

# The Catholic Journal

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The Catholics of America, says the Catholic Times, have of late years consolidated their force, and with an almost universal determination have agreed that the opportunity America gives them is to make their country from sea to sea Catholic. This grand idea was first cherished in the heart of the late Very Rev. Father Hecker, the founder of the Paulist Fathers. The same idea has again and again been repeated by one who is singularly and truly the apostle of the age. Archbishop Ireland: "Your mission is to make America Catholic. The apostle delegates at the recent congress at Chicago, speaking to the thousands of men and women who listened spellbound by the magnetic force of his words, when he said, "Go forward fearlessly on your mission, with the gospel of Christ in one hand and the constitution of the United States in the other," stereotyped for ever the same counsel.

One of the chief forces towards the fulfillment of this high destiny has been a larger and more general co-operation of the laity. Among the organizations in which the laity are prominently represented are the Catholic Truth Society, which vigorously assists the apostolate of the press and designed particularly to spread literature among non-Catholics; the Catholic Young Men's National Union, the Columbian Reading Union, and the Educational Union with their reading circles have widely diffused Catholic literature and encouraged higher studies.

The various movements fostering and producing marked intellectual progress contribute to the marvellous success of the Catholic summer school of America.

For many reasons the vacation time has been selected for the work of the school, as the lecturers, with few exceptions, were drawn from educational institutions. The plan adopted was the lecture system, as it existed in the time of St. Thomas Aquinas in the University of Paris. To find the first origin of the Catholic summer school we have to go back to 1892.

In January of that year, the Paulist Fathers assembled in their parish hall named after Columbus, a national gathering of Catholic laymen, mostly literary workers, journalists and philanthropists, and formed the "Apostolate of the Press."

"To mention the Paulist Fathers," says Katherine E. Conway, in her admirable paper read at the recent Catholic Congress in Chicago, "is to recall an American Catholic literary movement of missionary intent, long preceding and preparing the way for our reading circle movement, and Catholic summer school, that was begun by Very Rev. Isaac T. Hecker when he founded the Catholic Publication Society, the Catholic World and Young Catholic, and faithfully and fruitfully carried on ever since by his disciples, the Paulist Fathers."

The dominant thought of the Apostolate of the Press was to manifest, through the printed page, the Church of Christ to the non-Catholic American people. There gathered from every side co-workers in the field of literature. They looked into each other's faces and deeper into each other's hearts, and found for the first time they stood bravely out into the light and thrilled to the thought that they were Catholic. For long years before, Catholic writers especially had been unable to proclaim their Catholicity, as a profession of faith was apt to be followed by a depreciation of business. The Apostolate of the Press gave these writers, whose names were not known to fame, an opportunity to stand for what they were to fearlessly proclaim that they were Catholics.

As a natural outcome of this convention came the Catholic summer school. Here was inserted the thin edge of the wedge, but it was by a zealous young layman, Warren E. Mosher, of Youngstown, O., that the first effort was made to realize the idea. He seized all Catholic occasions, local and national, for furthering his plan of the Catholic Educational Union and summer school. His persistent initiative was quickly approved by priests and laymen ready to co-operate with him.

In May following the convention of the apostolate of the press a committee of thirty met in the magnificent building of the Catholic club, New York city, and resolved to form a permanent organization. A board of studies was appointed, a president, vice-president, secretary and treasurer. On July 30, 1893, the first session opened for three weeks at the pretty rural city of New London, Conn., the home of those well known writers, the Lathrops. The most sanguine among those most interested expected a small attendance at the start. On the first Sunday 350 were present at the opening services. The next morning work began in real earnest. The first lecture was at 9:30, the next at 11, one at 4 p. m., and one at 8 in the evening. The board of studies proved its great efficiency by its selection of lecturers. The success of a school depends upon teachers and students—the teachers must be studious. Because these two requirements were fulfilled the session was a complete success.

In looking over the syllabus of lectures before the session began nearly every one determined to avoid ethics and anthropology and take the course in literature and history instead. By the usual law of contrast the two most subjects proved the

most absorbing, presented as they were in such a luminous way to eyes accustomed to the semi-darkness of irreligious training. An admirable institution and one very popular with the students was the question box. Into this were dropped all inquiries relating to the lectures. The practice was encouraged by the professors, and the number and nature of the questions asked the greatest indication of intelligence of the listeners. The principle of university extension is now spreading throughout the world. The educator formerly confined within "the four walls of the lecture hall" has enlarged the sphere of his work, and has come out on the public platform to deliver his lectures. A university training has given a wide range of knowledge by which men of thought have accomplished the end they had in view. University extension is as closely allied to the summer school that the two should almost be considered as one, the latter making possible the best workings of the former. The plan of university extension, first given a trial in England in 1873, has taken deep root in American soil; there is no nation more eager for all advancement than the youngest sister of nations. Following out this line the Rev. P. A. Halpin, S. J., in 1891 began a course of lectures in St. Francis Xavier's college in New York city, which was on the extension plan. He announced that this course was not for graduates exclusively, but for all desirous of hearing the subject discussed scientifically; that no charge was to be made for attendance, and merely a fee of \$15 for those who passed the examination and wrote three satisfactory dissertations on the subject matter of the course and on the degree of A. M. would then be conferred and that any bachelor of arts from any college, Catholic or non-Catholic, could take the examination.

An impartial observer has declared that New London, Connecticut, was in August, 1893, the scene of an experiment watched with more than common interest by Catholics of the country, and the successful outcome of which was greeted with hearty applause by all having at heart the cause of higher Catholic education. The results of that experiment show beyond the possibility of a doubt that the project of a Catholic summer school meets the unqualified approval of the Catholic body throughout the United States, and is on the high road to a well-merited success. Within a year it has developed from the embryo state, and is now firmly established. The venture has been successful beyond the most sanguine expectations of its promoters.

Briefly stated, the object of the Catholic summer school is to increase the facilities for busy people as well as for those of leisure to pursue lines of study in various departments of knowledge by providing opportunities to receive instruction from eminent specialists. It is not intended to have the scope of the work limited to any class, but rather to establish an intellectual centre where any one with serious purpose may come and find new incentives to efforts for self-improvement. Here in the leisure of a summer vacation, without great expense, one may listen to the best thoughts of the world, condensed and presented by unselfish masters of study. The opportunity thus provided of combining different classes of students for mutual improvement will be most acceptable to professors and lecturers who wish to have an appreciative audience to enjoy with them the fruits of the latest research in history, literature, natural science and other branches of learning. All these branches of human learning are to be considered in the light of Christian truth, according to Cardinal Newman's declaration, "truth is the object of knowledge of whatever kind; and truth means facts and their relations. Religious truth is not only a portion, but a condition of knowledge. To blot it out is nothing short of ravelling the web of university teaching."

The regents of the University of the State of New York granted an absolute charter February 9, 1893, by virtue of which the Catholic summer school has legal existence as a corporation under the laws of the state of New York, and is classified within the system of public instruction devoted to university extension. By this charter from the board of regents many advantages are secured for students preparing for examination, besides the legal privilege which could be obtained in no other way. In the official documents relating to the charter ample guarantees are given that the object for which the Catholic summer school was organized shall be steadily kept in view, and the good work continued according to the plan approved by its founders.

The location at New London was tentative. Its establishment there put into circulation a great deal of money both in the city and on the railroads leading thither. When it became known that the trustees were looking for a permanent site, several offers were made and many inducements given. The best offer came from Plattsburgh, a town in the northern part of the state of New York. "A piece of land of 450 acres on lake Champlain was deeded to the school. This historic spot was the scene of the first and last naval battles between America and England."

When a permanent organization was effected the enterprise was incorporated under the title of "The Catholic summer school of America." Honorable Smith M. Weed, the wealthiest citizen of Plattsburgh, a non-Catholic, granted the free use of the opera house for the lectures, the town, the use of the Plattsburgh high school, and the Grey Nuns, their academy hall for social purposes, pending the erection of the summer school's own buildings. The second session was held from July 15 to August 4, inclusive, with larger attendance of students, a better programme of lectures, and a great increase of general interest over the first year. The attendance represented sixteen states, New York and New England taking the lead. As in New London, a few non-Catholics attended the lecture, and a Jewish Rabbi, Dr. Veld, from Montreal, followed the whole course. "Although in the infancy," said the latter when interviewed as to his opinion of the Catholic summer school, "the work is of a distinctly higher intellectual character than is attempted in other institutions of a similar nature. Here the work is entirely of a university type, and indeed Plattsburgh has taken on for this summer at

least the appearance of a university town. Everywhere I was treated as one of their own, and I received every opportunity of getting the information I sought."

At the close of the second session the president, Rev. Dr. Conaty of Worcester, Mass., made a most graceful address of thanks to all those who in any way contributed to the great success of the school. He spoke particularly of the unselfish kindness and courtesy of the Grey Nuns, resident of Plattsburgh, who opened their convent not only to the visiting religious, of whom there were five orders represented, but to any young ladies who desired to board there during the session. Dr. Conaty referred to the large number of visiting religious, and expressed a hope that still more would come next year, promising that some special lectures would be provided for them, if their numbers warranted it, in the evenings when they do not think it fit to appear in the public lecture hall.

Concluding, Dr. Conaty said, "I think I would be untrue to my position if I did not add my thanks with those of the board of trustees which are due to the board of studies, and especially to Father McMillan, C. S. R., of the Paulist Fathers. To his untiring energy and wisdom we can certainly feel that we owe the successful closing of the summer school; he has prepared everything that you have enjoyed. He has sought far and near and engaged for you the teachers and lecturers, and he has not only prepared the programme for you but has followed you on your excursions. Certainly we all owe him a debt of thanks."

This second session was in every way an improvement on the first, though the enthusiastic students there seemed to be disappointed in the afternoon lecture. The social aspect of the assembly was given special attention this term. People of congenial tastes met on a common plain, and means were provided by the generosity of the railroads, the town and private citizens to make our sojourn a most enjoyable one. The school authorities made no provision for housing the students. Board, at reasonable rates, was supplied by the citizens of the town, who opened their hearts and homes to the students in the kindest possible way.

To those prone to fault-finding, the exactness and conservatism of Catholicism has been a matter for much comment. True, our Church is not a "social organization," but a fraternal intercourse with one another will lead to much good. The summer school will promote this feeling of good fellowship; it will help to do away with the wall of conventionality that too often surrounds the personality of the Catholic.

And what a stimulus it will give to Catholic literature. Catholic writers and publishers have for years been working "up stream." One of the reasons for the apathy existing in the mind of the reading public was a want of knowledge of Catholic authors and a positive dislike to reading "pious literature." When by the Columbian reading union and Catholic summer school it was discovered that such strong popular writers as Richard Malcolm Johnston, George Parsons Lathrop, Rose Hawthorne Lathrop, and hundreds of others derived much of their power from the faith that was in them, a new interest was taken in the Catholic writer, and a new wide field opened to the Catholic publisher.

The women's committee appointed to act in conjunction with the board of studies devoted its attention to that portion of the programme which presents a special interest for teachers of their sex, and in the attendant success they derived a share of the glory. The interest displayed in the summer school idea by the women teachers was shown by the very large attendance of representatives at the initial gathering last year at New London. They took up the question of reading circles with remarkable enthusiasm in many places, and the increase in attendance at Plattsburgh evinced a determination on the part of the female teachers to make a good run for the golden apple. The intellectual movement of the future will be commensurate with their dignity as co-ordinate factors in the social progress of the world. Genius, it is now recognized, is the common heritage of both branches of the great human family. To the Catholic church woman owes her emancipation from the ancient trammels of inferiority and servitude, and in the new movement of Catholic thought in this age of ours woman is proving how worthy she is of sharing in the triumphs of learning and scientific inquiry.

This winter the doors of St. Xavier college in New York city were thrown open to women for the first time. Father Halpin's course on Ethics is being enjoyed by the gentle student as well as by her brother. His course is practically the same as last year's. The degree is refused to women as yet, but while appreciating the fact that women have been admitted, they can wait for the second concession which will come in time.

At the end of this, the second session, that part of the summer school property not needed for the school buildings was up for sale in lots of twenty of which were disposed within a few days. This means a speedy erection of cottages and a Catholic summer school, one of the very best guarantees of its future success, but not the only one. The scope of the summer school will not be thus confined to the comparatively small number of rich or well-to-do people. This is to be democratic in the best sense of the word, "levelling up." The chief factors of the future success are the students themselves. They are to be channels through which its influence will extend throughout the land.

Burke says: "Show me your young men of principle, and I will show you the future nation." Dead fish float on water, but it takes a man of bone and muscle to swim against the tide. Any fool can run along with the giddy multitude and cry: "Fire! fire!" but it takes a man of nerve and courage to stand on the top landing of a burning building. You can squeeze and bend jelly-fish into almost any shape; it takes a man of principle to put his foot down and say "no" when the odds are against him.

## Current Topics.

The Austrian war office has announced that henceforth a reduction will be made in the conscription granted yearly to soldiers in the reserve. This is an evidence of the strong belief in official circles of the continuance of peace.

Although the government of the French republic has paid the Italian ambassador in Paris \$25,000 francs for the families of the Italian warships killed at Agnes-Martin, Monnet Garibaldi's committee has announced through the newspapers that it will continue to collect money for the relatives of the victims.

The will of Father Corrigan has been filed for probate in the Hudson county, N. J., surrogate's office. It divides his \$20,000 in equal parts to his cousin, Catherine Devoreaux of Brooklyn, Mary Mulvan, of Jersey City, children of Edward Corrigan, of Jersey City, and John Corrigan's daughter, Mrs. Michael.

A committee of the A. P. A. called on the democratic committee of Kansas City, Missouri, and made a formal demand that no Catholics be allowed places on the city ticket at the election this spring. The committee took the matter under consideration, but no one believes that it will accede to the demand. A similar demand is to be made on the republicans.

The new church of St. Michael's at West 15th street and Ninth avenue, New York city, was dedicated Jan. 27 by Archbishop Corrigan. The church was consecrated by Bishop McDonnell of Brooklyn. Bishop McGuire of Rochester presided at the dedication service. Bishops Curry and many clergymen from this and the adjoining dioceses were in attendance at the service.

Considerable excitement has lately been created in Groveland, Massachusetts, by the hearing of an order by the school committee to the effect that no Catholic shall take place in the schools until after the opening of exercises, thus giving the children of Catholic parents opportunity to stay out during the reading of the Bible, without being marked tardy. There is talk of calling a meeting to protest against the enforcement of the order.

The American protective association has finally made its appearance in Portland, Oregon. Chief of Police Hunt recently called his force before him and lectured them at great length regarding the evil results of politicians abusing themselves to avoid conviction when objects are inimical to those of any particular church or creed. It was subsequently learned that twenty members of the force had joined the new society. It is supposed to already have a membership of at least 1,000.

Some comment has lately been caused by the incessant private work that is being done by the Pope. His holiness is preparing an important address, which, it is said, he will deliver on Sunday in St. Peter's church. It is expected that the address will deal with the attitude of the papacy toward social events in Italy. The preaching of sermons has been suspended in order to allow the Pope to devote all his time to his address.

The habit of doing work well is not difficult to attain, and is invaluable when attained; whereas the slovenly, careless, indifferent habit ruins alike employer and employed. While this should always be held in view, it is better not to interfere too minutely in the methods of work. There are many different ways of producing the same results, and the one which the worker himself prefers will generally be the best for him.

An alleged cable despatch from Rome, stating that Archbishop Corrigan had been summoned to Rome by the Pope, has been published by the Paulist Fathers. It was sent out from the archbishop's residence. "I have seen the publication to which you refer," he said, "and there is no foundation for it. No communication has been received here of that nature, and you can positively deny it. If Archbishop Corrigan had been summoned to Rome, we would have heard of it before this time."

The congregation of the moved rites has pronounced Joan of Arc worthy of veneration. Six hundred documents were submitted to the congregation. The announcement that the Congregation of Sacred Rites had pronounced Joan of Arc worthy of veneration has made a deep impression here at Rochester. The Pope recalled the congregation's decision as soon as it was presented to him by the prefect. His decision was intended, it is thought, to further emphasize his willingness to support republican causes.

The state convention of the American protective association at Bloomington, Ill., made public its avowed principles. Among them are the following: "We attack no man's religion so long as he does not attempt to make his religion an element of political power. We unite to protect our country and its free institutions against the secret, intolerant and aggressive efforts that are being persistently set forth by a certain religious political organization to control the government of the United States and thereby our blood-bought civil and religious liberty. We demand all religious political organizations as the enemies of civil and religious liberty. It is, in our opinion, unwise and unchristian to appoint or elect to civil, political or military offices in this country men who owe supreme allegiance to any foreign king, potentate or ecclesiastical power. We are in favor of maintaining the principle of one general nationality free school organization and will oppose all attempts to support it by any sectarian institution. We are opposed to all attempts, local or national, to use public funds for any sectarian purpose."

Several U. S. senators in Washington have received a small green pamphlet of the National League for the Protection of American Institutions. The object of

the association is "to secure constitutional and legislative safeguards for the protection of the common school system and other American institutions, and to prevent public instruction from being used for sectarian and denominational appropriations of public funds." The language is clearly defined. The association has a constitution and by-laws. In the list of members appearing the names of the senators appear. The name of William E. Brewster, in the center of the list, is the only one of the senators who is a member of the association. In the list of members appear the names of many prominent citizens of New York.

Even so late as thirty years ago the great leader of the republican party, William H. Seward, had the courage to make Archbishop Hughes his opponent for Christian school. There were no children at that time who were educated with the teaching of the late Archbishop. It is not to be calibrated by means of religious instruction. The fact of a public school where religious instruction is not to have been taught by the Americans of Washington's time. Foreign money, foreign influence, and home bigotry have been among the chief causes to weaken the love of the American people for the old-fashioned Christian school. That was the school in which Washington and his soldiers had studied. Did their Christian faith weaken their love of country or render them less patriotic? No, they were true to their God and religion, and their country. May they say so—Dr. Brown.

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