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SATURDAY, FEB. 20, 1904

Home For The Aged.
 Probably none of the many beneficial projects which have been undertaken by Bishop McQuaid will appeal more strongly to the average man or woman than his latest—that to build a "Home for the Aged."
 Besides the German Home for the Aged on South Avenue—and admission to that is restricted necessarily—we know of no place where an old man, who has survived relatives and boyhood friends, can retire to spend his declining years, even if he possess sufficient means to pay for his board and the few comforts he needs. Boarding houses are not open to feeble old men, who have no younger person to minister to their wants. Hospitals are not for such cases. Then where are they to go?
 There is a home for aged Catholic women on Main street east; but it is far too small and, moreover, it never was constructed for the purpose to which it is now put. Old women should not be compelled to climb three and four flights of stairs and that is what they have to do at present. There are other adverse conditions to be contended with.
 Bishop McQuaid has purchased a tract of land on the boulevard near the seminary and cemetery property on which he proposes to erect a new home for the aged. First will be a home for old women to which the inmates of the present Main street home will be transferred. Then will come a home for old men and after that a building where aged couples can live without the pangs and heartaches consequent upon separation from their life partners.
 To raise the necessary funds for these buildings it has been decided to hold two fairs in Easter week. The east side churches as were told in Bishop McQuaid's pastoral letter published in last week's Journal, will hold their's in Colonial hall and the west side parishes will gather in Fitzhugh hall. Undoubtedly, many would prefer to raise the fund by subscription rather than by fair but such is the perversity of human nature that hundreds of persons would sooner take part in a fair with all its incidental discomfort and lack of pecuniary return, than they would to put down their names for subscriptions. This is a commercial age and men prefer to make a pretence, at least, of receiving return for money they invest, whether in charitable enterprises or in purely business ventures.
 Taking these influences into consideration it is probable that the fair plan will result in the greater remunerative return for the home and that is the end in view. It is to be hoped that all Catholics will put their shoulders to the wheel and make the fairs the tremendous success they should be. If only ten cents were secured from each citizen of Rochester the aggregate would yield nearly half what it is estimated the new home will cost.

Unification.
 Whatever the merits or demerits of the educational bill which it is stated is to be rushed through the legislature at Albany, certainly it does not "unify" the educational departments of the state. To "unify" means to fuse into a harmonious whole. The Lewis bill does not do that. By a process of indirection it eliminates the Board of Regents from any real voice in the management of the schools of New York state, while the powers now

vested in the state department of public instruction and Regents is to be lodged in a single commission of education, who may be Andrew S. Draper. Further details of the plan include appointment by Mr. Draper of Charles R. Skinner—"Religious Garb" Skinner—as his field deputy and executive lieutenant.
 This one fact should down the Lewis bill in the eyes of all fair minded men. This man Skinner is a contemptible bigot. It has been charged openly and Mr. Skinner has brought suit for libel against the educational paper making the allegations that the present state superintendent levied and collected assessments for political purposes from the school principals of the state. Between him and his present deputy, D. E. Ainsworth, as precious a pair of petty politicians and sub cellar bigots could be pieced out as walk the face of God's green earth. In place of reward, Skinner should be driven out of public and political life. He's a incubus upon the party that sponsors him.
 It were far better that the present dual educational system with its attendant bickerings and wrangles should continue indefinitely than that all the schools of the state be handed over to Skinner and Ainsworth.
 For that's what enactment into law of the Lewis bill would amount to.

An Old Experience.
 The "Catholic Universe" publishes the following:
 "The new editor of the Providence Visitor, who started out with a beautiful optimism, is beginning to encounter a few of the saags that go far to make Catholic journalism a sure cure for optimism. He observes that one of the Providence dailies publishes a picture of a proposed new Catholic church, with complete details of its plan, etc., and he remarks, with hurt surprise, that that very picture and those very details were promised in advance to the Visitor. He wonders why the promise was not kept, and is moved to declare that if he could make the Visitor a non-Catholic paper he would get certainly and easily what no entreaties succeeded in securing for the diocesan weekly. When the new editor is older he will be inured against surprises of this kind and hardened to disappointments. It is a pity that some one did not prepare him for the fact that the Catholic paper is considered a news medium which when it fails to publish items which it could discover by divination alone. News is humbly offered to the daily press which must be as humbly entreated for Catholic publications. It is never heard of unless it fails to appear. Sometimes the Catholic editor, if he be young at the work, has his moments of indignation. But he soon educates his sense of justice to that point of forbearance which realizes that there are aspects of human nature beyond the ken of philosphers. In time he becomes himself grimly philosophic, stirred only to a passing pity for those who have his lessons yet to learn."
 While the "Universe" states what, we fancy, has been the experience of every Catholic editor who has been in business very long, we have often wondered why it is so. Popes, archbishops, bishops all have urged that the Catholic press is an invaluable adjunct to Catholicity. Priests and laymen have complained that the American Catholic press is inefficient, that it represents nothing, that all necessary "Catholic news" always can be found in the daily papers, days before it appears in the Catholic paper so what is the sense of subscribing or advertising in the latter?
 It is not difficult to understand though it may not always please the Catholic editor, why it is deemed a good thing if certain phases of what may be termed "Catholic news" are published first in daily papers, but we never could bring ourselves to a point where, without loss of temper, we could bear to see daily papers noted for their editorial bigotry toward Catholics and their faith and upon the staffs no Catholic is ever employed, favored in such regard. Such proceedings savors too much of fawning upon the hand that outst. Manly independence and ignoring of such sourry sheets would suit us far better.
 Just as the "Universe" says, however, such things do happen and we suppose they will continue to happen

and all the Catholic editor can do is to grit his teeth and bear it

The Real Criminals.
 In an article under the above caption a Catholic temporary says "Politicians and legislators would all be politically honest if the public were honest.
 In that sentence is summed up the cause of many of the crimes against public decency and public life we read about every day.
 Can it be doubted that public franchises would be given away—that is what it amounts to—if the politicians did not realize that public sentiment is lax? Politicians and professional office holders know full well that if they do not please the public they will be ousted at the next election. No matter what the so-called "reformers" may say or write about politicians flying the face of public sentiment, facts demonstrate exactly the contrary, practical politicians keep in closer touch with the people than the reformers do. They know that men prominent in the church, society and business world are heavily interested in the corporations which desire these franchises and they know that these persons are on the lookout for as large interest on their investments as possible. The politicians know too that if they can avoid censure on the part of pulpit and press, they will not incur much hostility from a lethargic public constituency. So they cater to the pulpit, the church as a whole and the press and they go along swimmingly.
 If the public were alert and looking after its own business, think you that building inspectors ever would have passed the plans for the ill-fated Iroquois theatre and that awful holocaust might have been averted. If the public sentiment demanded, don't you think prosecuting attorneys would have seen to it that managers of railroads were indicted, convicted and jailed for their culpable negligence and avarice to which so many great wrecks could be traced.
 Were the public moral sense aroused and vigilant, does any one suppose that the "theatrical trust" would stop producing the vile plays which are being produced in the theatres in the country.
 If the public frowned upon it do you think the "yellow journals" would pour forth their flood of sensational prurient and mischievous publications that they do?
 It may be put down now that every thing be it political force, the sensational press, the trusts, all will back water if public sentiment demands it.

A Sad Commentary.
 What a sad commentary on the "inexorable demands of social life" is this paragraph from a letter to the New York "Sun" telling how two well bred women, who had been reduced in circumstances, were making a living by acting as companions to children of well-known society women.
 "All the time the children are absorbing unconsciously the graces and good manners of their well-bred, well-educated companions, whose presence in the household is a boon to many a busy matron, compelled by the exigencies of society and the strenuous life of New York to trust her children to servants."
 As if all the glamour and tinsel of social pleasure and all the wealth of luxury could compensate a mother for the care and pleasure of leaving the growing up of her children to strangers.
 If we are to have a public market built with the peoples money, it should be available for all the people's use. If the public market is for the wholesale interests only then the wholesalers should pay for it themselves and not try to filch the money from the public purse

Forty Hours Devotion.
 The devotion of the "Forty Hours" will be held in the churches of the diocese of Rochester as follows:
 February 21—First Sunday in Lent; Holy Family, Auburn; Scottsville Newark.
Weekly Church Calendar.
 Sunday February 21—Gospel, St. Matt. 1v, 1-11—St. Severian, bishop and martyr.
 Monday 22—St. Peter's Chair at Antioch
 Tuesday 23—St. Peter Damian, bishop and confessor.
 Wednesday 24—St. Modestus, bishop. Fast.
 Thursday 25—St. Matthias, apostles.
 Friday 26—Holy Crown of Thorns. Fast.
 Saturday 27—St. Leander, bishop and confessor. Fast.

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