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Lent.

Once more we have entered upon the holy season of Lent. For forty days all good Catholics—and none other are worthy the name—will endeavor by works of penance to mortify the flesh and to make reparation for the excesses of the other weeks of the year.

Aside from its spiritual advantages the Lenten season is almost a necessity, from a physical standpoint, to the man or woman, who follows at all principles of right and common sense living. If we stoke the furnace day in and day out, pretty soon the fumes burn out, the pipes clog with soot, the machinery becomes deranged and old Ned is to pay all round.

So it is with the human machine. If the red-hot pace of this present day is maintained without let up for the entire year the system becomes clogged, head is heavy, limbs are tired and the man is banged up generally. Pareisis or any one of the hundred and one latter day maladies find the man an easy prey.

If the Lenten season were observed and its abstinences followed by everybody much good would result. A few weeks rest, absence from theatres and other frivolities, fewer late dinners with the rich food and richer wine accompaniments, in short the real simple life will make any man or woman fit and fine for the next social or business campaign. So from even the purely selfish standpoint observance of the Lenten season pays.

To the Catholic it means far more. It means that while he may have attended to his religious duties during the rest of the year, during Lent he is to do more, that he is to pay as much attention to his soul as he has to his worldly affairs during the other months of the year. He is to become better acquainted with his Creator, to renew his knowledge of the laws of the Church to peer into the recesses of his own heart and to balance up spiritual accounts.

Physically and spiritually the Lenten season demonstrates what wonderful knowledge of man was possessed by the Father of the church, who framed its constitution and organic laws.

Keep It Up

It is a healthy sign that the assembly of the state of New York is so far responsive to the demand for a change in existing conditions that the annual appropriation bill has been pruned of much of the cheap and illegal graft which state officials have been profiting by under the guise of legislative and hence apparently legal sanction.

If the assembly passes the appropriation bill as it has been introduced this graft may be restored by the senate which has not been responsible in the past to reform sentiment. If that is done the Senate must take responsibility and, depend upon it, public sentiment will pillory the senators.

Public sentiment as we see it is aroused to fever pitch and woe to the men who are brazen in their defiance.

Keep it up Mr. Speaker, Mr. Burnett and Mr. Moreland. The people are with you.

Socialism

Why is it that workingmen and their wives cannot see the absurdity of the socialist claims? Complaint is made that there is too much bossism and too many bosses now.

What would the socialist give us instead?

One of the socialist exchanges which reaches the exchange desk of the Journal, raises a great howl because the Catholics in France objected to the Government taking "an inventory of the effects in its churches."

Passing over the question whether the French government has legal title to the churches, let us see what would happen were the socialists to obtain control. If we read this exchange rightly, the churches would become state property. The socialist objects to the preaching and teaching in churches of to-day, but there is no doubt if he could control things he would set up a religion of his own and compel everybody, willy nilly, to bow down and worship at its shrine. No matter what objection he might have to religion as at present constituted, the socialist would insist, had he the power that everybody should believe as he believes. Of course, he would not call it religion. Possibly he would call it "The Universal Brotherhood of Man" but it would be a sectarian form of religion just the same.

That is what socialism would prescribe with an iron rule if its adherents ever get the upper hand.

It might be well to add a word about the "inventory" taken in the Catholic churches of France. Granting for sake of argument that the church buildings belong to the state there can be no question that gifts made by pious Catholics such as statues, stations of the Cross, pictures, altar vessels and adornments, priestly vestments and such did not belong to the state any more than the trappings on a horse would belong to a purchaser of the animal. But the officers of the government insisted that the state owned everything. They even insisted that the priests open to their sacrilegious touch the tabernacle with the Host and Sacred vessels.

And this is what the socialist paper referred to upheld!

Yet the socialist insist that he does not believe in confiscation of private property!

How absurd!

Goal

If ever a legislature committee rose to the occasion, the Armstrong special committee on insurance has done so.

Its work has been done thoroughly, its recommendations are incisive and couched in a vein far above the average document of its sort so far as the literary quality is concerned, while the laws it proposes as a codicil to its recommendations are right to the point.

If the Armstrong bills are enacted with law, the structure of "graft" will receive a staggering blow because the great insurance companies with their millions upon millions of available assets have been easy of access to those whose wished to high finance through gigantic deals of doubtful public utility. Many a huge merger based upon watered stock has been floated by men whose sole claim to public or any other sort of recognition has been their ability to "jimmy" the insurance vaults.

Under the laws proposed by the Armstrong committee all this must cease. Insurance companies must be run for the benefit of the policy holders, the persons who are purchasing annuities for future widows and orphans. Insurance companies will not be allowed to own or purchase stocks in the market for speculative purposes and those now owned must be disposed of inside of five years. Insurance money cannot be handled by syndicates who pocket profits, if any accrue, and call upon the policyholders to stand the losses. Rebates cannot be given to favored individuals.

These are a few of the needed reforms proposed by the Armstrong committee. Rochesterians have reason to be proud of their senator.

Forty Hours.

The devotion of the "Forty Hours," will be held in the churches of the diocese of Rochester as follows:

March 4—First Sunday in Lent; Holy Family, Auburn; Scottville; Mumford

Utopian Reform.

As the Journal frequently has remarked the idolaters of the "latter-day ideas" on this, that and everything, carry things to extremes. Just at present how to deal with juvenile delinquents is a favorite topic of discussion among these faddists. Probably there was need of reform in this direction, but has not the realm of graft been extended in this direction? Is not the main thought now a desire to provide official place and official salaries for men and women to look after these juvenile delinquents, rather than a desire to effect a reformation of the individuals.

Judge J. Lindsey of Denver, who has been held up in magazine articles and the public press as the past master in the art of taming boys. The other day he said:

"When I sentence a youngster to the reform school at Buena Vista, 250 miles from Denver, we do not have an officer accompany the offender to the reform school, but we give him a ticket and he goes."

In comment, Judge J. D. Fallon, police justice of the South Boston court remarks with eminent good sense:

"If this is a fair sample of Judge Lindsey's way of dealing with juvenile court of Denver—then I must say, 'God save the Commonwealth of Massachusetts' from such justice and the city of Boston from a special juvenile court."

"Our way of dealing with a juvenile offender who is so upright and honorable and trustworthy that he would travel on honor, 250 miles without an officer or other person to accompany him and surrender himself to the authorities of a reform school is this: We would consider that such a boy did not need reformation."

"We would place his case on file and give him a letter of recommendation to the head of some banking or business establishment, confident that such a boy could be trusted in any banking or business house in this city."

"Jumping over the backs of seats" is the latest compulsory exercise in the highly sensitized public schools of Rochester. Those in charge of the high school announce that pupils who are unable or prefer not to take all the gymnasium course will not be permitted to graduate no matter how high their intellectual standing. Gymnastics must be taught whether parents or pupils wish it or not, but when the study of religion is prescribed in Catholic schools supported by ourselves we are attacked as "superstitious", "un-American" and "freedom-robbers." Isn't it absurd? And we believe, that the American people will yet see what supreme jakes they have been in submitting to the shallow imitation of a European plan of education.

Five Minute Sermon

Jesus is Tempted by the Devil

By His facts Christ sanctified our fasts, mortifications and abstinences when we practise them in a true spirit of penance. His example renders easy for us those sufferings by which we conquer the rebellion of the flesh. By His fast He instituted and blessed that fast of forty days which the Church has always observed as an apostolic tradition.

Satan, taking occasion of Christ's hunger, tempted Him to change stones into bread. Christ answered that man lives not by bread alone, but by every word that proceedeth from the mouth of God. This answer teaches us to put our confidence in God in all our necessities. He will provide for all our wants. How many anxieties and sins we would avoid if in our troubles we would put our confidence in God! Let us, then, live the life of the just; let us abandon ourselves without reserve to the mercy of our heavenly Father and remember that a just man has never been forsaken by God.

We should learn to love and practise mortification and penance, and not to lose courage when strongly tempted.

Weekly Church Calendar.

Sunday March 4—Gospel, St. Matt. 17, 1-11—St. Casimir, confessor.
 Monday 5—St. John Joseph of the Cross
 Tuesday 6—St. Colette, virgin.
 Wednesday 7—St. Thomas Aquinas, confessor and doctor. Fast.
 Thursday 8—St. John of God, confessor.
 Friday 9—The Holy Crown of Thorns. Fast.
 Saturday 10—The Forty Martyrs. Fast.

RULES FOR LENT.

The Holy season of Lent begins on the 25th day of February. All the week days of Lent are days of fasting on one meal with a moderate collation in the evening.

All the days of Lent are days of abstinence from flesh meat.

By dispensation, however, the use of flesh meat is allowed without restriction on Sundays and once a day on Mondays, Tuesdays, Thursdays and Saturdays, except on the Saturday of Ember week, and the Saturday of Holy week.

The use of eggs, butter or cheese, at the collation provided the quantity prescribed by the fast be complied with, is by general custom tolerated in this country.

Lard and dripping may be used in preparing fish, vegetables, etc.

The following persons are exempt from the obligation of fasting: Young persons under 21 years of age, the aged, the sick, nursing women, those who are obliged to do hard labor, and all who through weakness cannot fast without prejudice to their health.

Persons dispensed from the obligation of fasting on account of tender or advanced age, or hard labor, are not bound by the restrictions of using meat only at one meal on days on which its use is granted by dispensation.

In churches where there is a resident pastor, there will be a sermon and benediction of the Blessed Sacrament on every Wednesday evening, and the devotion of the stations of the Holy Cross on Fridays.

Pastors in charge of two or more churches will give one sermon during the week, in at least two churches.

Prayer and the spirit of penance should accompany penitential works. Endeavor, therefore, to excite your parishioners to observe this holy season according to the intention of the church, and place every facility in their way for receiving the sacraments of Penance and the Eucharist.

The collection on the Feast of Epiphany, or on the Sunday within the Octave, is for the eastern schools.

The collection for the Propagation of the Faith will be taken up in every church of the diocese in which there is Mass, on the first Sunday of Lent, and in all other churches on the first Sunday thereafter on which there is Mass.

The collection on Good Friday is for the Holy Land.

The annual collection of Peter pence will be taken up in all the churches of the diocese in which there is Mass, on Pentecost Sunday, June 3, and in all other churches on the first Sunday thereafter on which there is Mass.

The amounts received will be forwarded to the chancellor within a week. Commending these good works to your zeal, and hoping that the charity of your faithful people will bring increased blessings on the diocese, I remain,

Very sincerely in Christ,
 BERNARD,
 Bishop of Rochester.

BANK ADOPTS THUMB MARKS

As a Means to Identify the Depositors in Chicago.

The finger print as a means of identification is in a fair way to be adopted by at least one Chicago bank, which, after a thorough investigation of the system, considers it the most dependable method of identification, says the Chicago Inter-Ocean. The new system will create a revolution in bookkeeping, for instead of an alphabetical classification of signatures, such as the banks now have, they must adopt a scientific classification of finger prints.

And here a new field opens for the man with sharp eyes. The finger marks, or, rather thumb marks, the key to the Chicago system of the bank's depositors, which number many thousands, must be arranged in a scientific classification, and it will require an expert to do it.

This new system of identification, while not an altogether simple thing for the bank employes who must arrange and keep it, is for the depositor one of the surest safeguards. At present, when a man opens an account with a bank he signs his name in a book or upon a card, and this forms not only his means of identification, but is, as well, the bank's only safeguard against the forger. With the thumb mark system of identification, the depositor will leave his thumb mark upon a card or a page of the depositor's ledger. If there is any question as to his identity at any time he appears at the bank, he has only to make a new thumb mark, which an expert will compare with the mark of identification. If the two are identical the man is identified.

The method of securing the thumb mark is simple. The receiving teller and the paying tellers at the bank are provided with a piece of tin, some printer's ink, and a roller. The ink is thinly spread upon the tin, the depositor places the ball of his thumb upon this and rolls it backward and forward, pressing heavily until the ball of the thumb is thoroughly "inked." The depositor then presses the thumb firmly upon the ledger page opposite his name, which he has himself written. The depositor is then given a number, and this number, with the signature and thumb mark, is classified. The expert then examines the thumb mark and decides to which classification it belongs. If it is a "whorl" or an "arch," it is placed in that classification. In this manner the bank would be enabled to tell what depositor had signed a check if it bore a thumb mark, even if the name could not be deciphered.

The whole system of thumb mark identification is based upon the theory that from infancy to old age the lines of the thumb and finger tips never change. A photographic system of identification is unreliable, for a man may greatly alter his appearance in a few hours. The signature is not an infallible means of identification, for often sickness or an accident causes a great change in a man's chirography. Systems of measurement, like the Bertillon system, which has in times past been employed by some banks, are not infallible, for there an allowance of two millimeters must be made. Young depositors are constantly growing. The Bertillon system is not infallible for men of any age.

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