

ECHOES FROM CLIFF HAVEN.

Close of the Fifth Week of the Catholic Summer School.

Mgr. Corrigan, of New York, Officiates at High Mass—The Able Sermon of Rev. Dr. Cotter—Social Side of the Institution.

CLIFF HAVEN, N. Y., Aug. 15.

The fifth week of the Champlain Summer School opened with brilliant ceremonies. The Archbishop of New York, Most Rev. M. A. Corrigan, presided at the Solemn High Mass which was celebrated by the Rev. D. J. McMahon of New York. His assistants were Rev. Father Quinn, of New York, as Deacon, and Rev. Father Donlon, of Brooklyn, as sub-Deacon. The Deacons of Honor of Archbishop Corrigan were Rev. Gabriel A. Healey, of New York, and Rev. F. P. Sigfried, of St. Charles' Seminary, Overbrook, Pa. The master of ceremonies was Rev. Father Myhan, of New York. The Rev. Dr. Lavelle, Rev. Dr. Ferranti, of New York, and the Rev. Dr. Walsh, Rector of St. John's Church, Plattsburgh, and Vicar General of the Ogdensburg Diocese, in which the School is located were in the sanctuary.

Rev. Dr. Cotter Professor in St. Thomas' Aquinas Seminary, St. Paul, Minn., delivered the sermon as follows: His text was 'Follow Me.' The Rev. Dr. Cotter illustrated his sermon with revivifying pictures from our Saviour's life, and the calm, serene, divine example of Christ was shown in the most beautiful words. He spoke of the grades of ideals in mankind's brain, and the ever dreaming castle building was told in simple words of telling force. He said that Christianity was not a mere theory, it was a practice. It is not a mere science, it is an art, and every man who is a Christian in reality and not merely in name is an artist, with Christ as his model, and is striving to reproduce himself in some degree, at least, an image of the great masterpiece. We are all copyists. Christ our model. Our daily actions, our virtues and good works, are the first and shades with which we transcribe on the canvas of our soul the image of Christ. We are painting not for gold nor glory in time, but for eternity, and we have but one canvas and one lifetime in which to paint it, and our salvation is at stake upon that one trial. The great artists of the Church are her saints, who have gone before us in the light of peace; just as a grateful nation erects monuments to keep alive the memory and perpetuate the name of her great men, so the Church honors her great men—the Saints. Dr. Cotter then spoke of the triumph of Christianity, over the pride of Greece and the lust of Rome and civilized the whole world, and there can be no safe permanent civilization without the real Christ and practical Christianity. The Rev. Dr. then closed his brilliant and dramatic sermon by an exhortation to persevere in the pursuit of perfection in the model placed before us and "follow me" into eternity.

Sunday afternoon was spent in quiet siesta and fond welcomes to the newcomers. After Benediction at the chapel in the evening, all the guests repaired to the spacious and handsome New York cottage to a most novel entertainment under the management of Mr. Arthur R. Ryan. The entertainment was called a "Title Party," and consisted in a number of ladies and gentlemen representing by costume the title of a book and the audience was left to guess the title of the book. It was highly amusing and the prizes were won by Mr. Eugene Castles of New York, and Mr. Wm. McMahon of Boston, and both of Dr. Talbot Smith's College Camp. They were dressed up to represent the "Heavenly Twins," and the effect was most laughable. Some 70 books were represented and the titles covered everything from the classics to "Quo Vadis." The party was opened by two beautiful songs by Mr. Wm. A. Frahl of New York, entitled, "I Love," and "Lou, My Lady Lou Lu." Mr. Frahl was very warmly applauded, and deserved it, for he is a fine singer, of the rich high baritone order. Miss Phinney, of New York, played a rousing cornet solo entitled "From Yon Far Famed Hills," and Prof. Haaren, of Brooklyn, closed with the beautiful "Bedouin Love Song."

The lecturers of the week were Rev. D. J. McMahon, of New York, upon 'Medieval Guilds and Trusts'; Alexis I. Dupont-Clemon, B.A. (Oxon), of New York, in a series of three lectures on the French Revolution; Brother Potomian, D. So., London, Eng., of Manhattan College, New York, in a series of three lectures on 'Supernatural Electricity,' and the Round Table talks were given up to the 'Conference of Charities' under the direction of Mr. Thomas N. Mulry, president of the New York Particular Council of the St. Vincent de Paul Society, chairman; George J. Gillespie, Esq., of New York, secretary; Rev. Thomas L. Kinkaid, of Peekskill, N. Y.; Rev. Thos. F. Hickey, of Rochester, N. Y.; Mr. Geo. B. Robinson, of New York; Miss Elizabeth A. Cronyn, of Buffalo, N. Y.; Rev. Thos. McMillan, C.S.P., and Rev. D. J. McMahon, D.D., of New York. This committee was appointed at Champlain Summer School, in August, 1897.

Mr. Robert W. Hibberd, secretary of the State Board of Charities, of New York, addressed the Conference upon 'Charity in Its Relation to the Civil Government.' The papers read at the Conference were as follows: First, 'Permanent Organization, Its Need and Benefit in Catholic Charities,' by H. N. T. McDonough, of Albany, N. Y., second.

'The Laws of the State of New York in Relation to Private Charity,' by Michael J. Scanlan, Esq., of New York. Third, 'Outdoor Relief as Administered by Church Societies,' by Mr. Luke J. Lindon, Mt. Vernon, N. Y. Fourth, 'Day Nurseries as a Means of Helping the Poor to Help Themselves,' by Marie A. Lepz, New York. Fifth, 'Our Infant Asylums, Their Aim and Achievements,' paper read by Miss Mary A. Gibbons, of Buffalo, N. Y. Sixth, 'Care of Destitute and Delinquent Children,' by Mr. Geo. B. Robinson, of New York. Seventh, 'Our Placing Out System; Need of Co-operation and Supervision,' by Mr. S. E. Dougherty, of New York. Eighth, 'Defective Children; What are We Doing for them?'—paper read by one of the teachers of St. Joseph's Institution for the improved instruction of deaf mutes. Ninth, 'What Are We Doing for the Sick and Aged,' by Hon. Daniel Magrane, of Ogdensburg, N. Y. Tenth, 'Some Needed Charities,' by Hon. J. M. E. O'Grady, of Rochester, N. Y. The Conference was a pronounced success, and satisfaction was expressed on all sides. The institutions of charity represented at the session were as follows:—New York Foundling Asylum, St. Vincent's Hospital, New York; Institution of Learning, New York; Mission of the Immaculate Virgin, New York; New York Catholic Protectors; Presentation Day Nursery, New York; Catholic Boys' Association, New York; Supervisors of Charities of the Archdiocese of New York in the person of Rev. Thomas L. Kinkaid; Supervisor Council St. Vincent de Paul Society, New York; St. Joseph's Home for the aged, New York; Roman Catholic Orphans' Asylum, of Brooklyn; Particular Council of St. Vincent de Paul Society, New York; Rev. Fr. McSorley, Rep. Paulist Con. of Charly, New York; Sanitarium of St. Gabriel's, New York State; St. Mary's Hospital, Ogdensburg, N. Y.; St. Joseph's Institute for the Improved Instruction of the Deaf Mutes, and Robt. W. Hibberd, the Secretary of the State Board of Charities.

There were two large euchre parties on the grounds upon Tuesday and Thursday evenings. One at the New York cottage and the other at the Rev. Gabriel A. Healey's cottage. Both saw over 250 playing cards, and twice as many more enjoying the beautiful scene in rockers upon the spacious lawns surrounding the cottages. Refreshments were served after the games were played and prizes were distributed and the wee hours were danced in by the sweet rhythm of Orpheus and Terpsichore. A Smoker for the gentlemen was indulged in at the Brick cottage upon Wednesday evening, over which Mr. Warren Mosher acted as 'Mine Host,' and the Rev. Dr. Talbot Smith and Arthur R. Ryan accompanied the singers upon the piano and sang themselves, and Leo O'Donovan, of New York, played mandolin solos. It was the first time that the gentlemen have been alone since the School opened, and between the cigars and cooling beverages served upon the lawns and verandas of the beautiful cottage, under the fantastic light of hundreds of Chinese lanterns, the time was certainly quiet and enjoyable. While this quiet time was proceeding, an equally quiet time was on hand at the New York cottage, in the form of a 'ladies' rocker,' in which gentlemen were not allowed, and hence the writer can not risk his veracity, which is ever above suspicion, of course, and can not recount what happened. He guesses a quiet ladies' time was the watchword, with the spice of that sweetest of all feminine gifts—talk.

Saturday evening's theatrical performance was the greatest attempted yet and was marked by the success of the past achievements. The play was the beautiful Greek costume play, 'Pygmalion and Galatea,' produced as Mary Anderson played it. The play was under the stage direction of Arthur R. Ryan, who played the part of Pygmalion to Miss Marie Cote's 'Galatea.' The costumes were from New York, as well as the wig and accessories and properties. All in all the fifth week of the Summer School will be memorable for many things, but especially for the largest attendance in the history of the School and the number of distinguished guests. The Archbishop of New York is still the guest of the Summer School. A. R. RYAN.

RESOLUTIONS OF CONDOLENCE.

At a meeting of Hibernian Knights, held in their hall, Sunday, August 7th, the following resolutions were adopted: Whereas: It has pleased Almighty God in His infinite wisdom to remove by death the two dearly beloved sons, Gerard David and Thomas Leo, of Lieutenant and Bro. J. P. Guinea; and Whereas: By the death of Bro. Guinea's two children the company to which he has endeared himself by his sterling qualities as Knight and officer has also suffered a loss; Resolved,—That while we bow to the will of Almighty God, who does all things for the best, we actuated by the feelings of sympathy that exist between Brother Hibernian Knights, mourn the loss Bro. Guinea has suffered, and extend as Hibernian Knights our heart felt sympathy to him and his family in this their hour of sorrow and trial. Resolved,—That a copy of these resolutions be published in the daily press and the TRUE WITNESS; that a copy be sent him and his family, and that they also be spread upon the records of the company. FRANK T. RAWLEY, A. J. McCRAWLEY, Committee.

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CHATS TO YOUNG MEN.

On all sides in Catholic circles appeals are addressed to young men to improve their opportunities. In a recent issue of the New York Sunday Democrat there appears the following:—

Our future lies to a great extent in the hands of the young people who are now on vacation. Oh, if they would only realize the worth and greatness of their opportunities! If they would only work well; study well; store their minds with the knowledge that is lying ripe around them; open their hearts to honor, and goodness, and patriotism, and generous emotions, what a different people would be ours in the course of a few generations! If our Catholic youth would only take the lesson to heart, how they would shine among their fellows, a pride to the Church and to their country! Most of the evils that now oppress us come from what? From an absence of honor, and virtue, and patriotism among men; from a sordid spirit and a lower aim; from an abandonment of high principle—an abandonment of God—on all sides. What is to change this, and who? The 'who' is to return to honor, justice and charity, and that on which all of these are founded—Christ, His Church, His teachings.

Benedict Bell, in the Sacred Heart Review, in referring to the evils of solitude, remarks:—

No man can really assist his struggling brother by confining himself to the narrow quarters of his own room and never mingling with his kind. A young fellow should have an ambition to belong to as many societies, of a benevolent, helpful kind, as his means will allow. A membership in them will guard him against mischief of various kinds by keeping his mind occupied. A young man who keeps much to himself often has unwholesome thoughts.

By mingling with others his attention is diverted, and the special temptations which come to the solitary disappear. Therefore, the sociability engendered by various organizations is of great value. I do not allude to those clubs where drinking liquor and playing poker and like games for money are the chief amusements of their members.

These societies have ruined hundreds of young men, and older ones, too, for that matter. They are sinks of iniquity, no matter how high sounding their names may be. Avoid them as you would the yellow fever. They lead to disaster in the end. But reputable societies are always to be encouraged, especially when they take a philanthropic turn. They not only develop the better side of a young fellow's nature, but they give him a knowledge of parliamentary rules, and accustom him to the ways in which deliberative bodies are now conducted.

NOTES FROM CATHOLIC EXCHANGES.

A PROTESTANT INDULGENCE.

During the past week this pious Catholic city has been on the move and from the shrines of St. Anthony and St. Francis. It has been a season of extraordinary indulgences. A secular paper has tried its hand at giving a definition of an indulgence. It told us that an indulgence of seven days was like an accident policy insuring its owner against loss by Hell fire for that length of time. This is a Protestant indulgence. A Catholic indulgence remits the temporal punishment of sins already committed. A Protestant indulgence remits the temporal and eternal punishment of sins to be committed. There is quite a difference.

ENTERPRISING PUBLISHERS.

Murphy & Sons, Catholic publishers of Baltimore, won their suit against the Christian Association Publishing Company of New York. The suit was brought to prevent the latter company from selling the Baltimore Council prayer book for less than one dollar and twenty five cents. It was shown at the trial that the actual cost of getting out the book in cheapest binding was 16¢ cents. Father Mesgber of the Association Company, was publishing and selling the book at 50 cents a copy, and considered that he was making a fair profit. But it appears the Baltimore publishers have a copyright on the book, and dictate the price. As this prayer book was intended to be the standard of such books, those who had the management of it should have provided that it could be supplied to purchasers as cheap as possible; that is, if uniformity of devotion was the object of the managers. The approbation of the Baltimore Council of course gives the book an advantage over other prayer books. But it is an advantage that the Baltimore publishers should not be permitted to use as their exclusive property. The Council certainly never intended its approbation to be used as an exclusive trade-mark or a thing of marketable value. There is but one way to meet these avaricious publishers. It is to use some other prayer book. There are plenty of them.

BUSINESS REVIVAL.

A flowing tide of business prosperity is now predicted by those who sit on the watch towers of the commercial world. Another reason for rejoicing at the return of peace.

When the (Episcopalian) Bishop Colton, of Calcutta, visited Bombay on a visitation, the occasion was marked by the delivery of a charge in the cathedral which did not err on the side of brevity. Later in the day, the Bishop was taken to the schools, and addressing a sharp looking lad, he said: 'My boy, can you tell me what a Bishop's visitation is?' 'Please, sir, yes,' said the boy. 'What is it?' 'Please, sir, an affliction sent by God.'

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MISS MAUD SLATER

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