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Take Notice!

Those atheistic persons who can see no good in the Church, those bigoted suffragists who berate the Church, those socialists who hate the Church, those "Modernists" in Education who talk so profoundly about "higher education" and charge that the Catholic Church opposes the extension of its benefits to women, are advised to read the following extract, taken from the "Catholic Standard and Times" report of the scholarly address of Dr. James J. Walsh, Ph. D. L. L. D. at the recent commencement exercises of the Girls' Catholic High School, of Philadelphia on "The Church and Feminine Education":

Beginning, Dr. Walsh paid his respects to a lady, "dean of a certain woman college," who recently remarked, "by way of compliment perhaps," as the speaker suggested drily, that "even the Catholic Church is beginning to favor higher education." Dr. Walsh reminded his hearers that when Harvard, the first college in the United States, was founded, the Catholic University of Lima, in Peru, had already an enrollment of a thousand students. When Harvard College was fifty years old, and as yet nothing more than a theological seminary, the University of Lima had two thousand students, many of whom were women, and the University of Mexico in the same year was giving a liberal education in the highest European sense of the term to a thousand young men. The Spaniards carried with them to the New World the most aristocratic traditions of learning. The clergy then, as now and always, founded and supported universities and afforded the laity every opportunity to acquire higher education. The University of Pennsylvania was founded in 1768, when the University of Lima was already two hundred years old. Dr. Walsh, himself a Penn'Varsity man, praised his alma mater, whose medical school is second to none, yet he saw nothing but an absurdity in the claims of this or of any other college in the United States to pioneer in higher education. Such claims, constantly reiterated by word of mouth and in print, cease to be amusing, and become irritating in view of the actual historical facts, sedulously overlooked by the claimants to priority and monopoly of culture.

It is true that we are living in what may be called a cycle of feminine education, but it is by no means the first cycle, nor is it the greatest. It is a recurrence of movement familiar to all students of world history. At least four of these cycles or periods of enthusiasm for the higher education of women have come and gone since the beginning of the Christian era alone. The Renaissance of the eighteenth century was chiefly a feminine movement. To the wonderful women of that time we owe most of the ideas in Renaissance architecture and the famous Italian gardens. These gardens we are now

trying to imitate, were planned by these ladies, who were cultured women as well as educated women, and there is all the difference in the world between real culture and mere information."

The short speech sparked with epigrams of this sort. In France and Spain, as well as in Italy, women were noted for profound scholarship and its most gracious culture, and a large group of scholarly women made the same precious century brilliant in England. In an earlier cycle the daughter of Sir Thomas More was noted for the extent of her classical attainments. Mary Queen of Scots was a proficient scholar in many languages; so too, was Lady Jane Grey. In Spain, Isabella of Castile was as renowned for her mental endowment as for her beauty, her sovereignty and the wealth of jewels pledged to find a world. St. Teresa, the greatest intellectual woman in all history, was a Spaniard. Still, Italy contained the largest number of woman scholars, for there the opportunities were greater. All the universities were open to women. The nearer to Rome, the nearer to the Pope, the more was higher education encouraged. These Italian women scholars presented plays in Greek and Latin before audiences of the highest cultivation, before the Pope, the Cardinals, the princely families of old Italy.

To go back to another cycle, as long ago as the year 1245, a young woman of twenty-five occupied the chair of mathematics at the University of Bologna. There were distinguished women professors in most of the Italian universities. Of a still earlier cycle were the palace schools of Charlemagne in the eighth century, to which women were admitted on equal terms with the men. Going farther back, we reach the great Irish cycle of learning, beginning with the sixth century. Here, among many other colleges, we find Kildare, where a splendid university was presided over by the saintly scholar, the Abbess Brigit. In this university were three thousand students, half of whom were women. Now the University of Chicago has advanced as a new idea the system of segregation. Its women students are not called "co-eds," but "segregates," or "segs" for short. Fourteen centuries ago in St. Brigid's College of Kildare fifteen hundred women students were "segregates." They were taught by the same professors in a rotation of lectures; they studied the same branches as the men, but they occupied separate classrooms. The Chicago "modern idea" was new in Catholic Ireland about the year 520!

Dr. Walsh said that from the very beginning of the history of the Church, "from the time of the Divine Son and the Blessed Mother," there has always been a great woman to help a great man. St. Brigid helped St. Patrick in the conversion and the education of Ireland; St. Benedict, who founded the first Christian college in Italy, was seconded by his sister of learned name, St. Scholastica, who founded an order of teaching about the year 530. Beside the immortal name of St. Francis of Assisi is emblazoned the name of St. Clare; beside St. Teresa is St. John of the Cross, and in this case the woman was the greater of the two." With St. Francis de Sales worked the great founder of the Visitation order, St. Jane Frances de Chantal; St. Vincent de Paul had the co-operation of Blessed Madeleine Sophie Barat and other enlightened women of the time. Instances without number of the educated woman working with the educated man might be cited from the wondrous annals of school and community foundations from the very beginning of Christianity, in the Church which we are informed "is now getting ready" to educate women.

Work Has Told.

Slowly, but surely, not only the Catholic world but the secular world as well is coming to realize the powerful bulwark the Catholic press is to the Catholic Church.

The writer can remember when the secular press did not think it worth his while to notice articles in a Catholic paper, also when Catholics paid little or no attention to their Catholic paper.

It is different now. Public men and politicians are up in arms to know how the Catholic press stands on disputed questions. A score of Catholic weeklies and magazines rank with the most influential periodicals in the country.

Father Phelan puts it well in the "Western Watchman" when he says:

To what do we owe the great change of public opinion in regard to the Church in these days? Men are about the same now as they were a hundred years ago. The Church is certainly the same, yet behold the change. In a great measure we owe it to the Catholic press. Prejudices and misconceptions have passed away, the light of truth is spreading. Our Catholic editors are, in general, men of superior ability, well educated, well read, good philosophers and fair theologians. They are qualified to correct the historical misstatements, the false notions on important questions and on errors in fundamental principles of society. They know the truth, and they vindicate it. Their work has told and is telling every day on the social world.

The "Catholic Tribune" of Chicago gives this good advice:

When a Catholic young man advertises in the "personal" column of a daily paper for a Catholic wife, he may be set down to be a good deal of a rascal. No self-respecting girl, Catholic or Protestant, will pay any attention to the nauseating daily paper personal.

Perhaps the "Ave Maria" is right in its surmise that a good many Protestants nowadays would be secretly rejoiced if a division of the school fund, or some other plan permitting of the teaching of religion in the schools, were effectively carried out. Admission of error is not a pleasant task; but this country is rapidly awakening to the fact that the legitimate product of Godless schools is not a moral citizen.

Catholic parents may profit by the following from the Detroit "Michigan Catholic":

"No Catholic parent should hesitate in giving the name of Mary to a child. The name was first heard in Egypt, Miriam, sister of Moses, being the first person in the world to bear the beautiful name. Beautiful because borne by the Mother of God."

The Denver Catholic Register is not so far astray when it says: "There are countless numbers of people who are deterred or encouraged to enter the Catholic Church simply by the examples of their Catholic acquaintances."

The "Catholic Sun" states a complaint common to Catholic editors in this paragraph: "It is a most melancholy fact that about the only news some Catholic people ever think of furnishing a Catholic paper is a mighty puff of some bazaar or pink-tea or other advertising scheme. There is no press in the world that is expected to do so much for nothing as the Catholic."

Catholic parents may profit by this admonition, taken from "Church Progress": For parents to know.—There are three things concerning which parents should at all times exercise the greatest

caution, namely, the companionship of their children, the character of their reading, and parental conversation. It is usually by one of these three that children are initiated into habits that jeopardise their future moral welfare."

"An incident which occurred six months ago on the Islands of Negros is certainly interesting," writes Father John Clevon, one of the Mill Hill missionaries.

"A wealthy Filipino, Catholic-born, made up his mind to give up his religion and turn Protestant. One day he carried all the sacred images he owned to the public square, and there burned them. He had always enjoyed perfect health. A few days later, however, he found himself totally blind."

Five Minute Sermon

The Miraculous Draught of Fishes.

The ship spoken of in to-day's Gospel belonged to St. Peter, and St. Ambrose says that it is the same which St. Matthew speaks of as tossed about by a furious tempest, and St. Luke in this days Gospel describes as overloaded with fishes. From this ship Christ taught the people; from it He commanded the wind and the waves; from it, although asleep, He saved the apostles from drowning. It is, therefore, a figure of the Catholic Church, which St. Peter and his legitimate successors are the visible head and foundation.

We are to learn from the events recorded in this Gospel to be anxious to hear the word of God. From St. Peter we are to learn to obey Jesus Christ, and to humble ourselves, having our unworthiness before our eyes, when God favors us and makes us the instruments of His wonders. From the apostles, who abandoned their ships and nets, we are to learn to abandon the things of the world, to give up our affections, even our own selves, in order to follow the voice of God when He vouchsafes to call us. Since Jesus Christ has sufficiently instructed the world, He has in a certain sense, finished His discourse, so far as we are concerned; let us, therefore, launch out into the deep; let us work, and disengaging our hearts from the world, follow our Master on the way to heaven.

Auburn, N. Y.
Mr. and Mrs. Joseph Ibbatson, who were married in this city last week have returned to their city after spending their honeymoon trip in New York City and other eastern points.

Mr. and Mrs. Daniel Dempsey, who were married last week have returned to Auburn and are now at home to their many friends in this city.

Special mass will be said at each of the city churches on Saturday morning in honor of the day.

The several parochial schools of the city have closed for the summer vacation and the past year has proven to be the most successful of the history of the schools. The graduating classes were all large and the marks made by the students have been high. The classes will enter the High School in the fall where they will pursue the course of study.

Rev. John B. Dorau is now installed at his new charge at Scipio. Father Doran's former parishioners at Groton gave him a farewell reception last week at which all of the townsman of every denomination turned out to bid him farewell. A handsome purse was given the retiring pastor. Father Doran's success at Groton was unlimited and his friends predicted success is his new charge.

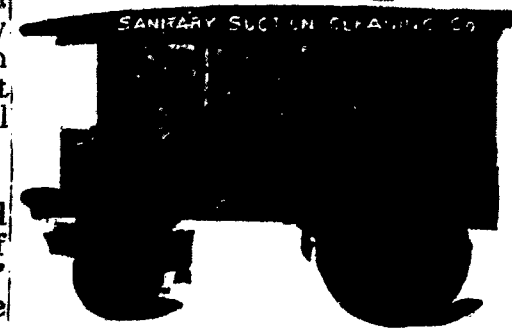
The only celebration in this city for Saturday is the mammoth picnic and outing of the Auburn asylum which will be given by the Catholic people of the city. Games and pastimes of every description will be held at the grounds. Dancing and music will follow. Every citizen of the city ought to turn in and help this cause. A ball game between the married and single women of the city will be a feature. This will be held at 7 p. m.

The several churches of the city will hold special summer services during the rest of the summer.

Campers and Auburnians living at Cayuga are attending mass which is said in the village chapel each Sunday morning. This is a great benefit to the summer residents of the village as they can combine outing and church work together. The handsome little chapel is well filled each Sunday morning.

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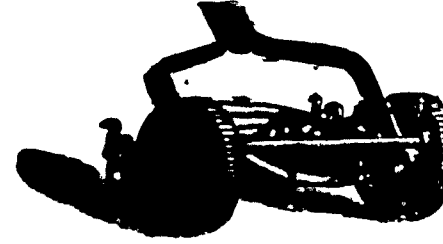
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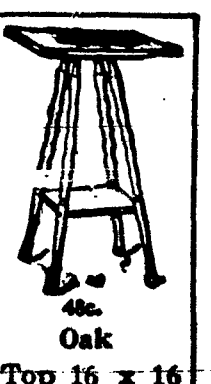
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