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EDITOR OF THE CATHOLIC JOURNAL:

I am not a subscriber to the Catholic Journal but your issue of November 28 has been passed along to me, and as a teacher in one of the city public schools, I would like some information on an editorial appearing in that issue under the caption "To be well shaken before taken" and in which you speak in, to me, somewhat cryptic terms, about the proposed fair to be held next year to raise sufficient money to form the nucleus for a Teachers' Pension Fund. What do you really mean? Do you seriously think Sir, that we teachers of the public schools are overpaid? I presume we are the sole class you had in your mind when writing the editorial in question? I cannot help but think that the article was written in "the vein of sarcasm"—forgive me for being so dense as not to be positive on the matter—at least that is my wish. In that case, I for one, endorse every word of it. The teachers of Rochester are sadly underpaid—I mean we of the rank and file—but there are few writers on the local press who have your courage to say so—if indeed you have said so. But tell us again what you did say, and in terms about which there can be no misunderstanding, and thus earn the gratitude of
ONE OF THE RANK AND FILE
 Rochester, Dec. 13, 1903.

Teachers and Their Salary.

Over the signature of "One of the Rank and File" we publish a letter this week, which is one of a number of inquiries received, asking us to say just what we meant in our editorial under the caption "To be well shaken before taken" which appeared Saturday, November 28. We cannot decide whether this is altogether complimentary to us inasmuch as it shows that we had not used English sufficiently plain to convey what was in our minds at the time of writing. However as our correspondent is evidently in good faith, we feel constrained to make another effort to say just what we think, in the most unequivocal terms of the proposed fair to aid the teachers in starting a pension fund.

In one breath let us say, we approve of the fair, while we deplore its necessity. We approve of it because in the first place it shows that the teachers are going to help themselves, and in the second because it will afford an opportunity to level-headed citizens who believe in paying well for good service, and who disapprove of the parsimoniousness of the Board, to help them (the teachers) in a private capacity. We deplore the necessity of the fair, because it puts the teachers in a somewhat unenviable light of "going round with the hat" (we hope we understand here) and Rochester in the still more uncomplimentary position of being the cause of it. It needs little knowledge of the training, work and life of the teacher in our up-to-date public schools to decide that their present remuneration (\$600 per annum and no more, after ten years service—we speak here of "the rank and file") is miserably inadequate for all the demands present and future made upon them. Many other cities, the schools of which do not compare favorably with Rochester, make provision for the future of these valuable servants of the public, or at any rate so remunerate them that they are enabled to provide for the rainy day themselves. Most men and women can save, if they have that to do the saving with. The city sees fit to provide pensions for public servants by no manner of means so important to the community as those to whose hands are committed the education and training of the rising generation, why

then should it stand aghast at the proposal of either paying its teachers a salary commensurate with the demands made upon them, or providing them with the substantial assurance that in their old age they shall not be cast adrift? It is a very serious consideration for teachers, this of their future. There is no calling in which live up-to-date people are in such demand as in the educational profession, and there is none in which the tenure is so insecure. The teacher must keep abreast of the times, and not only the times but fads, and even keep an eye on the future, or go under. Little wonder is it that men are abandoning the profession, and steer wide of it, paid and provided for as it is in the city of Rochester. As well be an elevator man whistling away the day in mental vacuity on \$12½ as a nerve unstrung, overwrought genius of a public school teacher, at the same figure. There is little comfort to the "rank and file" in the reflection that principals and superintendents are receiving their due. What they are concerned about chiefly is receiving their own due.

It is no disrespect to the woman teacher to say that she is not the ideal custodian of the mental training of boys once the elementary stages are passed. The nameless something required in their education is imparted or infused only by teachers of the sterner sex, but how these latter are to be induced to enter and stick to a profession manifestly so under-rated by those to whom it is as a matter of fact so indispensable, we have no mind to speculate.

If the city does not awaken to a sense of its duty before the fair comes along, then it (the fair—not the city) has our benediction.

Now are we understood?

Bishop McQuaid.

This week the venerable bishop of Rochester celebrated his eightieth birthday. When one stops and thinks he is reminded that the history of Bishop McQuaid's life is interwoven with the history of the United States and the history of the Catholic church in this country during that period. Monsignor McQuaid can recall the stirring days of the great Archbishop Hughes because he sat at the latter's feet and imbibed his sturdy patriotism, his rugged Catholicity and his devotion to Holy Church. He has seen the Catholic Church in America grow up from a puny sapling to a giant oak, whose roots have spread over the whole country. To day there are more archdioceses in the United States than there were dioceses when Bernard J. McQuaid was ordained to the Catholic priesthood.

Bishop McQuaid has lived through five pontificates. He has seen the pope who raised him to the purple pass away, he has sung the requiem over his successor and welcomed he who succeeded to the chair of St. Peter. He has been suffragan to three archbishops of the province of New York. No bishop survives in the province who ruled a diocese when Rochester's first bishop was consecrated. Nearly all the priests who were here when Bishop McQuaid first came to Rochester have been called to their last reward.

And Bishop McQuaid is still with us, active in body, clear in mind, undaunted in spirit. He has built churches, planned and carried into execution a system of Catholic schools unequalled in the whole country and blazed the way in that direction. He has equipped convents, orphan asylums, seminaries, churches. He has laid out one of the most beautiful Catholic cemeteries in the land, and to-day he is planning a home for aged men and women.

To Bishop McQuaid the city is indebted in great measure for its beautiful park system. He has advocated parks, early and late, and accepted appointment to the Municipal Park commission in order to aid in the work in a practical way. Indeed the city at large owes far more to the bishop in a material way than its citizens realize. Wherever a Catholic church or institution has been planted, there the material beauty of surrounding increased, the morals of the section are pruned, the quality of the citizenship is enhanced and conditions generally improve.

Is it to be wondered that Catholics and non-Catholics as well pray God that the good bishop may be spared to us for many years yet?

Catholic Women and Higher Education

It may seem at first blush that the bishop of Rochester's crusade against the practice of sending Catholic young women to non-Catholic colleges and universities savored of injustice. It may be urged that there is no Catholic college for women in Rochester and that it is a hardship for parents to be compelled to send their girls to out-of-town colleges when there is a university at hand in the Flower City.

However these arguments are specious and count for naught when the reasons given by the bishop for the rule he has laid down are considered in detail. Especially is this true when parents send their girls to out of town colleges, anyway, such as Cornell and Vassar.

Bishop McQuaid holds that attendance of Catholics upon non-Catholic educational institutions is a source of danger to faith and morals and, undoubtedly he is right even from the viewpoint of a layman. Non-Catholic educational institutions are not conducted with an eye to winning favor of Catholics any more than the faculty of St. Bernard's Seminary arranges its course of study in the hope that it will meet the approval of President Strong of the Baptist Theological Seminary. And it must be remembered that the University of Rochester's curriculum is planned with the aim of preparing students fitted to enter the Rochester theological seminary where they are prepared for the Baptist ministry. It is to be expected that philosophy and history, necessarily, will be handled from the non-Catholic viewpoint. To have this drummed for four years into the ears of Catholic students may inspire a doubt as to whether the non-Catholic version is not correct and if they mention their doubts to their instructors is it to be expected that the latter will do less than stand by the non-Catholic interpretation or contention?

Is it necessary to expose Catholic girls to such conditions?

If there were no Catholic colleges for women possessing equal educational facilities—in the secular branches—why then there might be some excuse for sending Catholic girls to non Catholic colleges. But there are Catholic colleges for women at which secular education is provided equal to that offered in any college in the country. They are authorized to confer degrees and, at least one, is chartered under the University of the State of New York, so that its diplomas are recognized in every walk of life in the Empire State.

Then from the purely practical standpoint what is to be gained by sending Catholic girls to be educated in colleges where their religion is sneered at, where they will be compelled to associate only with those who have no sympathy with the tenets they profess, where even secular education is warped to conform to the instructor's idea of what is the Truth? And then the shallowness of the philosophy and the lack of historical research in these institutions!

What then is the objection to sending Catholic girls to Catholic colleges? Indeed, what possible excuse can be urged for doing otherwise?

Catholic High School.

Three hundred Catholic men and women listened with appreciation and applauded the Rev. James A. Hickey of Holy Apostle's church, when at last winter's banquet of the Central Council of the Catholic Relief and Beneficiary Association, he urged the need of a Catholic high school in Rochester as a fitting supplement to the splendid system of parochial schools built up by the venerable bishop of Rochester. There were those present who wondered if Father Hickey's prophetic words were not "inspired" and whether the bishop had the idea in mind—to equip and endow an institution where boys and girls could receive what might be termed "an intermediate higher education" such as is provided for girls in Nazareth Academy.

Undoubtedly were Rochester blessed with wealthy Catholic laymen, like

New York and Philadelphia, who would guarantee the endowment of such an institution, the bishop of Rochester would be only too glad to give us a Catholic high school upon the high plane which now characterizes Rochester's parochial schools and which has won commendation the country over from non-Catholic as well as Catholic educators and observers. But when wealthy Catholics are lacking and what wealthy Catholics there are tighten their purse-strings the bishop of Rochester must needs go slow and figure closely so as to carry to completion the institutions he has under way now.

It is impossible to build tucks without straw. Now that we have a magnificent system of parochial grammar schools we need a Catholic high school so as to complete the comparison of results to be attained between Catholic and state schools. We have distanced our non-Catholic friends by our common schools. We could do it in a high school competition.

Knights of Columbus in Rochester, in fact all over the country, are glad that Mayor-elect McClellan has decided to make John J. Delaney corporation counsel of Greater New York after January 1. Mr. Delaney has been an earnest worker in the order and is known far and near as a typically representative Catholic gentleman. He is a credit to his church and a credit to American manhood. John J. Delaney could not do a mean act if he tried. It's not in the man.

Rochester's mayor elect is not so slow after all. To a interviewer the other day who manifested curiosity as to the personnel of the mayor's cabinet after New Years, this reply was made: "The politicians are far more anxious over whom I will appoint to office than the public is."

Antics of some latter day politicians remind one of the people met with in "Gullivers Travels."

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