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Honor to Whom Honor is Due.

Many newspapers are displaying their ignorance of our national history in writing about John Paul Jones. To read some papers, one would think that we never would have had a navy, if it were not for this dashing hero of fortune; or that he built and equipped the first war vessel which sailed the seas under the Stars and Stripes. Especially are they fond of calling him the "Father of the American Navy." That this appellation is not warranted, is shown by this quotation from a recent editorial in the New York "Sun."

"The first commander in chief of the first navy of the thirteen American colonies was Commodore Esch Hopkins of Rhode Island. The Continental congress commissioned him commodore, Washington formally and officially addressed him as admiral, and in his time he did worthy service. His commission dated from December 22, 1775, enough to make him the father of the navy. Paul Jones was named as the senior first lieutenant in the fleet under the command of Commodore Hopkins. Command rank did not come to him until October 10, 1776; and even when the rank came to him Paul Jones created an unpleasant impression by loud complaints of unjust treatment in placing him eighteenth on the list of captains.

"The Revolutionary navy was disbanded at the close of that war, and the newly established United States was without a marine of any sort until the establishment of the present United States navy by act of January 2, 1794. The senior captain under this act was John Barry, who thereby has a claim to be considered the father of the navy."

Martin I. J. Griffin to whose historical research many American scholars will defer is even more pronounced in his claim for "Saucy Jack Barry."

We have a bone to pick with the esteemed "Democrat and Chronicle" over this Paul Jones matter but for another cause. Our contemporary praises Jones because he held views akin to those cherished and exploited by the late Admiral Sampson; that no one but a gentleman should hold command in the navy. There may have been excuse for Jones a century ago to hold such views, even if fighting for "liberty and equality" just as many fought on the side of the union who did not believe in equality—even at the ballot-box between whites and blacks, but there is no excuse for the enunciation of such a doctrine by an admiral of the American navy in this day and age and it should be rebuked sternly by newspapers which are owned and edited by men who take commendable pride in the part they played in the great Civil War. William Sampson was not born an aristocrat, his treatment of Gunner Morgan was the act of a snob and no amount of explanation, justification or excuse can palliate it in the minds of the great thinking and feeling American public.

The "New York Review" published every two months at St. Joseph's Seminary, Yonkers, is the latest Catholic exchange to reach our desk. We are not sure that we are to have cheaper meat. Verification of the report cannot come too soon.

Proselytizing.
It would appear that Catholics are not the only ones who have cause to complain of the meddlesomeness of the "Proselytizers." According to the Jewish papers, the "social settlements" about which we read so much nowadays, are just as much concerned over inducing those they aid in a material and intellectual way to change their faith as they are about up-lifting them in the social scale. In other words, their advancement is measured in proportion to their attendance upon and interest displayed in the religious exercises conducted by the settlement workers.

Because one of the Jewish papers found fault that the settlement workers tried to win the Jewish children from the faith of their fathers, the New York "Sun" departed from its usual far-minded methods and scored the paper in question and inferentially the people it represents, as ungrateful.

Albert Lucas replies to the "Sun" as follows: "It is not of a genuine, altruistic love of mankind, un-mixed with proselytizing intentions, that these Christians seek to send a ray of sunshine into the lives of children cooped up in dingy tenements. No one would welcome those rays more than I. But I want them to come direct from the source of light and warmth. I do not want the rays of charity to be deflected by the mirror of prejudice, or to be strained through the yellow glass of hate, or to have black, virulent abuse used as a means to enable only one phase of the Jewish character to be observed."

"I will welcome all real Christian help as heartily as I will be glad of Jewish assistance. If Christians want to aid in providing vacations, outings, recreations centers, &c. for Jewish children, I shall be only too glad to receive their assistance. But I am sure that no lover of liberty, no true believer in righteousness of constitutional American institutions will ask that I or any other Jew shall be silent, if it is made a prerequisite for all this charity that our boys and girls shall forswear their own faith and prostrate themselves before the symbols of another religion."

All of this is applicable to the proselytizers who are seeking to win away from the Catholic faith the Italian residents of Rochester.

If President Roosevelt has one glaring fault, it is that he is too liberal with superlatives, especially when speaking of the achievements of a friend or one whom he admires. In so doing he shows moral courage very often, undoubtedly, but he does not always inspire conviction. One of the men the president admires is Governor-General Wood. It is quite possible that the general did good work in many capacities. In England, for instance, he might have been made a count, or an earl or a duke. There are no such promotions in the United States, but Wood was jumped over the head of tried and true soldiers for work of purely civilian nature, so far as most persons know, and one would think he had been rewarded pretty well, even if not as richly as the president seems to think his due. Now it is proposed so it is said, to depose Governor Wright, of the Philippines, and send General Wood there. If it is intended by this move to place the Island under military rule again, it cannot be approved. If it is intended that the general is to retire from the military arm of the Government, that is another matter.

The strenuous pace in New York cannot help but force a return to the simple life. People cannot keep up the present gait forever.

If Elihu Root wishes to hand down to posterity something which will be connected favorably with his name, let him reform and elevate the consular service and then frown down upon "commercialism" in American diplomats. Let us have no repetition of the Loomis episode in Venezuela!

It is reported that we are to have cheaper meat. Verification of the report cannot come too soon.

"Why is it that Catholic editors are not presented with purses on the occasion of their silver jubilee?" asks the Syracuse "Sun". To which the Catholic "Union and Times" pertinently rejoins: "What in the name of common sense would a Catholic editor do with a purse? He never has anything to put in it."

A friend of ours complains because some unkind associates call him irregular in habits. He maintains that he is the acme of regularity, because, he says, he has not missed more than twice in many years, going to bed on the tick of 4 in the morning and arising at exactly noon.

There are many persons with precious little to do, when several columns in a New York paper are filled with communications as to whether it were better to drink whisky on beer or beer on whisky. The better way would be to drink neither.

Weekly Church Calendar.
Sunday August 13—Gospel, St. Luke xix, 41-47—St. Hippolytus, confessor.
Monday 14—St. Eusebius, confessor. Fast
Tuesday 15—Assumption of B. V. M.
Wednesday 16—St. Hyacinth, confessor.
Thursday 17—St. Liberatus, abbot.
Friday 18—St. Clare of Montefalo, virgin
Saturday 19—St. Louis, bishop and confessor.

Forty Hours.
The devotion of the "Forty Hours" will be held in the churches of the diocese of Rochester as follows:
August 20—Chili; Romulus.

"That's The Ticket"
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Takes you to Charlotte into Ontario Beach park, by Lake and Bay Transportation Co. boat, the Algona, to Sea Breeze, the new pier, home again all for 45 cents. Can there be any more delightful outing than the trip to either Charlotte or Sea Breeze and across the water by Steamer Algona. All the Lake & Bay R. R. conductors can now furnish you with Green Ticket (Be sure and ask for it). Takes you to the Lake and Park, across to Sea Breeze and home again all for 45 cents. The fare one way by steamer is 15 cents, round trip 25 cents. If you and your friends are planning a picnic outing at Sea Breeze remember to ask the traffic manager of the Rochester R. R. Co. for special rates for an hour's ride on the Algona combined with your outing.

Very low round trip rates to Pacific Coast via Nickel Plate Road. \$69.50 Buffalo to Portland, Seattle or Tacoma and return. Tickets on sale every day. At a small additional cost tickets may be routed through California. Good return limit and stopover privileges. For full particulars, sleeping car reservations, etc., write R. E. Payne, General Agent, 291 Main St., Buffalo, N. Y.

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Take the cool trip to Manitou.

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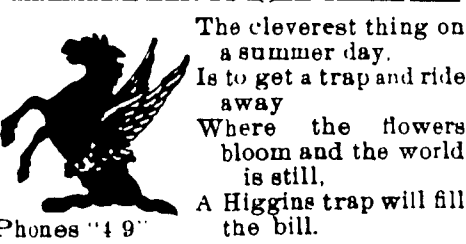
Five Minute Sermon

Jesus Weeps Over Jerusalem

Tears are generally considered as a sign of weakness, but sometimes they are certainly a token of great love. The later was the case with Jesus Christ. At beholding that unfortunate city, He thought of her blindness, obstinacy, and ingratitude for the many favors which God had bestowed on her. He thought of the anger of God which she had provoked, and of the afflictions that would one day befall her on account of her crimes, and, moved by His tender charity, He shed tears over her unhappy fate.

Jerusalem was a figure of the hardened sinner who does not profit by the grace of God, by remorse of conscience, by the counsels of his friends, or by the exhortations of the ministers of the Church. In remaining obstinate and in resisting the call of divine mercy the sinner exposes himself to the danger of being finally abandoned by God. When an obstinate sinner is abandoned by God, bad habits, the occasions of sin, and humble respect so control him that he is almost forced to commit sin, and is unable to amend his life. A perfect chaos reigns in his heart: he wishes to be in peace with God, but he also wants to sin. He would like to enjoy peace of heart, but he also wants to gratify his passions. He fails in good works, is deprived of spiritual help, and carried away by corruption; he cares no longer for friends, parents, family, or for himself. The thought of the punishment due his iniquities causes him to despair. He dies, and from temporal he passes to eternal sufferings.

If we go to church out of habit or curiosity, or to pass the time; if we are distracted, undevout, irreverent; if we go to see or be seen; if, in a word, we act like sinners in the house of prayer, we deserve to be driven out, and we deserve to feel the weight of God's anger, for He is jealous of His house, where He expects our adoration and dispenses His mercies.



Phones "19"

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BEING LATE AT MASS

A BAD HABIT THAT NO GOOD CATHOLIC SHOULD CONTRACT

No Business is So Important as That Which Concerns the Worship of God, and Punctuality at All Church Ceremonies Should Be the Rule.

If you want to catch a train or a boat, you make a point to be on time, or, rather, a little ahead of time. Why? Because you must be exactly punctual to attain your object. If you want to meet a business man by appointment, you make sure to be on hand precisely at the time fixed. Why, then, when an appointment for business of the highest importance demands punctuality, are you so tardy?

What business can compare with the Holy Sacrifice of the Mass? Why, then, do people think lightly of being late in going to Mass? They are aware that it will begin at a certain hour without fail. Why are they not in time? Because they are indifferent and think, falsely, that it does not matter much if they are a little late and if they do miss a part. But the obligation refers to the Mass as a whole, not to a part of it, and it is certainly disrespectful to Almighty God to fail to be present at the whole of the Mass without good reason.

If you want to have a baby baptized and the hour for baptisms is 4 o'clock on Sunday, be in church with the infant and its sponsors at 4, not a quarter or a half or a whole hour late. It is just as easy to be there at 4 as at 4.15, 4.30 or 5. Want of punctuality obliges the priest to repeat the same formula and ceremonies over and over again when once would suffice. If you have any good reason for wishing another hour, then make arrangements with the priest beforehand.

If you want to go to confession don't wait until the last minute and go to the church just a few minutes before the priest is leaving. Remember that he has been immured in the box for three hours running. In all probability you have been wasting time in one way or another which might have enabled you to go to confession in good season. We do not mean to refer to people who are obliged to work late—all allowance is to be made for them—but it is aggravating to see people who have not been occupied at all coolly walk in at the last moment to detain the priest without any reason.

If you want to get married, don't wait until within two or three days of the happy event to acquaint the priest with your intention. There are certain preliminaries to be attended to by him. You will have to have the banns of matrimony published in church three times, or at least twice, before the marriage. If there is any good reason for secrecy, then a dispensation from the publication of the banns is required. If one party is not a Catholic, then a dispensation from mixed religion is to be obtained. This takes time. So don't think that you can walk right into the priest's house and say, "I want to be married right away," for he, as well as you, is bound by the laws and regulations of the Church.

If you want to get the blessing of God on your marriage, don't say there is too much red tape about getting married by the priest; you will go to a minister or to a justice or an alderman. Christian marriage is a sacrament, and the priest alone can give the blessing. The minister and the alderman have no power to bless Catholics, who by presenting themselves before these persons for so holy a contract incur the censure of the Church and sin grievously.

If you want a Requiem Mass over the body of a departed relative or friend, see that the funeral procession be at the church at the hour agreed upon. It is just as easy to start in time as to be late. Don't blame the undertaker. He is seldom in fault. The relatives and friends struggle in and delay the start. It is a mark of great disrespect to the Church to be late. It keeps the priest who is celebrant fasting longer than is necessary and sometimes detains two other priests who are to take part in the Mass when they have other important business awaiting them. If it is a High Mass, the organist and singers are inconvenienced and perhaps lose other engagements.—Church Bulletin.

Paying Back.
A New Jersey priest says: "No Catholic can make a valid confession who culpably refuses to pay his loans and debts. If he cannot pay at once, he must pledge himself to save up and pay as soon as possible. This means that only on these conditions can the sinner be forgiven by God. That person is unworthy of absolution who neglects to keep his pledge to pay; who refuses to pay any because he cannot pay all; who decides to leave the burden of restitution to his heirs. It is better not to go to confession at all than to go with unworthy dispositions. God is not mocked. Our pledges to the priest are made to him as Christ's ambassador in the confessional and are binding as if made to Christ Himself."

The Difference.
The Independent in a recent editorial tells us the pulpit is the one essential about the Church and describes the Protestant church as simply clubbed together to learn from a modern Paul the way of the kingdom of God. The editor is right in saying Catholics do not take this view of matters and is also correct in saying that the altar is the central feature of the Catholic Church. While the sermon and the singing in the Catholic Church are not the features of the services, nevertheless due importance is given them. However, the feature of the Catholic service, the very essence of our worship, is the sacrifice of the altar.—Church Calendar of West Virginia.

SPREAD THE GOSPELS.

His Holiness on the Reading of the Scriptures.

When Professor Cleventi and Father Genochi, who have made excellent translations of the Gospels into Italian, called upon His Holiness Pope Pius X. and requested his blessing upon their work he answered in the following words:

"Gladly do I give my blessing, and that with both hands and with a full heart, for I do not doubt that this work will produce the richest fruit and is already blessed by God. The more we read the Gospels, the stronger our faith becomes. The Gospels are writings that are valuable for everybody and under all circumstances."

"I have lived among the common people and know what they want and what pleases them. Tell them the simplest Bible stories and you will have attentive listeners and effect blessed results. Your purpose is to spread the Gospels. You are doing a noble work. Some people think that the peasants, with their plain, everyday way of thinking, would not profit by the reading of the Scriptures. This is incorrect. The average peasant is a shrewder thinker than we may suspect and knows how to draw the correct lessons from the Scriptures, often even better than many of the preachers."

"But it is not only the common people and the lower classes who will profit by the reading of the Scriptures. No matter how many prayer books and books of devotion there may be for the priests, none is better than the Gospels. This is an unsurpassed book of devotion, the true bread of life. I grant an especial apostolic blessing upon all those who preach the Gospel, who hear, and read it, whether on a Sunday or a week day. I bestow my blessing on all the members of the St. Jerome society and all who co-operate in the sacred work of spreading the Gospel."

Those Who Leave the Church.

Remember that the Church cannot dispense with any of God's own laws or requirements. If people will not comply with them, they must stand the consequences. As God does not need you in heaven, neither does the Church on earth, but since you do need heaven, if you consult your best interests, so do you need the Church, as she is the way to heaven. Satisfy yourselves that you cannot get along without the Church. Did you ever consider, the responsibility one incurs who leaves the Church? The faith has probably existed among your ancestors for centuries. Would you let it stop with you? Would you deprive your descendants of it? If you live a good Catholic and raise your children good Catholics, in a few centuries there may be thousands belonging to God's Church because you were a good member. But leave the church, and in a few centuries there will be thousands of unbelievers who might be Catholics had you remained faithful to the Church. Do you see the responsibility? I repeat again, no reason in the world is sufficient to justify one in relinquishing the true Church.—Kind Words.

Penalty of Place.

Cardinal Gibbons says: "I have seen and contemplated two of the greatest rulers on the face of the earth—the civil ruler of 65,000,000 and the spiritual ruler of 250,000,000 of people. I have conversed with the president and the Pope in their private apartments, and I am convinced that their exalted position, far from satisfying the aspirations of their souls, did but fill them with a profound sense of their grave responsibility. No one is better qualified than Solomon to express from experience an opinion on the power of the pleasures of sense to promote human happiness. Every creature ministered to his personal gratification, he yielded to every excess, he denied himself nothing that his heart desired, and, as the fruit of all this, he declared that he was weary of life and that all was vanity and vexation of spirit."

The Morrow.

We know when we are in a hard place if we do the duty that is before us and keep steadily at work as well as we can that the hard problem will get worked through in some way. We know that this is true, but how many realize that it is because the Lord meant what He said when He bid us "take no thought for the morrow, for the morrow will take thought for the things of itself."

The Happy Medium.
Some persons are either silent, somber and sulky on the one hand or wildly hilarious on the other. They lack an even temperament. Happy is the man who can balance himself betwixt and between these extremes and carry a sunny disposition around with him as he journeys through life.

SHORT SERMONS.

Vain would be our steering, our nightly watch, our chart and our compass if our Heavenly Guide were not leading us over the dark waters.

The man or woman who stands by, and lets opportunities for doing good pass unseized is a poor sort of citizen, whether or not a sinner.

The heart that does not possess the love of God is like the sheaf without the grain. It is tossed about by tempests as the straw is swept away by the wind.

Knowledge cannot find or cannot prove religion. Religion is love. You cannot prove love—but you can know its manifestations. A man's capacity for love is his capacity for religion.

Take life earnestly. Take it as an earnest, vital, essential matter. Take it as though you personally were born to the task of performing a noble work in it, as though the world had waited for your coming.