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Catholic Colleges.

G. J. Muloshy had in a recent issue of the "Columbian" a timely article, entitled "Are Non-Catholic Colleges Superior?" He says in substance that while Catholic parents have come to realize that parochial schools are splendid institutions, they, or many of them, cling to the notion that the non-Catholic higher educational institutions are to be preferred to Catholic colleges.

Mr. Muloshy discusses the reasons for this preference. In the first place, he says, these parents allege that their children are sufficiently grounded in the principles of their faith as to be able to withstand the temptations which may befall them in institutions where, to say the least, the Catholic faith is not upheld. Grounded they may be in an elementary way, but so they are in the secular branches. Then why send them to colleges for more instruction in these branches?

Sometimes, the argument is advanced, that Catholic colleges are not up-to-date. Mr. Muloshy meets this by instancing the fact that the graduates of the engineering course in Notre Dame are booked for positions far in advance of their graduation, so high does this college rank in one of the most technical branches of education. He also points out that alumni of Georgetown are found in all walks of life, filling favored niches in the communities where they reside. He might have added that some of the most honored citizens of New York city have been graduated from Fordham college in the metropolis. Notre Dame has won ten debates with Oberlin and other colleges. Boston college has won from Harvard. Georgetown has out-debated the University of Wisconsin.

These instances do not seem to bear out the argument that Catholic colleges are inferior to the non-Catholic institutions in imparting secular knowledge.

What next? Mr. Muloshy, and rightly too, we think, lays particular stress upon the claim that the non-Catholic colleges are upon "a higher social scale." Rightly too, he replies that the social lines in the non-Catholic colleges are drawn before the pupils come and are kept drawn. The student not in a particular social set before he enters will not be admitted afterward.

Last week's press dispatches chronicled fine doings on the part of the student in non-Catholic colleges. Cornell boys soaped the rails and then pulled the trolley off a car at a dangerous curve. Had it not been for the heroic efforts of the motor-man, a score of lives might have been lost. At Kenyon college in Ohio, a student was bound and left on the railroad tracks as part of an initiation into a secret society. Unexpectedly, a train thundered along and he was killed! No such chronicles have been reported from Catholic colleges.

Probably every "yellow" journal in the country will contend that it is trying to exemplify the following proposition by an esteemed contemporary: "Old truths must be repeated. The world is thirsting for truth. It must be clearly and fearlessly stated. It must be repeated. It must be repeated."

Our Place.

Frequently, the question is asked, "Why do not Catholics figure more largely in the life of the country, speaking in a general way?"

It is conceded that they are not unknown in the business world, or in the realm of politics. But it is urged that they are not nearly as prominent as they might be, or as they should be, considering the proportion they bear to the whole population.

In a certain sense this may be true. Many of our people are of Irish and German extraction. They came here poor. They had to struggle hard to win a livelihood for themselves and their families. Little time was left for study and the acquisition of a liberal education. They were frugal—had to be—and their brains were not sodden by high living. Naturally, they drifted into trade and commerce. There they made their mark, and, just as naturally they had no time left for the acquisition of those little niceties of talk and manner which are considered so indispensable to the dinner-out. Right here let it be remarked, that many a fictitious reputation of greatness has been achieved in this country by a clever epigram or bon mot, thrown off around the festive board and heralded abroad by the press representatives ever on the alert for "something that bites or stings."

Conversely, many a man of ripe erudition has been written down a dunderhead, because he could not express himself fluently on his feet. It must also be remembered that until recently Catholics were ostracized, practically. Avenues of preferment which led to prominence were closed to them. Occasionally, one of such towering eminence, as Judge Roger B. Taney appeared upon the horizon and, simply, could not be put down. But now the Catholic population has grown to such proportion, its strength in business and political circles has grown to such force that we cannot be ignored. Our young men and women have shown such aptitude for attainments in the world of education that we are a force to be reckoned with in the body politic. Now that we are awakening to a realization of our own importance and are organizing into federations we will be a still more vital force in the community.

Our wealthy Catholics might well emulate the examples of the Rockefeller and other non-Catholic millionaires and give liberally of their accumulations for the cause of higher education in Catholic colleges and universities. They will not miss their reward even in this world, because of the added benefits which will accrue to our people.

A Boston writer speaks about George Moore, while a Catholic, as an "anti-clerical." Poor George's flirtation with the church was not even serious. Perhaps he will renounce his neo-paganism some day but his books bear no evidence of any such inclination just at present.

We must confess that it is somewhat of a shock to find a really splendid article on Catholic schools in a Catholic paper punctuated by an illustration portraying a supposed convent bred girl in an extremely décolleté frock.

It is to be hoped that Catholics will not pay too much attention to social position and the mere acquisition of wealth. Some of those involved in the insurance scandals did that and they do not enjoy the situation in which they and themselves now are.

"Luck is no force, no real existence, it has no reality," says the Boston "Republic." Catholics, especially, should take this to heart.

If judges object to criticism, they should conduct their courts as to leave no just ground for complaint.

Now that election is over, the average citizen will take more stock in what he reads in his favorite newspapers.

St. Ann's Home for the Aged adds another monument to Bishop McQuaid's achievements for Catholicity in Rochester.

A Strong Argument.

One of the strongest and most logical pleas for the presence in every Catholic home of a Catholic paper is found in the following taken from a recent issue of the Boston Republic.

"No one who has even a nodding acquaintance with conditions as they exist in this city can dissent from the statements that without the assistance which good reading lends the character the anti-Christian and immoral forces cannot be effectively silenced.

Even with the best home training and the example of good Catholic parents, the young man or the young woman who feeds too frequently upon the Sunday supplement and the and the other sensational features of the daily press cannot go very far. Their minds are tainted with sensationalism, an irreligious trend, a foolish point of view. The effect is to nullify the teachings of the Christian school and to sow a crop of scepticism concerning the most sacred things.

"The Catholic who is really in earnest ought to take serious things seriously. He ought certainly to flee from the dangers of immoral literature. The lessons of the Catholic home or the Catholic school will have a certain influence. But that influence will count for little in the absence of a militant Catholic press.

"The tone of current literature is at the best not bright. It is true the magazines cannot afford to break the traditions of silence concerning certain aspects of life. But its voice is not cast for the best things. Its influence is sometimes poisonous, positively bad. At the best, it is rarely good. Hence, it is especially necessary that the effects of the vile and fetid deluge of 'literature' should be diverted by good literature.

"That is the reason that you should see that a Catholic paper, of a good, literary tone, should be kept in your home."

A friend remarked the other day: "The Irish and Hebrews have many points in common." At first, the assertion invited denial. But a little reflection impelled coincidence. Both have been ground down by those in authority where they chanced to be. But it has been impossible to keep them down. The Hebrew rules the world of finance while the Hibernian is pre-eminent in the domain of politics.

Five Minute Sermon

The Coin of Tribute.

To-day's Gospel tells how the Pharisees tried to ensnare Jesus in His speech. The question was this: Is it lawful for the Jews to pay tribute to Caesar? To this the Hebrews were very much opposed, because a great part of them submitted unwillingly to the law imposing the tribute; and still more, following the teachings of a certain Gaulonite, were of the opinion that it was not lawful for the Hebrew nation to pay tribute to the Gentiles, and that to do so was for them a sin.

If Jesus Christ declared it to be lawful to pay tribute to the Romans He would have made Himself odious to the Jews, and most odious to the followers of the Gaulonite, the leader of those zealots who afterward caused so much misery to unfortunate Jerusalem. And if, on the contrary, He declared it unlawful to pay the tribute, He would have provoked the anger and invited the vengeance of Caesar, and the enmity and persecution of Herod, a great partisan of the emperor. He therefore said to them: Render therefore to Caesar the things that are Caesar's, and to God the things that are God's.

Therefore we should learn from this Gospel in this first place not to try to deceive our neighbor by feigned praise and adulation, as in our day is done by many. We should not put our trust in the praises of men and we should not give our opinion too rashly; not offend the opinion of others and enforce our own; and lastly, we should show ourselves obedient subjects of authority and sincere worshippers of our God.

Weekly Church Calendar.

Sunday November 12—Gospel, St. Matt., xxi. 15-21—Patronage of the B. V. M.
Monday 13—St. Didacus, confessor.
Tuesday 14—St. Stanislaus Koska, confessor.
Wednesday 15—St. Gertrude, virgin.
Thursday 16—St. Edmund, bishop and confessor.
Friday 17—St. Gregory, Wonder Worker, bishop and confessor.
Saturday 18—St. Hilde, abbess.

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Kaiser to Suppress Gambling.

Drastic police action is, on the initiative of the Kaiser, being taken against the gambling clubs of the German capital, owing to the numerous scandals of recent years. The 1900 Club is especially the object of suspicion: It cost 250,000 to build, another 250,000 was spent in equipment, and the club's commission on the stakes changing hands amounts to 25,000 a month. As this commission is small, the sum reveals that the money changing hands in the club in a year must be reckoned at hundreds of thousands of pounds. A systematic inquiry has been instituted into the affairs of this and other clubs, the principal points raised being: Has any member lost his fortune by gambling? Are members suspected of being professional gamblers? Do guests take part in gambling?—The London Globe.

Ambassador Reid in England.

It is estimated that if Ambassador Whitelaw Reid shall keep up the social pace he has set in England his term as American representative there will cost him about \$500,000. He is trying plans for a social and diplomatic campaign such as none of his predecessors thought of undertaking. Dorchester house, the London mansion which the Reids have taken, cannot be fittingly maintained under \$75,000 a year. West Park, a country place he has engaged, will cost \$25,000 more, exclusive of elaborate entertainments planned there. Then there are the opera, trips to the continent, etc., which will bring the total up to or beyond the formidable figure mentioned.

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