

The Catholic Journal

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Friday, January 31, 1908.

Politician.

We had all grown to think of Charles Evans Hughes as a public official who placed public service on a pedestal above ordinary earthly things; who eschewed partisan politics as nasty business; who had sworn to devote himself to the task of elevating the standard of public life in New York State and to continue in that task until corrupt politicians were made an object of contempt in every hamlet from Moravia Point to Lake Erie.

Governor Hughes in New York, like President Roosevelt in Washington, has started a great many reforms which if carried to fruition will be of lasting benefit to the people.

But, without their author and chief directing agent these reforms may lag and sag. Another may come along with a new reform which may catch the popular fancy and the old garb is doffed and the new regdonned.

Governor Hughes has started out to bring the public service corporations under public supervision and control. Suppose he retires from the governorship in November and is succeeded by a Tammany spoils politician? Of what use will the new public service law be to the public? Tammany and the spoilsman will distribute the \$15,000, \$10,000, \$5,000, \$3,000, \$2,000, \$1,000 and other scores or so of places which fall under the public service commission!

Governor Hughes is not disposed to continue on in Albany. He wants to go to Washington, he wants to succeed Roosevelt in the White House, he wants to demonstrate how well he could handle national affairs.

With task but begun in New York State, he is more than willing to lay down the reformer's mantle and hand it over to a great political party in nomination for president made in the practical rough and tumble method of practical spoils politics.

Theodore Roosevelt posed in much the same way when he was governor. He was a splendid self-advertiser; the people sang his praises. But his task was not finished—it had scarcely been begun when he ran away to Washington.

Governor Hughes is no longer the inscrutable sphinx-like mystery of American public life, the white-robed exponent of chivalrous devotion to the public good, he is a politician. The American idol has clay feet.

From now on, although he protests that it is not so, Governor Hughes must expect his every action to be measured and weighed by the standard of politics and politicians.

Gambling.

In the constitutional convention of 1894, the delegates formulated a provision prohibiting gambling and directing the Legislature to enact laws to carry this into effect.

In the general election of 1895 the people ratified the new constitution with this provision included.

The Legislature, a year or so later, was impounded to formulate some law whereby betting could be carried on upon the race tracks, it being contended that absence of betting was killing horse-racing. The Legislature generously responded with a peculiar law which made it a felony to gamble outside race tracks but imposed no penalty for betting inside a race track (inclosure except recovery of wagers in a civil action. In order to suppress the moral sentiment of the race inhabitants, it was provided that five per cent of the receipts from racing should be returned over to the charitable societies to aid in the needy cases.

In other words, the virtuous rural communities, who hold aloft their heads in honor at the thought of moral degradation of urban centers, have been participating with the wicked city.

That is precisely what happened when the dogma of papal infallibility, for example was defined and proclaimed.

The "Catholic Citizen" of Mil-

American fair play. The constitution says gambling should be prohibited everywhere, in the racing paddock as well as in the pool-room where odds are placed but races not seen. Governor Hughes argues that if pool-room gambling be a felony under the law, pool-selling at race tracks should also be a felony. It is difficult for a fair-minded man to detect anything illogical in this argument.

At It Again.

Another attempt is to be made to reform the public schools by compulsory Bible reading. Last year the Junior Order of American Mechanics induced Mr. Northrup, of Dutchess County to father a bill making it compulsory upon each school teacher in the state to read a portion of the Scriptures each day "without note or comment."

Mr. Northrup heard from the Poughkeepsie Council of the Knights of Columbus and he dropped the bill, urged thereto by Henry R. Glynn, who in 1907 represented one of the Monroe districts in the Assembly.

This year Mr. Mance, of Orange County, has the bill in charge. It is a new idea in the following bit of humor: "There's a lot of talk in the papers," said Mr. Dumley, "about the necessity for uniform divorce laws." Wonder what they mean by that?

"Probably," suggested Mrs. Dumley, "it's to compel divorced people to wear a uniform so other folks can recognize 'em."

He or she who attends the children's mass and appropriates a seat set aside for a child, may not be guilty of even a venial sin but the act is provocative of a deal of annoyance and is inexcusable.

The young man or woman who can afford from one to three dollars for theater tickets—besides car fare and lunch—and then tells the priest, "I cannot afford to rent a sitting in the church, or to contribute to the ordinary or school collection," cannot be held to know the precepts of the Church. Neither can he be held to appreciate justice and consistency.

This is perpetrated by the "Catholic Standard and Times": New York has just discovered that the pianos in its schools are selected by the inspector of masonry. That joke can't be improved upon.—Washington Times

Washington has improved upon it by sending a doctor to take a navigating officer's place in a naval hospital ship. The satire of "Pinafore" is no great satire, after all. Napoleon lamented that while he was "tete d'armee" he was unable to take command of the navy also. He is a back number.

Why would it not be a graceful act for Rochester Council, Knights of Columbus, to bring Thomas Augustine Daly, the humorist who has made the "Catholic Standard and Times" famous the country over, to give one of the numbers in its entertainment programme for 1908?

Congratulations to the Hon. Victor J. Dowling, Supreme Court Justice in New York, who is holding the lawyers down to the strict rules of evidence in the nasty Thaw trial. Judge Dowling believes courts are to try cases not to furnish "front page sensations" for the yellow press.

Knights of Columbus. The third degree will be exemplified in the council chamber Monday night, February 3, at 8 o'clock sharp. The District Deputy and degree team of Erie, Pa., will exemplify this degree. Members from Dansville and Newark Councils will also take the degree.

A lecture and musicale was given at the club rooms on Thursday evening, January 30th. Rev. William P. Ryan, of St. Andrew's Seminary, delivered his lecture "William Shakespeare" in a masterly manner.

Previous to the lecture a short musical program was given by the following well known soloists: Edwin T. West, basso; John Duncan, violinist; Miss Pearl Keenan, soprano; Miss Gertrude Mahaney, contralto; and Norman Nairn and Miss Gertrude Keenan, accompanists.

Why make fish of one and flesh of the other?

Now, we are not questioning the patriotism of the Pythians. They may be the very best citizens in the country.

But we do submit that Pythians are not one whit better citizens than Catholics. If Catholic uniformed societies smack of treason, why not the Pythian proposal?

Two Methods. It is the cardinal principle of Protestantism to exalt and extol the efficacy of "private interpretation."

Yet this rule is not followed in other matters. The teller in a bank is not permitted to dictate the policy of the bank. The lawyer takes his law from the court decisions and the judge interprets the law according to the decisions of the jurists gone before.

Once in a while a new phrase of an old law is brought before the court for interpretation. The court's decision is written into the statutes, as it were.

That is precisely what happened when the dogma of papal infallibility, for example was defined and proclaimed.

waukee sums it up as follows:

Priest and people as well must find the only rule of faith in the teaching body which Jesus Christ established to guard the deposit of faith—the Pope, and under him, the Bishops to whom is committed the government of the Church of God. Their teaching, and theirs alone, is the true form of faith and morals.—Archbishop O'Connell's recent pastoral.

How easily that saves priests and people the trouble of thinking for themselves! The New York Independent

For that matter, how easily the decisions of the Supreme Court save lawyers the trouble of thinking for themselves. Yet how perfectly the arrangement works and saves lawyers from error and society from anarchy. The grocer who reads the revised statutes in the light of his own interpretation, follows the Protestant method. The grocer who reads the statutes in the light of judicial decision, follows the Catholic method.

An unidentified exchange suggests a new idea in the following bit of humor: "There's a lot of talk in the papers," said Mr. Dumley, "about the necessity for uniform divorce laws." Wonder what they mean by that?

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Girls from the School of Industries at Loughlynn, County Roscommon, Ireland, have been brought specially to Rochester, by the Rev. Michael O'Flanagan, who is on an extended lecturing tour of the United States in aid of the Industrial Revival in Ireland.

These girls were especially chosen for their expertness and handiwork, and everyone who cares to see them will get a splendid idea of how the work is done by these industrial lace makers.

Father O'Flanagan will be at the exhibit the greater part of the week, and will be pleased to meet visitors and give them whatever information they may desire concerning lace making, and the laudable work that is being done for the Loughlynn Industrial School.

At considerable expense has this exhibit been brought to Rochester. Our interest in it however, is YOUR interest—and by your presence here, we shall be amply repaid.

The girls have on exhibition some magnificent pieces of Irish Laces—work that must be seen in order to appreciate the time, care and skill of execution.

All Next Week---on Street Floor.

Father O'Flanagan was sent to America by Bishop John J. Clancy of Elphin, who has been prominently identified with the industrial movement in Ireland and is a member of the Board of Agriculture and Technical Instruction.

Of course, the real object of the exhibit is to increase the interest in goods of Irish manufacture.

The pretty colleens who will be here, have just concluded an engagement at the Irish Fair in Madison Square Garden, New York City. To see their deft fingers transforming mesh and fine linen and thread into the most delicate Irish lace, and turning out the finest kerchiefs while you watch it grow from grosser materials into a filmy fairy web, is an unaccustomed sight, and one that is sure to interest all womankind—and men folks as well.

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