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Justified

If justification were needed for the Bishop McQuaid's desire that founders of the educational system in America be sent elsewhere for higher education than to the University of Rochester it was furnished in the 38th contribution to the "Post-Ex-ter's studies in local history." It consists, so our contemporary informs us, of extracts from an essay by Miss Marion Melville which was awarded at last commencement of the university the prize offered by the Colonial Dames of America for the best paper on "The Methods and Results of the Jesuit Missions in America."

If the approval bestowed on this paper represents the trend of the instruction in history given in the University of Rochester, and of the ethics of the institution, then it were better that young Catholic women did not partake of its higher education. The essayist betrays much ignorance of the actual labors of the Jesuits in this country and the wholly fails to differentiate between the actions of the army and navy and civil officers of Spain and France who accompanied the missionaries to the new country and, in most cases, seized the fruits of their labors and, by their cruel treatment of the Indians, nullified all the good work of the black robed fathers.

Another fault, not at all uncommon to young essayists of non-Catholic persuasion, is that she writes as though the Jesuits taught the Indians a different creed from that which the Catholics of to-day are taught to believe. For instance:—"Wherever possible the priest sought to touch the forehead of the dying child and to pronounce those magical words which he believed would insure its eternal salvation."

What sacrilege! The Jesuit missionary repeated the same prayers for the dying as does any Catholic priest who ministers to-day at the death-bed of any Catholic in Rochester or anywhere else in the world! Can it be possible that there were Catholic students at the University of Rochester who listened to such language, or read it afterward, and did not resent it?

Nowhere in the essay is the name "Catholic" mentioned, not a word to show that the missionaries were the preachers sent forth by the descendant of the Apostles to whom our Savior imparted the commission to go forth and teach. In fact, the tone of the paper might convey the impression that the writer imagined the Jesuits preached a religion of their own. What else does this sentence convey:—"Religions other than the Jesuit had, they believed, no right to exist?"

Ask any one who knows anything about the civilization of the Indian as to the accuracy of statement in the following paragraph:—"Accustomed as he was to the freedom of forest life, the Indian was naturally averse to a dogma which fettered his will and restricted the absolute freedom of passion's impulse." None other faith than that preached by the Jesuits and their successors

or sever has or ever will appeal with lasting effect to the Indian. Here is another clearly defined statement: "Even where they were not converted, they were given a saner view of God." What a beautiful tribute to the unselfish work of the sons of Loyola!

The essayist thinks that the Christianization of the Indian did not count nearly so much as did the purely intellectual contribution made by the Jesuits. She says: "But of greater moment than his development of the Indian, were the benefits which the Jesuit conferred upon the outside world as a result of his labors in America."

Miss Melville says: "The Jesuits were the pioneer historians of the New World." When one strikes this sentence he thinks some justice will be done the Sons of Loyola. But all is demolished by the next sentence. "Some give them the honor of being the founders of the educational system in America, but they adhered to the University of Rochester to be the fore-runners of our system to-day. It is true that many of their colleges remained after they had been driven from the land. No, indeed, the Jesuits were not the fore-runners of the public school system of to-day, top-heavy, ill-digested and utterly godless. Men trained under the Jesuits to-day are clear thinkers, Dames of America for the best safe administrators and leaders of the Jesuit Missions in America, was educated at Georgetown, we believe. The greatest judges on this paper represents the trend of the instruction in history given at Fordham. There is in the University of Rochester, coherence, cohesiveness, and of the ethics of the institution, continuity in the Jesuit system of education.

Possibly, Miss Melville does not know of Georgetown, Fordham, Holy Cross, St. Louis and the score or so of Jesuit institutions of learning which flourish in the United States to-day. But they are here and every year are turning out scholars equal to those educated in Yale, Harvard, Cornell and the University of Rochester.

In conclusion the essayist betrays the viewpoint in which she approached and treated on her subject. "The Jesuit rule in America was destined to be a temporary one. His mission was merely to clear the path into the wilderness and the first to sow seeds of civilization in the New World, which should yield full fruit only under the steady and careful nurture of the steady Saxons, who stopped to plant firm his home, his school, and his church before sending his sons into the vast unknown regions beyond."

The Jesuits and missionaries of other orders had no notion of an "empire." Their mission was to plant the Cross, to preach the Gospel. They had no wives to hamper their journeys, no family to bid them caution. They were not cowards. They had no fear of the great unknown or of the possible hardships which might befall.

But we do not wish to criticise too harshly. The essay is only the fruit of the training in public school and university of to-day. It fairly represents the notion of a man who was trained in the University of Rochester. Certainly it is not over friendly to Catholic ideas.

Says the Catholic "Universe":—"Letters are being sent out this week by the Catholic Federation to the priests of the city, asking for information concerning the parochial schools under their charge. This is a necessary step towards securing information required for a thorough and comprehensive presentation in the form of the parochial school's advantages and the reasons why it should not only be patronized but ardently championed by every Catholic. It is expected that this lecture will be one of the most interesting and profitable of the number designed for full winter course. It will be illustrated by stereopticon and made as comprehensive and practical as possible."

Politics.

Signs are not wanting that the municipal election of 1907 is to be an interesting one and one, too, which will be hard fought.

Last fall, to the surprise of many who had been classed as shrewd observers, Rochester city returned a plurality for Hearst for governor. Probably this was due to the keen resentment felt by the masses against what they believed to be the arrogance of the great aggregations of capital. But that the shrewd politicians were unable to forecast the result is a matter of surprise. But the probability is that the great influx of workmen into the city due to the rapid upbuilding of our great industries contained very many of the socialist tinge and these were attracted toward Hearst and his propaganda. The politicians gauged last fall by the McKinley and Parker campaigns and hence were fooled easily.

Governor Hughes has driven through many of the reform planks in the Hearst programme and this fact may attract a large number of the men who supported Hearst last fall toward the candidate of the party which is supposed to subscribe to the Hughes ideas. If this be so, it makes more difficult to foretell the result this fall.

At present writing, there is no republican candidate in sight unless Mayor James G. Cutler can be persuaded to accept a third nomination. If he will not, many of the republicans have a liking for Sheriff William H. Craig. On the democratic side, Alderman William Ward, Grand Knight William J. Carey, of Rochester Council, Knights of Columbus, and Joseph B. Hone are talked of. It is an encouraging sign when so many of our co-religionists are mentioned for official place.

Appreciated

American Catholic prelates rank high at Rome and justly so. Pope Pius X. and Archbishop Farley are personal friends. All Europe knows of Archbishop Quigley's splendid work in exposing to Catholic workmen the errors of Socialism. Bishop McQuaid and our St. Bernard's Seminary are highly appreciated in the Eternal City. Cardinal Gibbons and Archbishop Ireland are known to all Catholic clergymen on the Continent, while Archbishop O'Connell is a Roman doctor.

And we may add this from a recent issue of the Boston "Republic":—"Archbishop Glennon occupies a distinguished position among the American hierarchy in the eye of Rome. His administration as metropolitan of the St. Louis archdiocese has evidenced a degree of skill that has marked him out a man for the future."

This was the statement of Cardinal Satolli, in an interview with the Rev. Father Tallon of St. Louis, who is now visiting Rome. The word came in a letter to Brother Justin, president of the Christian Brothers' College, St. Louis. Father Tallon further quoted the Cardinal saying that Archbishop Glennon was considered abroad as at home as a man possessing singular ability. "You may be sure," His Eminence declared, "that he is a rising man, in the Church, and as such stands high here."

The Most Rev. J. J. Harty, Archbishop of Manila, said recently in an interview: "The need of the day is honest, patient, humble labor. I want the people to be employed, to possess modest farms, and to have money in the bank. The Filipinos have been ready to die for their country. They should now live for her, develop her resources, and make her the garden of the world." What is there in the above to attack? Yet Arthur Brisbane, in Hearst's "Morning Journal" devoted a column of his lurid type to abusing the archbishop's application of the word "humble," and contended that he would have the toiler subservient and truckling to capital!

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