequently noticed this unfairness and the constant propagation of error, but especially because he was requested to give his written opinion of the merits of a new large work entitled "The American Encyclopaedic Dictionary." He gives deserved credit to this work, which has met with many favorable comments, but gravely objects to its unjust treatment of the Catholic religion. The examples produced in support of his judgment on this point show indeed that little care has been taken to render the otherwise estimable work commendable to Catholics.

Some publishers of cyclopaedias have adopted the method of securing representatives of different religious denominations to write those articles relating to their respective creed. But even this method, although manifesting good will, does not give thorough satisfaction, as may be readily explained. "I have seen many instalces," says Rev. J. E. Devos in the CHURCH PROGRESS, "where the statements made by a Catholic writer were contradicted and ridiculed by a hostile writer of some other article." The same reverend correspondent asks: "But why don't

the Catholic doctors make a book of reference themselves?" He thinks it should and could be done.

I also think so. However, the thorough execution of the proposition would certainly be attended with grave difficulties, as enterprises of the same kind in other countries amply prove. A Catholic publisher would have to take hold of the project and secure a corps of able men who, on their part, would write the articles assigned to them in accordance with the general design. If the long expected revision of Herder's "CONVERSATION-LEXIKON" should appear in the near future, this might serve as a basis for an English Catholic cyclopaedia. There is no doubting the fact that we stand in just as urgent need of a Catholic encyclopaedia as of an English Catholic daily.

TYCHIKUS.

## O'CONNELL—DALZIEL.

Last Wednesday morning, the 3rd inst., a pretty wedding was solemnized at the Immaculate Conception church, when Miss Lizzie O'Connell, the charming sister of Mr. Chris. O'Connell, of the Tecumseh hotel, who gave the bride away, was married by Rev. Fr. Cherrier to Mr. R. Dalziel, of Rat Portage. The young couple took the morning express for the new home lately prepared for them at the Lake of the Woods. A large gathering of admiring friends had assembled to bid them good-bye and to wish them a long and happy married life.

## THE LONGEST WAY ROUND.

Englishman—Can you tell me, my lad, how far it is to Kircaldy? Scotch Boy—Well if ye gang on straight, it's about twenty-five thousand miles; but if ye turn back ye're there in five minutes.

"I see that some scientist claims that death is largely a matter of habit, depending upon thought and all that," he said. "Nonsense," she replied; "did you ever know any one who was in the habit of dying?"

—CHICAGO EVENING POST.

A COMMERCIAL traveller who occupied the same car with a clergyman asked him if he had ever heard that in Paris, as often as a priest was hanged, a donkey was hanged at the same time. The victim of the joke replied in his blandest manner, "Well, then, let us both be thankful that we are not in Paris."

Walter Lecky recently has changed his location from Redwood, N. Y., to Alexandria Bay, N. Y. Indirectly we learn that his health is steadily failing, a fact which readers everywhere of his delightful volumes will be sorry to learn.—Midland Review.