

THE CATHOLIC JOURNAL

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Need To Worry

Some Catholics, we are sorry to say, are not in sympathy with the advice to send Catholic boys and girls, after they leave high school, to Catholic colleges and universities instead of to any non-Catholic institution of higher learning. They put forth various pleas to excuse themselves.

(1) Catholic colleges are expensive; not so, any more than any other out of town institution, probably not so expensive.

(2) Catholic colleges are not "ace high" as regards athletics and social advantages. So far as real athletics, unsubsidiary to the real educational plan, athletic advantages equal to those in any non-Catholic institution, are offered in Notre Dame, Georgetown, Fordham or Holy Cross. So far as social advantage is concerned, this is relative what and who constitute Society. Of course, there is no argument with the man or woman who would go to hell with the social set rather than to heaven with the Saints. But there are advantages and lack of temptation in a spiritual way gained by attendance upon a Catholic College.

And it is not the Catholic alone who has to fear the influence of the secular universities and colleges of the latter day. All lovers of religious liberty; all believers in Almighty God and revealed Religion should be on their guard against the insidious onslaught upon all Religion, all faith in God, Father, Son and Holy Ghost that goes on every day in the great secular universities and colleges, quite rightly labeled "non-sectarian". They are all that and so many of the instructors are like the professor of ethics in the University of Pennsylvania who always prefaces his opening lecture to each new class: "I trust there is no one of you who is so narrow as to believe in a personal God".

There may be danger even in sending your boy or girl to a Catholic institution but there is far less danger of loss of faith than in the non-Catholic, non-religious higher institution of learning.

Mayor Edgerton's memory is kept green by the dedication of Exposition Park to the late chief executive of Rochester.

The new Eastman Theatre is a crowning monument to a life of invention, business, beneficence and philanthropy.

Nathan L. Miller makes it plain that so far as he is personally concerned, political life has no untoward attraction.

Why should there be a czar or Kaiser of education in this country any more than in Germany?

John J. McInerney's unanimous re-election as grand knight of Rochester Council, Knights of Columbus, must mean indorsement of his plans for a Catholic center in Rochester.

Catholic Press

Catholic editors, naturally, are gratified at the recognition accorded Catholic journalism and to the men engaged therein, by the Catholic hierarchy both in this country and abroad.

At the recent Congress held in Vienna by the Augustinian Verein, the union for Catholic press, publicity and literature, Dr. Kilian, Bishop of Limburg, paid this splendid tribute to the Catholic press:—

"It is with pleasure," said Bishop Kilian, "that I extend my best wishes to you all, but especially to all the editors who in these wild and stormy times have worked so eagerly for the Church and for the welfare of the country. The Catholic press is the best helpmate and clerk of the Christian apostolate. These gentlemen who are editors of Catholic papers work for the salvation, confirmation and expansion of Christian ideas and we are deeply convinced that nothing can save us but Christian ideas and principles.

"The Catholic press and its development is intimately connected with the spread of God's Church. Pope Pius X expressed the sentiment well when he said: 'In vain will you build churches and found orphan asylums if you neglect the Catholic press.'"

"I should only offend you if I were to ask you if you are willing to work for the future of the Catholic press. You who bear the lance of St. Michael will help to heal the wounds that an unprincipled press has inflicted upon the spirits of our people. I assure you sincerely that I will do all I can to save the Catholic press and to insure its extension. The whole Catholic people and all classes of the population must be enthused and convinced of this necessity. Sacrifice must be made to save our press. I beg of you to make preparations and to show what can be done for the Catholic press so that, at the next bishops' conference at Fulda, we can deliberate on this question in a way that may bring about substantial results."

Taking Its Place

Many persons, including many Catholics, have the idea that the Order of Alhambra stands only for frolicking and burlesque type of hilarity. Possibly, that idea has gained ground because of the generally jolly characteristics of the Nobles one meets in daily life.

But there is a serious purpose in the Alhambra. It has made its serious mission to create a fund for the marking and perpetuation of Catholic historical places, hallowed by the early visits of American explorers and missionaries. One of these events is to be commemorated soon according to the following Associated Press despatch:—

The unveiling of a memorial to Rev. Isaac Jogues, who suffered death at the hands of the Indians in 1646 at Auriesville, N. Y., will take place October 15th.

John T. Ryan of Buffalo, supreme commander of the Order of Alhambra in the United States, will deliver the opening address. The monument will be erected by the Order of Alhambra. Aside from the name of Father Jogues, who was sent as peace envoy to the Indians and suffered martyrdom at their hands, the monument will also have upon it the name of Dominic Megapolensis, a Dutch Reformed minister at Albany, who, on a previous occasion, escorted the Catholic missionary to safety down the Hudson to New York City from Fort Orange.

The Order of the Alhambra marks the places of early American explorers and missionaries. The committee on historical places, appointed by Supreme Commander Ryan, are: A. B. Neubaur, Albany; Joseph E. Gavin, Buffalo; Thomas G. Sexton,

Chicago; Rev. John J. McCreary, Syracuse; William H. Bennett, Brooklyn.

Enough?

It appears to be in order now for emissaries of the hostile factions in Ireland to visit the United States—in search of the sinews of war—and without assuming to judge or take sides, we call attention of our readers to the following extracts from a recent editorial in the Dublin "Leader" on the death of Arthur Griffith:—

During the negotiations in London Arthur Griffith had a most responsible and most unenviable job: it was a time for him of great anxiety and strain, knowing probably that however the matter ended, he would come in for his share of denunciation and blame. Since the signing of the 6th of December he received his share of both, and though the vast majority of the country approved of the treaty, the opposition made up in passion and intensity what it lacked in volume. The bitterness of the denunciations must have hurt him sorely, however calmly he outwardly bore it. It is all over now. As Edmund Burke said, if we recollect the saying correctly, on one occasion on the death of a public man—"What shadows we are: what shadows we become."

Mr. Griffith died in harness, and he may truly be regarded as a martyr in the national service. He signed the treaty, and he was standing bravely and steadfastly over his signature. Had the country declared its opposition to it we believe he would have accepted the verdict and bowed to the country's decision; but in standing by his signature he knew that he had the vast majority of the Irish people on his side. That was a strength to him, of course, but the opposition, and eventually the civil strife, was hard on one in his position of special responsibilities.

Have we not had enough public funerals now, enough bloodshed, enough sorrow, destruction and fighting? Over the grave of Griffith may we hope that many hearts that have been estranged from what he stood for may soften towards peace, harmony and construction.

Queer Man

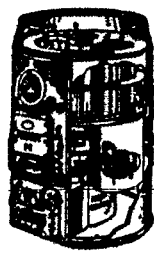
A writer in the "Atlantic Monthly" quotes "a great editor of the West" as writing about New York City as follows:—

Why stop in New York, if you object to living in a foreign city? It is a meaningless conglomeration of humanity, swept together from the ends of the earth; an unhealthy coating on a stone tongue in the mouth of the Hudson—a wart on the nose of civilization. Its architecture, like its confusion of tongues, has the Tower of Babel backed off the map. The Jews own it, the Irish run it, the Americans visit it in rubberneck wagons. It is bounded on the east by Blackwell's Island, on the south by Wall Street, on the west by Greenwich Village, on the north by Babe Ruth and the Polo Grounds. Its business is chasing the dollar, its diversion the leg-show, its political symbol the Tiger. When you land, buy a ticket to America!

The movie men have just discovered an Illinois town whose inhabitants never saw a locomotive, a telephone, an automobile or a radio set. Possibly, the editor quoted above was the chief of the town journal in this burg. Seriously speaking, everybody knows that the things this editor writes of are shown only to the Western hick who comes to New York to throw his money broadcast and the real New Yorker never hears of such things.

Real New Yorkers are gentlemen, not boors and cads and slanders as is this editor no matter if he turned out to be Willie Allen White.

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