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 Summer Madness.

Judging from the hodge-podge appearing in some of the papers these days the journalistic dog-days are at hand.
 Various papers are running a yarn, ascribed to one of the yellowest of the yellow journals of Paris to the effect that three thousand Catholic priests of France have petitioned the Holy Father for permission to marry. Of course, the story is made of whole cloth.
 "Current Literature" cannot find sufficient interesting matter of quality—or else does not want to pay the price for fine material—so it dumps into its forum an article about Pope Pius X and Cardinal Merry del Val, which any tyro in Catholic matters knows is false and misleading on its face.
 "Puck," that arch-offender is more brutal than ever in its caricatures of the Irish and their ways, as the bigoted editor would have us see them.
 In the columns of the papers controlled by the Ochs syndicate, the papers that carry that misleading caption, "All the news that is fit to print," the New York "Times," the London "Times," and the Philadelphia "Ledger," last Sunday appeared an article full of evil insinuations against the character of the Queen Mother of Italy, who is drawing toward the end of a life of good works and Christian charity.
 To offset this flood of stuff not fit to be admitted to decent homes, the practical Catholic must follow the example of the German Catholic societies of Illinois:
 "If we therefore acknowledge a detriment to good morals in our sensational journals and wish to have a good paper in their place, we must assist the latter with all power. However, we do not assist a good paper by praising their articles nor by perusing them to our satisfaction, but by subscribing to the same."

Absurd.
 In another column we have referred to the absurd story sent out from Paris about the French Catholic priests petitioning the Holy Father for permission to marry. The Boston "Pilot" adds this more than reasonable explanation of the utter impossibility of the yarn:
 "We wish the Congregationalist had thought twice before it printed the absurd story of the petition of 30,000 French priests to Rome for leave to marry. The ordinary practical man of the world, when he plans to take a wife, considers also his means of giving her a decent maintenance. How should the French priests—and this is arguing the case on the lowest plane—think of putting additional burdens on themselves when the question of self-support is insistent, and met with difficulty? They have been deprived of the meagre compensation—restitution money of confiscated church property—which they had before the Separation Law.
 "It averaged hardly \$240 per year for every priest. They have received from Rome permission to engage in secular vocations to a sufficient extent to support themselves. They must, however, make such arrangement with their employers as will enable them, no matter what the personal loss, to be free to celebrate Mass, administer the Sacraments, attend to sick calls, etc. Under these circumstances, a modest, personal support for one will be attained with some difficulty.
 "The Catholic understands the ideal of priestly consecration to God's exclusive service. But even the agnostic or infidel business man understands that such meagre earnings as are possible to a priest in France at present—where no doubt his appearance as a wage-earner is utterly resented by some of the aristocracy—could not possibly be stretched to cover the claims of a wife and

family."
 Perhaps the French bigots thought that if the priests could be forced into marriage that their spouses might follow the example of so many women in America and support their husbands.
Charity at Home.
 The Catholic Journal has always thought that it were better that the large sums of money sent annually "across the water" to build churches could be used to advantage in building and equipping churches in the South and West where such incidents as follows are occurring:
 "An interesting fact about the college presidents of Indiana was brought out at the meeting of the Rhodes scholarship committee at Indianapolis this year. The members of the Rhodes scholarship committee for Indiana are President Bryan, of the State University; President Kelley, of Earlham; President Hughes, of Dupauw; President McIntosh, of Wabash; and President Cavanaugh, of Notre Dame. These are good Irish names, all of them, yet Father Cavanaugh is the only Catholic on the committee. One might profitably speculate on the vicissitudes which have led so many bright Irish boys into the wrong camp.
 The Catholic "Sun" sensibly comments as follows:
 "Several years ago someone made the statement that we have three hundred Catholic millionaires in the United States. Naturally the story flew.
 Last year another somebody presented statistics showing how charitable are the Catholics of this land. In a little while that story flew.
 "Now we are reaping our reward. Archbishop Farley last week stated that fake collectors for fake charities are hurrying to us from Persia. Unknown Rev. Fathers are sending piteous appeals from India, China, Japan and elsewhere. We notice, moreover, that several clergymen are preparing to hasten hither to collect for churches in Ireland.
 "What are we going to do? American Catholics are groaning under a double school-tax. We have churches of our own to build. We have charities of our own to support.
 "Aside from these it is our solemn duty to spread the faith in our own country. Why send thousands overseas to restore old churches where they are not needed, when the Extension Society is pleading for funds with which to build little churches here in America where they are needed? Why build great hospitals for lepers in China and Japan when homes for the aged poor and hospitals for the sick are vitally needed here at home?
 The Catholics of America cannot support all the beggars in the world, and it may be well to let them know it."

The Jews Agree.
 Even the Jews are aroused over the renewal by the Apapists of the effort to introduce into the public schools the reading of the Bible. At the recent conference of American rabbis resolutions were adopted of which the following is a summary:
 "Suppose, as is sometimes the case, the teacher is a Catholic or a Jew. The Bible version generally used in our schools is a Protestant translation. Is this teacher to be compelled to use this version? When in his reading he comes to interpretations with which he does not agree, shall he introduce changes into the text to make it correspond with his belief? Is he apt to risk the displeasure of the authorities by reading passages which confirm his own position, or will he sacrifice his self-respect by reading selections which meet the approval of his superiors but the burden of which belies his own conviction? Has a public school system a right thus to embarrass its teachers, to subject them in this indirect way to what is virtually a religious test, and so restrict the freedom of their conscience?"
 The rabbis argue that reading the Bible in the public schools usually leads to the introduction of other religious exercises altogether sectarian in character. "As soon as we allow the Bible to be read in our public schools," they say, "that moment we open their doors to a host of other religious features that in the end affect their efficiency."
 They add:
 "We tax all the citizens of the land for the support of the public school. But we have no right to levy such a tax on those against whom the school in any way discriminates. We are justified in compelling Protestants, Catholics, Jews, and atheists alike to contribute to the common school fund. But we are in duty bound so to conduct these schools that parents will find no logical objection to sending their children to them. If

we make the objection possible, our taxation is not only legally but morally wrong.
 "Archbishop Ireland was right when he said, 'if there be a public institution as the State school, supported by all the people, avowedly for the benefit of all the people, let it be such that all may use it. Be there no taxation without representation in the enjoyments of the benefits thereof.' Further, as Jefferson puts it, 'To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves is sinful and tyrannical.'
 "Either, then, we must cease taxing parents who claim that our public school system does not give their religious beliefs any consideration, or we must make our schools absolutely secular. To follow the former course is frankly to confession to sectarian institutions. The conclusion is plain."

Avoid This Set of Books!
 Time and time again the Catholic Journal has warned its readers to be careful in purchasing books, especially subscription ones sold by smooth-tongued agents, and not to be gulled into buying productions from the pen of bigots. An exchange repeats the warning against a "horary" which a corps of agents are trying to introduce in this vicinity. We advise our readers to paste it on their desks ready to flash at the agent when he puts in an appearance. It follows:
 "Dr. John Clark Ridpath was a kindly man; in his way a well-intentioned man. But he was a Protestant and Protestants, and he simply could not be just to the Catholic Church. He had some scholarship, but his intense prejudices became evident even in ordinary conversation. He was of Know-nothing descent, and, while he lived, the unlamented A. P. A. hailed him a veritable prophet. Probably he grew as he was bent, and couldn't help being suspicious of everything Catholic.
 "What sort of book must such a man produce? An anti-Catholic one, inevitably. Poor old Ridpath produced several, and each was a mournful sample of intolerance. What might be expected of a man who once declared that 'all the Jesuits ought to be hanged?' Now, here in the East, a number of gentlemanly agents are trying to sell the 'Ridpath Library of Universal Literature' to Catholics. It is not fair to us; it includes the attacks of our enemies and practically excludes every statement of the Catholic position. Obviously, Catholics ought to refuse to buy a library that does not scruple to be unjust to their faith.
 "We have admitted that possibly Ridpath could not help being a bigot. Catholics, however, can and should refuse to aid in making bigotry profitable."

Editorial Notes.
 Premier Clemenceau is finding out that not all the troubles of the French government were ended when the priests were driven out of their homes and their stipends stopped. And the end is not yet.
 Of recent baccalaureate sermons the most sensible in title and treatment that we have remarked was that by Rev. Thomas F. Brannan before the Boston College seniors on "Faith, Conscience and Character."
 Says the Boston "Pilot": The English Protestants under the Coburgs have more of the wisdom of the serpent than Catholics under the Tudors. They are gravely discussing the possibility of forming a trust to which benefactors might give their offerings for ecclesiastical purposes, thus putting them beyond the reach of spoliatory legislation possible in the case of church property. Perhaps neither Henry Eighth nor his Protestant children would have hesitated to dispossess a trust, but had it existed they would have been compelled to act with less hypocrisy. It is thought that in the present day the protection of the trust will be quite adequate.
 Catholics who summer near Rochester need not be worried about this advice from the "Catholic Columbian": "When the summer time comes and folk begin to plan for a vacation in the country or by the seashore, the warning needs to be repeated every year—Don't go where there is no Catholic church!"
 Probably the oldest woman in active journalism is Mrs. Cashel Hoey, the English novelist and newspaper writer. She is now 76, and began writing 54 years ago. She contributes many articles to the

The school of St. John's Church, Altoona, Pa., of which the Rev. Morgan M. Sheedy, a priest who is also a well known orator and author is rector, has just scored a great victory over the local public schools. Every one of its seventeen graduates sent up to take the examinations for the high school applicants failed.
 Writing in the "Fortnightly Review" on the duty of supporting the Catholic press, a German-American priest makes this strong suggestion: "The subject is of such supreme importance that I think mention ought to be made of it in the religious beliefs any consideration, catechism by adding to the command to support the pastors, obligation, or at least a recommendation course is frankly to confession to sectarian institutions. The conclusion is plain."
 George T. Angell, the venerable editor of "Our Dumb Animals," who is a non-Catholic, says: "If a message can go out from Rome to all Christian nations which lie adjacent to each other, urging that they take measures to have statues of Christ erected on their boundary lines similar to the 'Christ of the Andes,' with the understanding that no war shall be declared between such Christian nations until the statues have been taken down and destroyed, it may possibly accomplish as much for peace on earth as will be accomplished by the Hague Congress."

"How many of our people, instead of patronizing the model Catholic schools of this country, send their children to irreligious schools, or to the so-called fashionable schools, 'mollycoddle schools,' I call them, where there is no more of real manly training than there is of brain and backbone in a mollycoddle," said Rev. Dr. Brann in his address at the closing exercises of the College of St. Francis Xavier, New York. "The poor build and support our splendid parochial schools. I say the poor do this work, for as yet no wealthy man in this city has built and endowed a parochial school, although it is an institution much more important than a library and a picture gallery."

Said the Rev. Thomas I. Gasson, S. J., president of Boston College, at the commencement of the High School, connected therewith, on the evening of Monday, June 17: "Any student desiring an education at the Boston College or at Boston College Catholic position. Obviously, Catholics ought to refuse to buy a library that does not scruple to be unjust to their faith.
 "We have admitted that possibly Ridpath could not help being a bigot. Catholics, however, can and should refuse to aid in making bigotry profitable."

If we would put a stop to social vice, once and for all, indict and prosecute the owners of property who rent it for immoral purposes. No matter if we should besmirch the reputations of some who stand high in the community. There is no sense in arresting and harassing the poor wrecks who inhabit these places. Put the places themselves out of business and in no way can this be done more effectively than by getting after the owners of the property.
 San Francisco seems due for cleaner politics.
 President Roosevelt's is a fertile mind.
 Will Harriman ever be prosecuted?
 Kindly be prepared to pay our collector when he calls next week. One dollar a year is a small sum to pay for your Catholic newspaper.

When the Angel of Flowers Came to Earth.
 In the years of long ago, To fulfill a mission, heaven sent— A name on the flowers to bestow; A little blue floweret timidly crouched
 In a dark and secluded spot, The Angel passed it unaware And its name was thus forgot.
 This said, the Angel returned to earth
 To see how the flowerets grew And in its visit tenderly spied This little blossom blue.
 They name dear one, the Angel asked
 "My name—it was forgot," The Angel stooped and whispered low,
 Do thou forget me not.
 So the little floweret took for its name
 What the Angel whispered low And unto this day by no other name Would we, the forget-me-not know.



Four Hundred \$1.50 and \$2.00 Waists at \$1.00

Odds and ends of styles and sizes—with hardly any two alike. But all sizes are represented, so that you can undoubtedly be fitted out of the lot. Some of them have been priced \$1.50; others \$2—a few were a bit more, but we'll leave you to pick them without mentioning their worth.
 Elegant qualities of Lawn and Batiste; all new models that are up to date in every particular. Sizes from 34 to 44. Made and trimmed in various ways that are attractive and pretty.
 Second Floor

Some \$2 and \$2.50 Corsets at \$1

Only fifty-eight of them so don't wait until too late in the day. Sizes are broken too—but if we can fit you, a real bargain is surely yours.
 A make that is widely known and much sought after.
 Second Floor

Cambric Petticoats at \$1.90

Out of the unusual values that have come to the surface in this great June sale of Undermuslins, appears these exceptional Petticoats—with which we shall close the June sale at \$1.90 each. To see them to-morrow will be to buy a season's supply—for they are very beautiful, even though little priced.
 Made of very fine cambric—by the best Underwear maker we know; cut extra full; handsomely trimmed with lace and embroidery.
 Twenty-one styles to choose from.
 A few are what might be termed by close figuring \$2.50 Petticoats—but the major portion are worth \$3.00 and \$3.50.
 All at \$1.90 to-morrow.
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 186 MAIN ST. E., opp. Whitcomb House



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