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Some Popular Myths.

That powerful speaker and incisive reasoner, the Rev. Father Pardow of the Society of Jesus, in a recent lecture dispelled a few of the popular myths which non-Catholics hold regarding things Catholic.

Father Pardow denied that the Catholic church is opposed to science and that if that were true he would renounce the church.

Contending that there are two ways of knowledge, first the authority of evidence, second, the evidence of authority. Father Pardow went on:

"This age in which we live is a critical age; it wants to know the real facts. The agnostic historian who is studying documents, not with a determination to find his preconceived opinions in these documents but to form opinions for himself, is indirectly doing good to religion. No more striking example of this change in the tide of history can be found than in the case of Galileo. The myths created by ignorance and fraud, says Edinburgh Review for January, 1904, have been dispelled. The dungeon, the rack, the horrors of solitary confinement have disappeared from the written narrative."

"That is to say, that for over 250 years the truth has been sedulously kept from our Protestant brethren, so that the Catholic Church might be placed in a false light as a hater of science. The Cardinals agreed, continues the same review, 'that Galileo could safely advocate his system on a mathematical basis, provided he left the Bible to theologians. Write freely, they said, but keep outside the sanctuary.'"

"Galileo, all scientists now concede, never really proved the motion of the earth. His good fortune was to have made a guess. Against Galileo's improved hypothesis the Congregation held to the received meaning of the Bible, and he was condemned."

"The Church is conservative and moves slowly, as all great bodies must. Here, too, it does not bow down before every new fad, so called, of science. Now it is we hear evolution on all sides. Evolution, but lately said the scientists, is to be the open sesame of all the riddles of nature. But Darwin is hardly cold in his grave when scientists in Germany and other countries proclaim Darwinism is only an improved hypothesis, and can never be called really scientific. The Catholic Church has ever shown herself the friend and supporter of all true science."

Father Pardow had this pertinent comment to make on the recent statement by Dr. Woodrow Wilson of Princeton, that "the Catholic church was the most powerful church of today because it has retained its dogmatic belief:

"Princeton wouldn't have dared to speak that way eighteen years ago. But it shows that great minds want the whole truth, and they are beginning to realize that it can only be found in the church which has authority, the church which has evidence of authority. All men do the thinking for themselves, nowadays, are looking to the Catholic Church because it is the only church authority."

France's Shame.

J. O'Connell had this to say on a recent issue of The Post-Express regarding the latest performance of Premier Combarin in France:

"On Good Friday all religious pic-

tures and crucifixes were removed from the public buildings in France. Some of them in Paris had been in position in court or legislative chambers for four centuries: There is nothing more foolish than this childish disposition to break with historic association which is manifested at every turn in the career of France. It is a sign of instability of purpose that the revolution strives to obliterate the landmarks of royalty; the empire, the landmarks of republicanism; and royalty and republicanism, each in turn, the landmarks of the empire. Let the nation on change as it will, but why endeavor to blot out its own footsteps, whether in advance or retreat? In England the disposition of the people is the other way. The nation changes in essentials, but it clings to old forms and old associations even when they have become utterly incongruous."

It will be noticed that this writer finds food for serious reflection on recent changes in France, even from a purely material or worldly standpoint. Say what they will, even non-Catholics who are possessed of the old-fashioned reverence for this religious cannot forbear a shudder when they contemplate the lengths to which the atheists now in control of the French government are going in their frenzy to blot out all recollection even of Catholicity. Such insane doings cannot fail to militate against all that goes to make stability of government, a rational people and a self-respecting nation.

A Miserable Case.

What a contemptible cad was that man who took a young Rochester woman to Denver on a promise to make her a lawful wife and then threw her overboard. The poor woman, in her frenzy, committed suicide. This brute in man's form shrugged his shoulders and contented himself with this unfeeling remark: "I was nothing more to her than a good friend."

Nothing more than a good friend? And such a friend too! Would a "friend" have wrecked the life of an unsuspecting girl? Would he not have used every endeavor to persuade her to return to the right path? A feeling of righteous anger wells up in the heart against the cool, arrogant presumption of the man making such an unfeeling statement and as a contemporary well puts it:

"And not less exasperating in the irritating consciousness that society at large will indorse that view, even if it does not utter it. The victim of this 'good friendship' lies in a suicide's grave; but the author of the tragedy goes free—at liberty to arrange another similar affair or perhaps to wed an innocent and honorable woman. Doors will open to him; homes will receive him. The law places upon him no brand of infamy proclaiming him the despicable, cowardly criminal that he is. Had he stolen bread, to keep life and body together, he would have been sent to prison. But he only wrecked a human life; and he did it in a fashion which the world, if it does not approve, at least does not punish."

"Thousands of young women go forth in this broad land to make their way in the world. Along their paths lurk these human reptiles, smooth of speech and pleasant of guise, like the serpent of old, awaiting their opportunity to play the 'good friend'. They choose adroitly their time of coming. When the time is darkest and the stress and struggle of existence seem most hopeless, they proffer their 'friendly' assistance. When the end of the tragedy comes, there are many things for the man to do; but for the victim only one—suicide, with the alternative of further infamy. And when it is finished, the man makes explanation: 'I was nothing more to her than a good friend.'"

If society leaders—women we mean—would only frown upon such monsters as the "good friend" referred to and would refuse to invite them to their homes or to introduce their daughters to them, there would not be so many episodes of the sort we have just referred to.

Mr. Brackett Defeated.

Senator Edgar I. Brackett, the sleek smug politician who wishes to introduce his new "code of morality" into the public schools of the state, was unable to prevent the passage of District Attorney Jerome's "witness bill" which will operate to shut up Richard

A. Canfield's gambling dens in Saratoga and New York.

Brackett is a personal friend of Canfield's and did all he could to prevent the Jerome bill from enactment into law but public sentiment was too strong and the legislators were forced to turn a deaf ear to Brackett and his insidious wiles.

Score one for public decency and one knockout for the pious hypocrite of Saratoga who would a supreme court justice be.

Men of Conscience Needed.

In the course of a sermon on "Christian Manhood" preached recently in the Baltimore Cathedral, Cardinal Gibbons declared that men of conscience are needed to-day more than ever. He went on:

"The slave of human respect is universally detested or despised. He is odious in the sight of God since he stifles the heavenly gift of conscience for a servile fear of men. 'No man can serve two masters, for he will love one and hate the other, or he will sustain the one and despise the other. We cannot, at this time, serve truth and duplicity. The slave of human respect is a man who has not the manliness to speak and live out his honest convictions, and must be not contemptible in his own eyes when he looks into his heart and contemplates his dissimulation and cowardice laid bare before him?"

"Are they not found in every large community, are there not some around us who affect a high moral tone among their neighbors, by whom they are known, but who on going to a strange city give loose rein to their passions? They plunge into a vortex of licentiousness. They are leading a dual life, regarded as models of virtue at home, they are libertines abroad. They are playing the part of 'Dr. Jekyll and Mr. Hyde.' Oh! dearly beloved, if it is a sin to lead the life of a voluptuary, is it not an abomination to add to lasciviousness the crown of hypocrisy?"

Ought to Pass.

There is a bill before the legislature which ought to be enacted into law. It was introduced by Mr. Agnew and prohibits savings banks from investing in railroad bonds which are not first liens on the property covered by bonds.

It is well known that the bill is aimed at the effort of the Chicago, Rock Island & Pacific Railway to get for its \$163,000,000 projected bond issue the prestige of a "savings banks investment." The point of interest is that the mortgage is not and never can be a first mortgage on the railway's property as a whole. It is a first mortgage on 629 miles of the company's lines and on deposited first mortgage bond covering 519 more; but on the remaining 5,689 miles of railway of the Rock Island system, the new bonds will possess only a lien subject to one or more prior mortgages.

The New York "Evening Post" comments: "There has been no concealment of this fact by the company, which is, of course, at liberty to select for a bond issue any grade of security that may be convenient. But it should be clear that such a mortgage, even if satisfying the savings bank law's technical requirement of a first mortgage as a field for investment of the savings fund, is not of the class which was contemplated by the spirit of the law. To grant this opportunity to the mortgage bonds in question would do mischief that will not stop with a single instance. It would be a deliberate invitation to every railway seeking inflation of its capital to buy up stock with bonds, attach to such mortgage a first lien on a trifling stretch of railway, and thereby indirectly open to savings bank investment a series of securities which may depreciate in value and are not as well secured as should be."

"McFaul's Unions" was the misleading headlines a New York paper put over the report of a recent address by the bishop of Trenton, in which the bishop really lashed the capitalists. He said that "after they have satisfied their appetites by squeezing the life blood out of their workmen they could not make restitution in their latter days by building libraries, endowing universities or donating organs." It is not difficult to guess what heads this cap fits.

Gambling at the Fairs.

There seems to be an insatiable desire for sensational subjects on the part of Protestant preachers nowadays. They choose a text which will fit the subject they wish to preach on and then in an eloquent and forceful manner proceed to dissect the same to their hearts content. We are not prepared to say that their congregations demand this sort of sermons but it must be evident to an unprejudiced mind that they must be in accord with their sympathies or they would not have them. How much better it would be if Protestant preachers would take up the bible and the life of Christ, for their subjects. There is plenty of food for thought in either and many lessons to be taught. But then the desire for sensational subjects would not be satisfied.

In an address on "Gambling" Rev. Dr. Taylor, pastor of the Brick Church, in the National Theatre, Sunday last took occasion to denounce in a startling fashion the methods by which money was raised for the fairs for the Home for the Aged during the week previous. He termed it "a noble effort to found a new philanthropy was turned into a carnival of chance unworthy of the great church under whose auspices the fair was held," and he goes on and scores those who had any part in the fairs from Bishop McQuaid who promoted the undertaking, to the clergymen, and all who by their ability, energy and efforts made the fairs the great successes that they were.

Dr. Taylor says: "Gambling is an act involving the transfer of property and that property is a divine trust. To place any portion of our property out of our own rational and moral control and to subject it to the decision of chance is to betray a trust."

"Herbert Spencer presents still a different phase in arguing for the inherent evil in gambling when he describes it as 'a kind of action by which pleasure is obtained at the cost of pain to another.'" As Dr. MacKenzie of Hartford, adds: "It makes self the sole end and deliberately sacrifices others for that end." It is anti-social, anti-moral, anti-Christian in its very nature."

We fail to see wherein the application of the above definitions can be applied to the recent fairs. All goods sold had been either donated or bought on commission and to sell them at a profit was not a betrayal of "divine trust" neither was it "a kind of action by which pleasure is obtained at the cost of pain to another" nor was it as Dr. MacKenzie sums: "It makes self the sole end and deliberately sacrifices others for that end."

When a person goes to a fair they generally do not have to be brought there by force and when they spent 10 cents here and 10 cents there it is given with a good will and for a good purpose and without any expectation of securing a return in the shape of a prize. The money is consequently donated not gambled with, Dr. Taylor to the contrary notwithstanding.

Does the serving of meals at the tables, purchasing votes for this or that candidate for a gold watch, piano or other article, disposing of tickets for numerous other articles to be drawn for and buying other articles donated constitute gambling? and are all those ladies and gentlemen who worked hard for seven days and nights to make the fairs a success to be charged with being accessories to the crime? and is Mayor Cutler who by his presence and contributions together with hundreds of other business men of this city to be charged with aiding a stupendous "gambling scheme?" such as Mr. Taylor would have at least his congregation believe. We think not. If judged from any reasonable point of view and to compare his own definitions of the subject with what really occurred at the fairs, his comparisons are irrelevant and his wholesale denunciation of all connected with the fairs entirely unworthy of a Christian gentleman.

Rev. D. De Cozta, the distinguished convert, is recovering rapidly, according to latest advices from Italy.

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