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SATURDAY, NOV. 25, 1905.

Snobbish.

Insenate pride of ancestry is synonymous with snobbishness. Denial of honest ancestry likewise may be classed as snobbishness. These remarks are prompted by two letters in that mirror of Anglo-mania, the New York "Times," writers of which with brazen impudence aver that they deny their Irish ancestry because it is a bar to social advancement in the United States.

Bah! If one might hazard a guess odds may be wagered that this precious pair either have no Irish blood in their puerile veins or they have disgraced their Irish ancestry. In either event, Irish ranks are well rid.

Why, forsooth, should an Irishman wish to deny his ancestry and seek to give the impression that he is an Englishman? Does he mistake the frenzied yelp of a handful of mammas and papas whose daughters have been sold to the highest English bidders and the Astor expatriates, for the true sentiments of the sold Americans? If he entertains any such idea he would better come out of his trance.

The O'Brien's, the Murphy's, the Macs and the O's who are trying to Anglicize their good old family names, names, too, before whose lustre the pedigree of Pilgrim Father and Son of Revolution fade into nothingness—and the young misses to whom the name of Mary is a bugbear which must be transformed into Mae and Mayme are nothing more nor less than snobs, whose vandyke veneer of "sassy polish" only makes them the laughing stock of the truly refined.

Best Argument.

Virtue is its own best exponent, hath been said. Even so the life of Catholics, taken collectively, is the best exponent of the strongest argument for Catholicity.

Do the Catholics of Rochester, of New York, of the United States, live up to the teachings of their Church? Are they chaste in word and deed? Are they just to their fellow-man, whether employer or employee? Are they temperate in living? Are they good fathers, loving mothers, obedient sons and daughters? Do they show deference to the aged, the infirm? Does their presence in the community make for betterment?

Answered in the affirmative, the Catholic daily life will be daily testimony in favor of Catholicity. But this is not all. Catholics should know of their faith. They should be able to defend it against misrepresentation. They should be able to explain it to the honest doubter. In this day of liberal education they should rank with their non-Catholic peers in secular knowledge, in culture, in refinement, in every reading of the daily paper, they should equip the Catholic young man to discuss literature topics, "Bertha Clay" and the "Duchess" and the latest fashion magazines in no way qualify the Catholic young woman to talk intelligently about the new books of to-day.

If Catholics expect to be deferred to in the American world of letters, they must demonstrate their fitness. They expect non-Catholics to respect their faith, they must demon-

strate its efficacy in their own daily lives.

Self-Made.

Almost a fad, has become the adulation of what is inaptly styled "the self-made man." It is noticeable that the aforesaid adulation is directed toward the self-made rich man. Rarely, is any popular credit given to a poor man, no matter what his probity, his charity, his mental attainments. If he has not amassed a fortune, he is not heard of, as a rule.

Whether the "self-made" cult derives its inspiration from Dickens, Russell Sage, John D. Rockefeller, Andrew Carnegie, Charles F. Murphy or Charles M. Schwab makes no difference. Russell Sage preaches homilies on "the secret of success" and the crowd gape and applaud his good business judgment. But would you want your boy to exchange places with Uncle Russell? Then why hold Russell Sage or John D. Rockefeller up as models for the young of to-day?

Why does not the self-made rich man try how it would seem to be a self-made poor man? Certainly, he would achieve as much notoriety and he might make a great many of the deserving poor much happier.

Rev. Thomas E. Judge has succeeded Charles O'Malley as editor of the Chicago "New World."

To say that one Church is as good as another, declares "Church Progress," is equivalent to asserting that Luther and Henry VIII were as good as Jesus Christ.

Very aptly says an exchange: "This new brand of Christianity which robes the people of millions and then doffs its halo in apology, we are free to confess is not to our liking."

If the news report that the beef trust is tanning its own hides, preparatory to engaging in the shoe business, be true, it is to be hoped that the government will succeed in tanning the hide of the trust.

A hospital in Webster City, Iowa, given to the Methodists by a philanthropic friend was abandoned two years ago. The Sisters of Charity have been asked and have consented to reopen the institution. That means it never will be closed again.

The "Catholic Universe" reminds the "Independent" that W. H. Mallock, the novelist, is not a Catholic, as many persons seem to believe.

"How consoling it is to the Catholic" writes Cardinal Gibbons, "to think that praying for his departed friend his prayers are not in violation of, but in accordance with the voice of the Church; and that as, like Augustine, he watches at the pillow of a dying mother, so, like Augustine, he can continue the same office of piety for her soul. How cheering the reflection that the golden link of prayer unites you still in those who fell asleep in the Lord, and that you can still speak to them and pray for them!"

A contemporary classes readers as follows: "There are four sorts of readers—hour-glass readers, whose reading runs in and out and leaves nothing sponge readers, who imbibe all, but only give it out again as they got it, and perhaps not so clean; jelly-bag readers, who keep the dregs and refuse, and let the pure run through; diamond readers, who set aside all that is worthless, and hold only the gems.

Do those who are fighting against the spread of socialism in this country realize that present trend of education in public school and college is strongly in favor of the propaganda they deplore?

Archbishop Montgomery of San Francisco, gives this pithy argument in favor of high license for liquor sellers: "No doubt the wholesale and the retail sale of liquors is lucrative to those engaged in it, but it is just as certain that there is not another factor in our civic life so costly to this community, and as a matter of equity it ought to be made to bear a fairer share of the burdens it creates."

In a letter to the "Irish Protestant", E. R. Gibson, a well-known Protestant of Limerick, says: "I say that in spite of all the histories of all the Romish persecutions at home and abroad, the balance is terribly against the Protestant for their destruction and spoliation of Roman Catholics in the British Isles from the sixteenth century to the nineteenth. The tortures of the thumbscrew and the rack, the massacre of St. Bartholomew, etc., were short tortures inflicted by foolish bigots. The tortures inflicted on Irish Papists lasted for many generations and killed thousands for the hundreds slain by Roman Catholics."

"Not only should decent people," says "The Rosary" "avoid the decadent and melodramatic themselves, but they should do all in their power to create an effective, adverse public sentiment in the matter of histrionic nastiness, and thus compel a hearing from shameless and sordid playwrights and managers who pander to a low and vicious public taste, whose only criterion of success is the box office, and whose sole ambition is notoriety. Catholics, especially, should take a firm stand on this question, and teach the frivolous and irreligious worldling a much-needed lesson in decency and duty."

"Church Progress" gives this advice: "It were far better if the self-styled Catholic who never practices what his faith demands were to remain silent, than attempt to defend the church when assailed. His life is too seriously out of harmony with the doctrines he professes to be of any benefit in the battle."

PROTESTS AGAINST RUSSIAN OUTRAGES

Nearly 1,000 men and women attended the general mass meeting at the Lyceum Theatre Tuesday evening to express by their presence their sympathy with the persecuted and outraged Jews in Russia.

Mayor Cutler presided at the meeting and the Rochester Maennerchor and the 54th Regiment Band were also present and gave selections.

The first speaker introduced was Rt. Rev. Bishop Thomas F. Hickey, who came as a representative of Bishop McQuaid, who had been asked to speak, but who could not be present. Bishop Hickey conveyed the best wishes and sympathy of the bishop for the movement, and said further, in connection with the Jewish outrages:

"Such acts are against the whole principles of humanity. There has never been a time in the history of the world when the desires and needs of man have been so well satisfied, and yet the moral status of the world has hardly kept pace with its industrial and commercial growth. There is an inequality in human life which makes possible such things as these we now discuss. We are here to register a protest against any nation or power over-powering or oppressing the weak. A time is coming when the whole world will unite against any oppression, a time when even the press will preach the gospel of Jesus Christ and when it will be better realized that we all are here on earth to help one another. We may differ in our views, but human society will stand or fall accordingly as men are brought to realize those things which either build up or pull down society. The civilized world will and must if justice is done, tell Russia or any other power that it has no right to persecute the weak."

In closing, Bishop Hickey referred more directly to conditions in Russia at the present time and of the United efforts being made in the cities all over the country for relief of suffering there.

"It is to register our protest with the thousands of others," he said, "that we have come here to-night, and it is for the same purpose that we have prepared the resolutions which will later be presented."

The King Edward Coin.
Of late quite a number of natives of West Africa have practically refused to accept any other coin than that having the profile of King Edward engraved upon it. They have an idea that how Queen Victoria is dead the British government may repudiate coins bearing her image.

A Whistle For Use in War.
A doctor in the Japanese Red Cross service has invented a whistle which emits a very loud sound with a very slight expenditure of breath. It is for the use of soldiers when they are wounded and desire to attract attention. It can also replace the identification tag.

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To-day we continue the distribution of a manufacturer's overplus of novelty silks at less than the cost of production. Could we have illustrated the designs and effects by means of colored plates, in lieu of depending on descriptions, original quantities, large though they were, would have fallen far short of demands. Suffice it to say that seldom, if ever, have we had the pleasure of presenting values that made such favorable impression upon all who inspected them. Those who came to look, stayed to buy.

The 59c and 69c offering comprise with ground satins, hairline stripe taffetas and white ground taffetas in qualities ranging from \$1.00 to \$1.25.

The 89c offerings give choice of louisine checks, pin check taffetas, stripe taffetas, brocaded satins, crepe de chine, and plaid taffetas and armures in qualities ranging from \$1.25 to \$1.50.

To add fuel to the flame, we supplement the foregoing by another lot purchased at the same time, but held back as a "sweetener." To wit:

\$1.25 Black Peau De Cygnes for 85c
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