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Friday, January 21, 1916.

**Public Clamor.**

It is to be hoped that the day will come when hysteria of the public mind will diminish and that calm deliberate judgment will prevail. At present there is too little attention paid to accuracy of fact and statement. Any plausible talker, no matter how hazy his brain works, no matter how illogical his presentation, who has a new or novel idea or treatment of public matters can obtain a hearing and indorsement.

The clear-headed, logical reasoner who tries to make his statements square with Truth, is hard put to secure a hearing let alone an indorsement or support. He who will not join in the hysterical denunciation of the public man, who, he knows, is only doing his full duty is ostracised, blackguarded and abused. He is not even given credit for honesty of motive.

A case in point is the present State Industrial Commission. Confronted with the task of reorganizing and consolidating three great State departments, they have been abused and reviled by hysterical men and women who have little or no idea of what they are writing or saying but who merely follow blindly the cue of certain self-advertisers who have an ungovernable itching for publicity—incidentally an itching plan to clutch all the tangible and monetary results accruing from such advertising. The commissioners have been subjected to an exparte inquisition, where they could not cross-examine witnesses or have the advice or assistance of counsel, at the hands of an ambitious district attorney and a self-advertising coroner. Upon this exparte testimony, these self-advertisers asked that the commissioners be judged.

The fairness of these officials may be judged when it is stated that while they probed into the cause of the Williamsburg factory fire, they never so much as opened the inquiry into the case of a tenement fire, not ten blocks away, where as many persons lost their lives. Possibly, the fact that the tenement was solely inspected and supervised by New York city officials while the Williamsburg factory was subject, in part, to the State Department had something to do with this noticeable difference in treatment, perhaps not. The difference was there, however.

"Damned if you do, damned if you don't" is coming to be the ultimate fate of those who elect or are elected to enter public life. It is a peculiar and unfortunate condition of public mind and conscience.

**Gushing Habit.**

The New York "Medical Journal" is on the right track when it says:

The gushing habit is another purifier of hearts of men. I believe in the gospel as the power of God; and the wisdom of God, and in Christian good will as the cause in too many quarters there is a tendency, not to reform or discipline, but to gush; to swell with emotion over the fallen angels who are sent to prison. The kind of gush we are thinking of is the windiness that is fond of declaiming against the terrific bogie of punishment; that tells us in platform efforts that children and criminals should not be punished; it is the form of babble which we associate with pompous sermonizing and hands laid on hearts—the emptiness and windiness that incite the public to pose before the mirror and admire itself prodigiously. It is not only an absurd and dangerous habit, but a morbid one. Hysterical gush and windiness serve no good ends, except to but thick heads against hard facts. They help to deceive the people for a time, to deceive them as their brains and nerves, to prevent them from regarding increasing idiocy and hysteria clear enough in the light of symptoms of national disease. The way most assuredly to fight the malady is not to go "up in the air" on political or piratical airships, armed by crazy mobs, for on such a craft it is impossible to steer clear or vertigo or provide rules of law and common sense.

**Proud of Both.**

We as Catholics, one and all, are happy to join with heartfelt pride in these splendid sentiments expressed by Justice Victor J. Dowling in his address as Chairman of the Columbus Day celebration in New York city:—"We are proud of the great Church which is the defender of the Christian home, by its steadfast opposition to divorce; which is the defender of the State, by its unyielding opposition to Socialism and anarchy; which is the defender of society, by its zeal and education. We are proud of this great nation, whose loyalties we are. No matter how much our brethren may suffer from misunderstanding, misrepresentation and slander in scattered sections of the country, we never doubt of the fairness and breadth of vision of the average American."

As Archbishop Ireland feelingly said: (Of the American people this must be said—I say it from my heart, in full knowledge—a people more deeply penetrated with the sense of civic and political justice, more generous in concession of rights, where rights belong, more respectful of their every brother, their every fellow-citizen, is not in existence on the broad surface of the globe. This my tribute to the American people; the verdict, my fifty years of private and public commingling compel me to pronounce. "And as was further said by that great churchman, one of the few surviving chaplains of the Civil War: (They know as little who accuse us of coveting, civil and political power, that we may dim the splendor of the fairest flower in the garden of Americanism. Our combats, if combats there be, are never against the liberties of America, but in defence of them; never against Americanism, but against such of its sons whose souls never yet have thrilled in full response to its teachings and inspirations.)

**A New Creed.**

According to the "Lutheran" Massachusetts Baptists at a recent meeting in honor of the two hundred and fiftieth anniversary of that sect in the Bay State, decided they were rather behind the times in that they had no creed. After discussion this was decided upon as the official Baptist Creed: "I believe in God the Father of all races; in Jesus Christ our Lord; and in the Holy Spirit, the

purifier of hearts of men. I believe in the gospel as the power of God; and the wisdom of God, and in Christian good will as the cause in too many quarters there is a tendency, not to reform or discipline, but to gush; to swell with emotion over the fallen angels who are sent to prison. The kind of gush we are thinking of is the windiness that is fond of declaiming against the terrific bogie of punishment; that tells us in platform efforts that children and criminals should not be punished; it is the form of babble which we associate with pompous sermonizing and hands laid on hearts—the emptiness and windiness that incite the public to pose before the mirror and admire itself prodigiously. It is not only an absurd and dangerous habit, but a morbid one. Hysterical gush and windiness serve no good ends, except to but thick heads against hard facts. They help to deceive the people for a time, to deceive them as their brains and nerves, to prevent them from regarding increasing idiocy and hysteria clear enough in the light of symptoms of national disease. The way most assuredly to fight the malady is not to go "up in the air" on political or piratical airships, armed by crazy mobs, for on such a craft it is impossible to steer clear or vertigo or provide rules of law and common sense.

**Abuse From Afar.**

A few issues since we noted that the American Citizen had suspended publication in Rochester but had transferred to Philadelphia. We understand that its first issue in the new location is devoted largely to a continuation of the Rochester campaign of abuse and vilification. From what we hear of it, the "Citizen" rails at individual Catholics, Catholics collectively, the priesthood and all others. Newspaper reporters and editors who have dared even to report the regular news of the financial history of the publication are held up to ridicule and scorn.

Truly this is a fine publication to be labeled "America"! It is a source of gratification, however, that Rochester proved so barren a field for propagation of such "American" principles.

**Coming Our Way.**

In an editorial note added to an article on "the Gary plan," the Presbyterian thus concedes the correctness of the Catholic position or education:—"Unless some concession is made by the modern school system to Christian education we can see no escape for any Protestant Church from returning to the parochial system in some form, if the church would meet the modern situation. The pastor would be glad of the opportunity to feed and lead the lambs of his flock. The Gary plan is not yet tested out, but it seems to us it has good features, and at least suggests a way to overcome the irreligious tendency of the modern schools. But it has one defect, and it is a bad one. The department of gymnastics and recreation is thrown open for public use on the Sabbath day."

By a decree from the Congregation of Rites prayers recited after Mass by direction of Pope Leo XIII are to be continued.

"Truth is mighty and will prevail" is the old saying.

Why is it that more non-Catholic mission money is spent in countries where the Catholic Church is firmly established than in the purely heathen lands. Is it because these non-Catholic missionaries, in the privacy of their own homes, charge that Catholics are not Christians?

Evidently, the true-blue Englishman is not so obsessed by the glamor of the war cries that he is anxious to offer himself as a target for German-Austrian bullets. "Let George do it" is a familiar excuse.

According to Pope Benedict, Pope Pius IX, Leo XIII and Pius X all were affiliated with the Third Order of St. Francis—and so is Pope Benedict.

If the Republican-Progressive coalition becomes an assured fact it would seem that "Roosevelt and Taft" would be the logical ticket for 1916.

The bigots will find a foe worthy of their steel in Bishop Dougherty, appointed to the Diocese of Buffalo. He learned much of the characteristics of the cellular men in the Philippines.

**Fire Sale**

of the  
**Berger Outfitting Co.'s Stock**  
 Recently Damaged by Smoke and Water  
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A very pretty shade of gray.		.25 .15	
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Teapots, 2 qt. . . . . .37 .25	Stock Pots, 12-qt. . . . .	.30 .21	
Teapots, 3 qt. . . . . .45 .29	Cereal Cookers, 2-qt. . . . .	.75 .49	
Coffee pots, 1 1-2 qt. . . . .	Cereal Cookers, 3-qt. . . . .	.75 .50	
Coffee pots, 4 qt. . . . . .45 .29	Berlin Kettles, 6-qt. . . . .	.60 .39	
Coffee Boilers, 7 3-4 qt. . . . .	Berlin Kettles, 8-qt. . . . .	.65 .43	
Coffee Boilers, 10 1-4 qt. . . . .	Berlin Kettles, 10-qt. . . . .	.85 .56	
Teakettles, 6 qt. . . . . 1.00 .65	<b>Pure White Enameled Ware</b>		
Water Pails, 10 qt. . . . . .55 .38	Your choice of Wash Bowls, Pudding Pans, Mixing Bowls, 25c.		
Casseroles . . . . . .45 .29	<b>Turquoise Blue Enameled Ware</b>		
Covered Buckets, 4 qt. . . . . .30 .21	Light Blue outside, pure white inside, all seamless with enameled covers.		
Shallow Pudding Pans—	Teapots, 1-qt. . . . . .65 .45		
2 1-2 qt. . . . . .15 .10	Teapots, 2 1-2-qt. . . . . .70 .48		
4 3-4 qt. . . . . .25 .17	Teapots, 2-qt. . . . . .75 .52		
Wash Basins, 11-in. . . . . .15 .10	Teapots, 3-qt. . . . . .80 .57		
Wash Basins, 12-in. . . . . .20 .13	Coffee pots, 1 1-2-qt. . . . . .65 .50		
Lip Sauce Pans, 1 qt. . . . . .12 .08	Coffee pots, 2-qt. . . . . .75 .55		
Lip Sauce Pans, 5 qt. . . . . .25 .17	Coffee pots, 3-qt. . . . . .85 .60		
Lipped Kettle, 3 qt. . . . . .20 .13	Coffee pots, 4-qt. . . . . 1.00 .65		
Lipped Kettle, 4 qt. . . . . .23 .15	Teakettles, 7-qt. . . . . 1.00 .65		
Lipped Kettle, 7 3-4 qt. . . . .	Water Pails, 10-qt. . . . . .75 .50		
.45 .29	Water-Pails, 12-qt. . . . . .85 .57		
Shallow Stew Pans—	Duchess Kettles—		
1-2 quart . . . . . .15 .10	4-quart . . . . . .55 .36		
1-4 quart . . . . . .17 .12	With covers, 4-qt. . . . . .65 .45		
1 1-3 quart . . . . . .20 .13	With covers, 5-qt. . . . . .68 .45		
Oval Dish Pans, 15 qt. . . . . .70 .45	With covers, 6-qt. . . . . .75 .50		
Oval Dish Pans, 18 qt. . . . . .80 .53	With covers, 7-qt. . . . . .80 .55		
Berlin Kettles, 2 qt. . . . . .25 .17	With covers, 10 qt. . . . . 1.00 .72		
Berlin Kettles, 3 qt. . . . . .28 .19			
Berlin Sauce Pans, 4 qt. . . . . .35 .23			
Dippers, 1-2 qt. . . . . .15 .10			
Dippers, 1-qt. . . . . .20 .13			
Chambers . . . . . .30 .19			



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