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Friday, November 10, 1916.

Now It Is Over.

Election is over. The candidates have spoken their last words for 1916. The torchlight parades are a thing of the past. The cartoonists and publicity men will lay aside their political pens and pencils for another four years. The papers will devote more space to war, society and the drama.

Now that the electorate has spoken and choice of a President has been made for four years from March 4, 1917 let us have peace. Let there be cessation from recrimination and billings-gate. Let there be an end to charges and countercharges.

The people have selected their Chief Magistrate for four years and now it is the duty of every citizen whether he voted for him or not, to stand squarely back of the President and hold up his hands. Let the American procession march bravely on and lead the world.

Latest returns show that President Wilson has been re-elected.

Modern Life.

The Catholic Journal has remarked frequently the lack of reverence for age and disrespect for authority shown by young Americans, even among the pupils of our Catholic schools. A probable reason for this condition is given in a recent editorial in "America" as follows:

Reverence is no characteristic of modern life. Gladstone, it is said, thought that next to the loss of "the sense of sin," the greatest danger to his age was the decay of reverence. Irreverence is surely not common among Catholics; yet some have not wholly escaped the malign influences of the day, which rank reverence with servility. "Touch not Mine anointed!" was once a mandate accepted literally by Catholics. Is it so accepted today?

Recent public events in New York, for instance, would indicate that by a few Catholics it is not.

The presence of this unhallowed spirit of irreverence in any community, is deplorable; among Catholics, it is simply execrable. Do parents still teach their children the old Catholic custom of invariably showing outward marks of reverence to every religious woman, to every priest? Or, by the unhappy tendency to "take sides" with their children against the school authorities, when these are Sisters or Brothers, and freely to criticize the parish priest, within hearing of the younger members of the family, are they breaking down the reverence, with which the true Catholic instinctively regards all men and women consecrated to God?

The Protestant Episcopal convention could not bring itself to absolute prohibition of its clergymen to marry divorced persons. "There's a reason."

Fair Words; Foul Deeds.

No one can class the Buffalo Express either as an Irish or Catholic paper. It is an independent secular daily. Hence more than ordinary significance attaches to the following editorial:

Asquith might have gone down in Irish history as the Englishman who ended the "seven centuries of hate." As it is, he is more likely to be classed with the Bloody Castlereagh.

The government of Great Britain gives its Irish allies fair words but foul deeds. It does not want to break with them yet, though it is now depending on unionist votes for its parliamentary majorities. Mr. Asquith recently stated that no man in the empire had done more for recruiting than the nationalist leader, John Redmond. Lloyd George blandly admitted that a great mistake had been made at the beginning of the war in offending Irish susceptibilities and dampening Irish enthusiasm. Nevertheless, the house of commons adopted a unionist resolution declaring that the time was inopportune to discuss the internal problems.

The hypocrites! They have not refused to discuss malingering in Wales or slacking in Scotland. Germany knows as much about internal conditions in Ireland as England knows. A nation of loyal men is to be punished for the acts of a few hot heads, which were aided and abetted by the negligence and incompetency of the government itself. Martial law must remain in force. The government will not release the Dublin rioters, whom it is afraid to try. In the circumstances, it may well be questioned if the conditional promise to give Ireland Home Rule after the war will prove to be anything more than a scrap of paper.

Unsociable.

It has been charged that there is a lack of sociability among Catholics and that this is due to very many of the mixed marriages we see chronicled every day. We think, it is true that in Catholic churches, unlike our Protestant churches, we do not extend a fulsome welcome to the stranger. Undoubtedly, there are a few strangers in attendance upon the one morning service in Protestant churches whereas there are so many more at the several masses in a Catholic Church every Sunday that they are taken as a matter of course. Very likely, this complaint of the unsociability is heard oftener in the big cities as witness the following from the Brooklyn "Tab" and to follow this by child-murder.

Watch the marriage license column in the press. Note that the prospective bride and groom live almost invariably in the same house or street. This evidently speaks of the narrow social circles in which so many people live. "The only fellow I knew is the lad upstairs in our house," said a girl recently, and she represents a class of people who have been deaf, dumb and blind to the appeals of the parish church for social activities among the young people of the parish.

We showed this paragraph to an ex-Protestant minister of the gospel who is now active in Catholic work, and he replied, not without a tone of sadness: "It is too true; converts to the faith have need of great strength of religious conviction so cold is the social atmosphere into which they come on joining the Catholic Church, if they do not expect to fall again. In my own case, I have lived now eight years in the Catholic Church, and, have been introduced to only one lady in the congregation in that time, and outside of the members of societies to which I early attached myself—Knights of Columbus, St. Vincent de Paul and Holy

Name—I have been left a complete stranger. My wife, who is Protestant, sometimes expresses a real sympathy for her husband who, in giving up Protestantism, was compelled to renounce much of the social brightness of his former existence."

Regarding the present condition of England in a moral sense the October "Month" testifies: "We can say that the war has stimulated self-sacrifice; it has also stimulated self-indulgence. Whether the balance inclines in favor of good or evil, only God can tell. But if there is any improvement in public morals, it is not very marked."

"In itself, race suicide may be thoroughly bad; but when invoked to alleviate poverty or allow luxury, it is a wholly laudable practice." is the blunt way "America" characterizes the view apparently held by some of the modern doctors of medicine.

Nowadays it is not thought unethical for a paper to advocate a policy editorially and in the same issue print page advertisements advocating an entirely opposite policy.

Evidently "truthful advertising" contended for by the Ad Clubs of America does not include political advertisements.

The young man about to marry who takes out life insurance for his wife is a prudent provident chap.

The Catholic Journal said before election that we had no choice between the presidential candidates. We still hold that neither of them possess an overweening love for Catholics and Home Rule after the war will be a second William Howard Taft.

Catholics, at least, should reverence age and respect authority for such is the key-note of our faith.

If it be wrong, legally or morally to take the life of an innocent person to whom God has given life, upon what theory do these latter-day physicians justify their plea to be allowed to kill sickly or deformed babies?

Well, are you satisfied with the bigots will retire to the side lines for a few days but they will return to the fray anon.

It is to be hoped that a jury will convict the Sangster ilk who want to tell ignorant women how to gratify their illicit passions and to follow this by child-murder.

Convention of the International Federation of Catholic Alumnae.

Elaborate arrangements for the second biennial convention of the International Federation of Catholic Alumnae have been perfected, and this great assemblage of educated Catholic women of the United States and Canada will confer in business and official sessions at the Hotel Belvedere, Baltimore, Md. on November 24, 25 and 26.

A programme of great interest has been planned and prepared for the entertainment of visiting officers and delegates by local committees, under the able leadership of Mrs. Frank Philip Scrivener, governor of Maryland Alumnae Associations and chairman of local biennial board.

At the formal opening of the convention on Friday morning, Nov. 24th, His Eminence Cardinal Gibbons, honorary president of the Federation, will preside and address the assembled officers, delegates and alumnae members. The Cardinal's address will be followed by that of the Right Rev. Bishop Shahan, rector of the Catholic University and active director of the Federation. The Rev. Father Prendergast, of Loyola College, Baltimore, will be the next speaker. Miss Ella Lorraine Dorsey, an alumna of

Georgetown Visitation Convent, will also make an address, and the Hon. James H. Preston, Mayor of Baltimore, will extend the cordial welcome of his city to the city to the convention visitors.

Mrs. Frank P. Scrivener, chairman of local biennial board, will present the speakers and deliver an address of welcome to visiting alumnae. The response will be made by Miss Clare I. Cogan, A. M., president of the International Federation of Catholic Alumnae.

The second biennial convention of the International Federation of Catholic Alumnae marks a brilliant epoch in the life of this notable organization. Individual membership now numbers about 30,000, representing 175 alumnae associations of Catholic colleges, academies and high schools throughout this country and Canada. This great and progressive movement in Catholic educational circles embodies the conservation and advancement of the ideals of Catholic womanhood, and pledges itself to marked and specific development in the domains of Catholic education, Catholic literature and Catholic social work.

Although only organized in 1914, the Federation has already gained national support and cooperation among the great army of educated Catholic women, as well as the cordial recognition and indorsement of the hierarchy and clergy. Through the medium of association and unified endeavor and by the widespread power of Christian charity and culture it seeks to advance the cause of religion and education and thus become a dominant factor for good in the world today.

Avon Theater

At the Avon Theater commencing Monday, Nov. 13th, for the first three days, the bill will be: Dedie DeVelde Trio, presenting Charlie Chaplin's comic papers in the park; Tom Gillen, monologist; Fads and Fancies, miniature musical comedy revue; The Boldens colored comedians; Esmeralda and Avalade, xylophonists and photoplay. For the last three days of the week the feature attraction will be the "Dream of the Orient" also other big acts and photoplay.

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NOTICE TO CREDITORS Pursuant to an order of Hon. Selden S. Brown, Surrogate of the County of Monroe, notice is hereby given, according to law to all persons having claims or demands against Charles E. Gore, late of the City of Rochester, County of Monroe, State of New York deceased, to present the same with the vouchers therefor, to the undersigned executor at his place for the transaction of business as such executor, at the office of Coates, Bennett & Reidenbach, Inc., Rochester, N. Y., P. O. Box 1042, on or before the 30th day of April, 1917. Dated October 25th, 1916.
 JOSEPH E. GORE, Executor
 C. A. Crandall, Attorney for Executor.

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 Edward's Blend Coffee, 5 lbs. \$1.00
 Columbia Apricots, 13c; doz. \$1.50
 Libby's Peaches (extra) 20c
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