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Friday June 18, 1915.

One Reason.

Perhaps, the reason why so many men are lukewarm toward the Protestant denominations or sects may be found in the following communication to the Baptist Times and Freeman:—

"What about the multitude of outsiders? They are not unwilling to be religious, if we will only show them the way. But the instructed man in the street admires consistency, thoroughness and definiteness. He looks the denominations straight in the face and says: 'Although I prefer an educated parson, I won't go to hear one of your shilly-shally sort, who has not made up his mind what to believe, and who is always oscillating between philosophic tweedledum and tweedledee. I don't want too much dogmatism, but I certainly can dispense with his doubts. Give me a man who has made up his mind. For instance, what do you parsons and churches think of the virgin birth of Christ? Was Christ infallible or did He make mistakes? Was He God in human form, or was He only a superman? What about the atonement? Was the resurrection of Christ a spiritual or a bodily resurrection? Why, you parsons and churches are all at sea on these points—some questioning, some affirming and some denying. You may reply that these points don't matter as to my ethical life; but they are all in your book, and some of them, at least, lie at the basis of your Christianity. I am not a religious man, but if ever I become one, I will have the genuine article, not 'Tom Paine in a white tie'."

To read over in the Saturday papers the topics set for pulpit discussion on Sunday, followed by what appears of these Sunday pulpit talks in Monday's papers, it is plainly evident that the ordinary man in the street goes to church—if he goes—merely to hear the preacher give his opinion on the current events of the day, politics, the latest crime, baseball, the war development, Mr. Bryan's resignation and why he did it. The man in the street has read about these current happenings; either he has formed opinions of his own, or imbibed them from the editorial page of his favorite paper. He makes up his mind that he is well-informed on these topics as the preacher and decides he can do as well to stay home and, with more comfort read all about it.

No such alternative confronts the Catholic. He knows that his Church holds it a moral sin to miss Mass on Sunday. He also knows that the sermon or instruction will be upon the Gospel of the day and that there is no room in a Catholic pulpit for partisan politics or the latest scandal. There is no disputing the fact that there is no lack of men at the Sunday morning Masses in the Catholic churches, while the opposite is the record in the non-

Catholic churches.
"There's a reason,"

Mr. Bryan.

Ever since he entered public life, William Jennings Bryan has done precisely opposite to the popular trend of opinion, if it so pleased him. Undoubtedly, he appreciates popular approval—what man of his type does not?—but the fact that his views do not jibe with those of the majority of the people never has deterred him from taking and holding his own position.

There is little doubt that the majority of the people of the United States, even those who do not altogether approve of President Wilson's way of doing some things, feel that Mr. Bryan should have resigned before he affixed his name, as secretary of state, to the first note to Germany. However, having signed the first note, he should have continued in his course at the President's side, not waited until a critical moment and then retired. Such methods evidently impress very many persons as, in a measure, savoring of disloyalty.

We would not, by any means, agree with Colonel Henry Waterson when he characterizes Mr. Bryan's action as nearly akin to treason, yet we know there are any number of Americans who have expressed themselves privately in a similar vein. In our opinion, Mr. Bryan is perfectly sincere in his position and that he thinks he has done the only thing a high-minded man could do and preserve his self-respect. But we do think he shows very poor judgment and demonstrates that his is not the equable poise or mental balance needed in the peculiarly trying post of foreign secretary to the American government in critical times.

Mr. Bryan is not a consistent man. He possesses an impulsive, somewhat erratic temperament which chafes at being held down to strictly limited lines of endeavor. It is a sore trial to men of such temperament to be compelled to hold their peace. Mr. Bryan is better adapted to evangelistic effort along the Billy Sunday lines. He loves to agitate; he hates to hold his tongue. It is better for all concerned that Mr. Bryan is out of the Cabinet. As a private citizen, his extreme utterances can be disavowed readily enough. As secretary of state, he occupied a position akin to the match poised constantly above the powder magazine.

Wrong Position.

In our judgment, the Atlanta Constitution takes an untenable position when it announces that because its editor does not coincide with views held and expressed by William Jennings Bryan, therefore the latter is a public nuisance and his statements will not be permitted publication in the columns of the "Constitution," no matter how much its subscribers and readers may want to read those selfsame views.

Suppose the United States government had assumed the position taken by the Constitution's editor, and had issued orders that Mr. Bryan's name and views must not be printed in any of the newspapers of the country. Unless its temper and that of its editor have changed greatly, we fancy that the Constitution would be one of the first papers to denounce such action as high-handed usurpation on the part of the government and an unwarrantable interference with the rights and liberties of the press.

Is not the Constitution assuming just such a position toward its readers? Despite its editor's dislike to Mr. Bryan and the undoubted fact that most citizens think Mr. Bryan has not chosen the wiser course, is it a decent policy to deprive such citizens who do want to see what Mr. Bryan has to offer of the opportunity to do so? Is a newspaper

displaying a broad-minded policy when it deliberately bars legitimate news of the day from its columns?

Taking another angle:—Is it better policy to martyrize Mr. Bryan by boycotting him? Would it not be better policy to print what he says and then, if possible, expose the fallacy of his views by editorial dissection? We may be wrong, but we incline to the latter policy.

Generous.

George Eastman has added to his list of public-spirited acts by his gift of a half-million dollar building as a home for the Rochester Chamber of Commerce.

Members of the Chamber have shown an equally generous spirit by contributing upwards of \$150,000 to fittingly equip and furnish such a palatial civic center. The new Chamber of Commerce will open up a new business section of Rochester. Many expect it to pave the way for a parallel thoroughfare to Main street and thus relieve the well-nigh unendurable congestion of that thoroughfare.

In more ways than one, this new Chamber housed in its own home, will give an added impetus to the civic life of the city. We welcome this addition to Rochester's long list of handsome structures and wish the Chamber many years of increased usefulness in its new quarters.

Pope and Peace.

Monsignor Gibergues, a French Bishop, writing about Pope Benedict's efforts in behalf of peace, says:—

"If the Pope's office were understood by all, if the grand mission of religious fatherhood which he has received from the Father Who is in heaven were accepted by all peoples, what immense benefits would flow thence for them! What a magnificent impulse would be given to moral progress and to the material well-being of the nations. May they understand it in the hour when peace is signed. And may the Pope's presence at the conference which will regulate its conditions be for them a pledge of stability in justice and of inviolable fidelity of sworn faith."

Commenting on the above the New York Freeman's Journal writes as follows:—

"If the wish here expressed should be realized, the outlook for the preservation of the world's peace in the coming years would be much brighter. Whilst truces of longer or shorter duration can be patched up by international agreements based on selfish interests, an enduring peace is only possible when the nations of the world recognize and respect the principles of justice that are ignored whenever a country, as has frequently happened in the near past, robs weaker nations because it has military and naval resources that enable it to plunder with impunity."

The Catholic Journal extends to Rochester Council, Knights of Columbus, hearty congratulations on its nineteenth anniversary. May many years of usefulness be the portion of this splendid body of Catholic men!

Congratulations to the young priests ordained to God's service last week. May they long be spared to minister at God's holy altars.

Peter W. Collins and David Goldstein continue their good work of exposing the economic fallacies of the Socialists and the vaporings of ignorant bigots.

When full and plenty fall to your lot, do not forget your less fortunate neighbor.

In order to successfully combat bigotry, it is essential that our own lives be above reproach.

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One-burner wickless blue flame Oil Stoves, regular \$2.98. Clearance price.....\$1.98

"Bestene," the dirt cleanser, regular 5c; now 2 cans for.....5c

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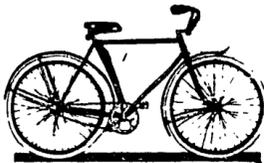
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Charlotte to Quebec and return \$26.00, meals and berth included. Tour of Saguenay River \$12 extra, meals and berth included.

Tickets, berth reservations and all information, apply, Canada Steamship Lines Ticket Office, 32 Main Street, West, Rochester.

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