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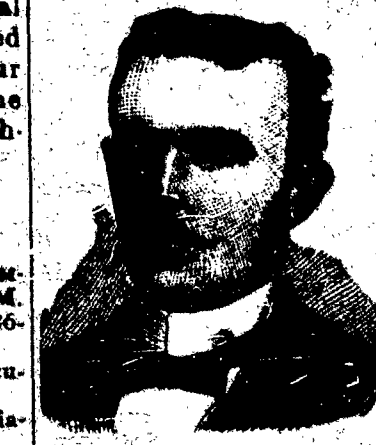
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### GALLANT CHAMPION.

EDITOR CATHOLIC JOURNAL: In your last week's issue of the JOURNAL there appeared a communication from "Veritas" touching upon the school question. In so far as it relates to the efficiency of the parochial schools I am bound to approve, but there is one assertion, however, which I cannot put it mildly, is ungalant. The unsavory moral referred to in that portion of "Veritas" letter which says in substance that school teachers, other than those bound by vows of celibacy, are ready to resign their positions at the first proposal of marriage. This I aver is not true. It is not my intention to precipitate a controversy of the question of the efficiency of teachers whose entry into the realm of matrimony is within the range of possibility or probability—though it is my humble opinion that eligibility to matrimony does not necessarily preclude efficiency in the matter of teaching—but I do strenuously object to the logical issue of Veritas' assertion, viz.: that teachers are ready to resign their positions upon the proposition of marriage by any Tom, Dick or Harry who happens to present himself in the role of suitor. I am fortunate in having quite a wide acquaintance with teachers, and among other things have heard the matrimonial question discussed by them.

The conclusion which I have deduced from the aforementioned discussions, that teachers are just as particular as any of the rest of their sex in the matter of the selection of a husband, and certainly Veritas will not assume that the rest of the sex are willing to marry the first man who presents himself for acceptance. To sum up this, Veritas' assertion stands in need of qualification, as does also the caption which made the Journal say, "Veritas is right." It may be that both assertion and caption were inadvertent. If this be the case, I have no doubt the ladies who have been assailed (unwittingly shall I say) will be ready to forgive, provided of course that the qualifications necessary to a clear presentation of meaning, be forthcoming.

J. P. F.

The gallant Knight does credit to the cause he champions. We are not disposed to recant any of our opinions or even to rebuke Veritas, except that we might qualify his remarks by eliminating the objectionable "first." The idea we imagine Veritas meant to convey—and the JOURNAL heartily agrees with him—is that few secular teachers of the fair sex intend to make teaching their life work, and we do not blame them for that. Still, we hold that that fact militates against secular teachers as compared with the teachers belonging to religious orders in parochial schools.

New York City is having some funny criminal experiences these days. Her reform sheriff has been indicted for culpable negligence in allowing federal prisoners to escape from his charge. A lawyer was convicted of a terrible crime last week, and when arraigned for sentence, Recorder Goff discharged him because the complainant admitted herself a perjurer. Verily, surprises are not yet a thing of the past.

Some insane member of the A. P. A. has sent the JOURNAL a burlesque president's message, in which the Catholics and Jesuits are scored to the author's heart's content. The document is issued in scroll form, and is a weird and wonderful example of typographical art. The grammar and punctuation are simply "great." Well, if this sort of thing amuses the A. P. A. bigote, we can stand it.

Vicar General Farley was named by Pope Leo XIII. in public consistory this week as coadjutor bishop of New York.

The "New World" of Chicago, issued a handsome Thanksgiving number.

The London Daily News presumes that the powers have accepted a Mussulman instead of a Christian as High Commissioner for carrying out the reforms in the administration of Armenia demanded by them, and adds: "If so it will be a severe disappointment to Armenia's best friends." It might have added it would be a disappointment to the whole civilized world. If a Turk is to be at the head of the scheme there will be no reforms, there will be more massacres like the horrible blood-letting now going on at Trebizond, Adin and Anatolia, where hundreds of Christians have been murdered pending the promulgation of the scheme by the Sultan's Porte. All there is to be agreed upon is the manner in which it is carried out. How the Sultan, with a Turkish High Commissioner, would carry it out is shown in the statements of the Turkish papers that he has already begun to introduce reforms in Anatolia by increasing and reorganizing the gendarmerie and police force, which only means more soldiers, more murders and more taxation. It is incredible that the great powers which have consented to Turkey should allow these measures to continue and permit the natives to be decimated over and over again by the unspeakable Turk.

### THE PRESIDENT'S MESSAGE.

President Cleveland's annual message transmitted to Congress last Tuesday is a plain, straightforward, business like document. In concise terms it presents to the public the exact status of our affairs both at home and abroad.

There is no jingoism in the paragraphs relating to former affairs but the president makes it plain that the government has given Great Britain to understand emphatically that the Monroe doctrine must be enforced, and that the United States will not permit any European power to extend its colonies on the American continent. This is all any American can ask. Firm, but not arbitrary or narrow, should be our policy in dealing with foreign affairs. It is to be regretted that the president did not see his way clear to extend more comfort to the Cuban insurgents, but his stand is so dignified and so much in conformity with international usages, that it will not admit of criticism.

Thomas B. Reed is in a peculiarly trying position. He is one of the ablest men in public life, and like many brainy men, he is positive in his convictions. This trait has made Reed many enemies, and it was while speaker of the fifty-second congress that he showed himself a very arbitrary partisan whenever party measures were concerned. Again he is speaker. Were conditions unchanged from 1893, Reed would probably follow the same arbitrary tactics, as he is singularly bold and callous to criticism. But Reed is now a presidential candidate.

A compositor's error made us ridiculous last week. A line dropped out changed the whole sense of an article. What was really intended to be conveyed was that the St. Paul "Chronicle" did not dare controvert the JOURNAL's arguments on education, but did try to make fun of our typographical makeup.

The presence of Cardinal Sattoli, Delegate Apostolic, and Cardinal Gibbons, the universally loved Primate of the Church in America, has been promised for the interesting occasion of inauguration of the Catholic Winter School of America, at New Orleans. This auspicious event is fixed contemporaneously with Mardi Gras, which great Orleans City festival occurs on February 18, 1896. The co-operation of the distinguished prelates will give great dignity and eclat to the new educational movement.

### THE GOSPELS.

GOSPEL. St. Matthew xi, 2-10—At that time, "When John had heard in prison the works of Christ, sending two of his disciples, he said to Him: Art thou He that art to come, or do we look for another? And Jesus making answer said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them; and blessed is he that shall not be scandalized in Me. And when they went their way, Jesus began to say to the multitudes concerning John: What went you out into the desert to see? A reed shaken with the wind? But what went you out to see? A man clothed in soft garments? Behold they that are clothed in soft garments are in the houses of kings. But what went you out to see? A prophet? Yes I tell you, and more than a prophet. For this is he of whom it is written: Behold I send My angel before Thy face, who shall prepare Thy way before Thee."

What do we learn from this Gospel? That Christ did not fail to submit the most convincing proofs that He was the messenger of the Eternal Father, and that those who refused to recognize in Him the Saviour promised from the beginning of the world were blind, impious, and without excuse.

Weekly Church Calendar.  
Sunday 6—Second Sunday in Advent. IMMACULATE CONCEPTION OF THE B. V. M. Less. Prov. viii, 22-31; Gosp. Luke i, 26-37; Last Gosp. Matt. xi, 2-10.  
Monday 7—Of the Octave of the Immaculate Conception.  
Tuesday 8—Of the Octave. St. Melchisedec, Pope and Martyr.  
Wednesday 9—St. Damarcus, Pope and Confessor.  
Thursday 10—Of the Octave.  
Friday 11—St. Lucy, Virgin and Martyr.  
Saturday 12—Of the Octave.

is or should be not to form a mechanic or a specialist of any kind, but to form a true man or woman. We make education and religion too much a social affair and too little a personal affair.

To imagine that we are educating this being of infinite sensibility and impressionability, when we do little else than teach him to read, write and cipher, is to cherish a delusion. The culture which we wish to see prevail throughout our country is not learning and literary skill; it is character and intellectual openness; that higher humanity which is latent within us all.

It is recognized that knowing how to read and write does not insure good behavior. If the State may take no cognizance of sin, neither may its school do so. But in morals sin is the vital matter; crime is but its legal aspect. Men begin as sinners before they end as criminals.

If illiteracy is a menace to free institutions, vice and irreligion are a greater menace. The corrupt are always bad citizens; the ignorant are not necessarily so.

The denominational system of popular education is the right system. The secular system is a wrong system.

### CAUGHT AGAIN.

Last week we rebuked the Rochester Times because either in gross ignorance or wilful misrepresentation of the Catholic Church, it classed "The end justifies the means" as one of her dogmas in speaking of some of ex-Congressman Tom Johnson's actions in and out of Congress.

When we wrote the article we were of the opinion that Mr. Johnson was not a Catholic, although our contemporary so classed him. Inasmuch as the Times editor hails from Ohio, we thought he ought to have fairly accurate information. A gentleman who is intimately acquainted with Mr. Johnson, however, has informed us that he is not a Catholic but a Presbyterian. So the Times owes Mr. Johnson an apology as well as its Catholic readers. Not that it is anything wrong to be a Catholic, but to class a Presbyterian as a Catholic, and to credit him with allegiance to the nefarious phrase we have quoted, is certainly ample grounds for an abject apology.

### INEXCUSABLE.

There is certainly no good reason why all the street cars should not be heated at this time of the year. The traveling public will appreciate the warmth far more now than six weeks from now, as then we will have become accustomed to the cold weather, whereas as yet we are not acclimated. It is a slim excuse to plead that the decreased travel in winter coupled with the increased expense, is an extenuation of the company's offense in running refrigerator cars. The Rochester Railway Company should remember that the citizens of Rochester gave it valuable franchises for a nominal consideration, and are entitled to some slight favors in return at the hands of the company.

For some time it seemed that the dime novel was passing from American fiction; the crime of the boy train wreckers of Rome, has revived interest in that style of trashy literature. This is not to be wondered at from the amount of free advertising the dime novel has had the last two weeks from press and pulpit. We are not so sure that the damnation we are not increased, rather than decreased, the sale of the particular class of fiction referred to. For our part we would just as soon see a lad reading a dime novel of the most approved blood and thunder variety, as some of the immoral novels that fashionable society is raving over at present. The dime novel will do less harm to the moral nature in the long run.

Immorality is on the increase and it is not cropping out among the lower and ignorant classes. It is most prevalent in the upper circles, the aristocracy, so called, the realm of the highly educated—in book learning.

### CATHOLIC JOURNAL.

The Only Catholic Newspaper Published in the Diocese.

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### MEANS AND ENDS OF EDUCATION.

The above is the title of a 250 page volume by Rt. Rev. J. L. Spalding, Bishop of Peoria, that reached us a few days ago from the press of A. O. McIlurg & Co. of Chicago. The book is one that should be in the library of every educator, and especially of Catholics, whether they be educators or not. It is written in the easy, graceful, yet trenchant style for which the Bishop of Peoria is noted. The book is divided into seven chapters, the first two treating on "Truth and Love," the third on "The Making of One's Self," the fourth on "Woman and Education," fifth "The Scope of Public School Education," and the seventh on "The Higher Education."

Bishop Spalding takes high ground on the question of religion in education. He says boldly that the secular system is a wrong one, and that the denominational school system is the right one. But, while contending that this is the true principle, he realizes, what everyone else does, that for the present, at least, denominational schools except at private and double cost, are an impossibility. Hence the bishop urges that we should strive to have none but Christian men and women appointed as teachers, as none but they can develop all the traits of a child's character. Christian teachers, too can mould a child's character in the direction of morality and Christian virtues. Religious principles can be instilled by Christian educators. If the system be not too much secularized, even though all creeds be excluded from the State schools. That is the ground Catholic writers, who believe in Christian education, are taking, and it is for this that Catholic prelates are contending. We do not want the schools completely secularized. We want to have it recognized that mere book learning is not education in the true sense; that a boy may be taught how to make and keep money and still not be the best sort of an American citizen; that a knowledge of the geography of the globe and ignorance of Him who created it, is not the sort of education that makes good sons, good fathers, good husbands, good citizens. We know we are right on these points, and we have the satisfaction of seeing non-Catholic Christians acknowledging that we are right in this respect. They are beginning to see that their fetish, their national pride—the State school system, has its faults. Once this is generally conceded we may look for changes in the system. It may be that still Catholics will continue to send their children to parochial schools, but our non-Catholic friends will see the benefit, and thank God for out-spoken Catholic prelates who are not afraid to oppose the popular idol and to plead for religion in education. Without religion education is expressionless, without religion with religion it is the most barren boon.