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Friday, October 4, 1907.

Nineteen Years.

With this issue the Catholic Journal enters upon its nineteenth year of journalistic life.

For these many days the Journal has been enshrined in the hearts of a strong, substantial clientele who look upon it as their own paper.

This fact is recognized and enables us to give the Catholic public of Rochester diocese a Catholic paper which is a compendium of the Catholic news of the week, local and general.

The Journal's circulation has grown steadily, old friends have remained true and new ones are added every week.

To all these friends we return our heartfelt thanks and promise to give them even a better paper in the year to come.

Lay Teachers.

Rev. Thomas J. Campbell, S. J., in an article for the September "Messenger," discusses a subject which has interested many intelligent Catholics.

Why there are not more opportunities for educated Catholic laymen to teach in Catholic institutions. He explains it in this way:

A really learned and influential Catholic element is impossible unless the laity have the opportunity to do their share in teaching the higher schools.

Our colleges may continue to educate, as many of them have done so thoroughly, a number of young men well grounded in the principles of philosophy and science, and sufficiently acquainted with literature, ancient or modern, to have taste for good reading and judgment capable of discerning between what is true and false, noble and base.

This is a great deal; but, unless a large number of our laymen are blessed with the opportunities for wider reading, or for special study in some branch of knowledge; unless they can have the association of scholars and live in an atmosphere of learning; unless they find the leisure and incentive for lifelong study and research, which can be had only in our higher schools or universities, they cannot hope to become really learned, or to exercise any influence on the thought or spirit of our people.

Non-Catholic Tribute.

As one scans the secular press and magazines, he meets with many more tributes to the Catholic position on certain things than in the olden days.

Recently the Rev. O. J. Nelson, of the First Unitarian Church, Bellingham, Wash., said:

"Strictly speaking, none but the Catholic can be rightly called an orthodox Christian. Theoretically, all other Christians assume the right to exercise private judgment, but in fact what they really have done ever since the Reformation—has been to select a council, which is but a poor imitation of the Catholic council to decide what is orthodox."

"There is only one Christian church of real and consistent authority, and that is the Catholic Church so appreciated the chuckle of amusement from a friend of mine, a Catholic priest, when he commented on the Dr. Crapsey trial. Said the priest, 'Several heretics trying another heretic!' And so it was. * * * The Catholic Church commands my intellectual respect, for they are what they assume to be—a church of authority, orthodox in fact as well as in name, and their priests occupy a logical and consistent position in that they teach in unmistakable terms what they are authorized to teach and preach—the doctrines of the Church."

Such astonishing statements reported as coming from the lips of a Protestant minister caused the Ave Maria to wonder if the clergyman were not the victim of some inaccidental newspaper man. The Ave

Maria's editor wrote to Mr. Nelson, who assured him that the report was true, and added: "I have heard all my life so much cheap and ignorant criticism of the Catholic Church it is not unusual for me to defend it."

The Sacred Heart Review calls attention to the fact that Rev. C. C. Starbuck, of Andover, another Protestant minister, for several years has been writing in its columns a series of articles in defense of Catholic positions, such as few Catholic writers could pen:

"Truth is mighty and will prevail even in the ranks of our enemies."

Catholic Press.

When questioned as to whether he takes a Catholic paper, after answer is made in the negative, the stock argument of many Catholic men is: "Why, I don't see anything in a Catholic paper that I have not read in the daily press."

Besides, the daily papers discuss general topics and as I have not the time to read but one paper, the daily paper is good enough for me."

Perhaps the Catholic press is not as strong, not as much up to date as it should be but it must be remembered that its field, to a great extent, is limited. As much may be said of literary, scientific, electrical and trade periodicals in general. Yet no complaint is made of his trade journal by the business man.

"I am interested in that line," he says.

Should not a Catholic, worthy of the name, wish to be well-informed on matters pertaining to his faith and his Church? Where can he glean such information? What better supplement to the pulpit—bringing to its readers information regarding the physical side of the Church which the priest cannot impart in the pulpit—than the Catholic paper? How can parents expect their children to manifest the interest in Catholic matters which their parents do not possess, or even appear to care to possess?

To these and others we commend this extract from a letter in the Pittsburg "Catholic" from A. V. Watterson, a man of education and wide knowledge of affairs secular and Catholic. Mr. Watterson says:

"I have frequently heard the assertion that there is nothing in Catholic papers, and I have just as frequently been able to demonstrate out of the mouth of the detractor that he had never been a reader of Catholic newspapers. I had never contributed articles, advertisements, cash, and that his knowledge of the matter was based entirely upon hearsay evidence. Indeed, the men whom I have heard condemn most vigorously the alleged vacuity and worthlessness of the Catholic press, have been the very men who are entirely lacking in knowledge of Catholic affairs, men who get their scraps of information from the secular press, which, we all know, on a great number of occasions, gives reading matter which is either false or so perverted and twisted that it conveys a wrong impression to the readers, and the very men, in fact, who most require the services of the Catholic press to keep them straight on Catholic events. How many of them, for instance, understand the French question, which the secular press has sedulously—through ignorance I hope—misstated? So has it been with other Catholic questions without number."

Universal.

Proof of a convincing character as to the Catholic Church's title of "Universal" was furnished in the recent Eucharistic Congress in Metz, Germany. There was present an ecclesiastic with fully developed pig-tail and drooping moustache, dressed in Chinese raiment, over which was worn a Bishop's cassock.

Curiosity was further intensified when the Bishop of Shan-Tung— for such was the strange churchman's title—addressed the meeting in German with a pronounced Lorraine accent. Later it was discovered that the supposed Chinese was a native of Lorraine named Wittner, who had been a Catholic missionary in the far east since 1878, during which period he had so lived himself into the life of the people that he had adopted their habits and mode of dress, and hardly ever spoke anything but Chinese.

He found he thus was able to reach the heathen with added facility. Until the meeting of the Eucharistic Congress he had not been home for nearly thirty years.

Truly, the Catholic Church is Universal and adaptable to all nations, all climes, all conditions!

"The use of fans in church during the services is a nuisance that should be abolished," says the "Catholic Advance." Besides the irreverence, which is obvious, the practice is a source of annoyance to those who wish to devote their few minutes in church to prayer.

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