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SATURDAY, AUGUST 1, 1903.

Weekly Church Calendar.

Sunday August 2—Gospel, St. Luke xix. 41-47—St. Alphonsus Liguori, bishop, confessor and doctor.
Monday 3—Finding of St. Stephen's relics.
Tuesday 4—St. Dominic, confessor.
Wednesday 5—Our Lady of the Snows.
Thursday 6—Transfiguration of Our Lord.
Friday 7—St. Cajetan, confessor.
Saturday 8—St. Cyriacus and Comp. martyrs.

Forty Hours Devotion.

The Forty Hours Devotion will be held in the following churches next week:
August 2—Macedon; McLean.

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 latter 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 human respect so control him that he is almost forced to commit sin, and is unable to amend his life. A perfect one 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.

Last Noted Encyclical.

The last notable encyclical of Leo XIII. was dated October 30, 1902, and was designed to promote study of the scriptures, and in February of this year he wrote a poem, dedicated to a friend whom the Pontiff desired to advise on the best means of prolonging life.

Great February Celebration.

The twenty-fifth anniversary of the late Pope's election to the chair of St. Peter was celebrated February 20 of this year with elaborate pomp in the Hall of Beatitude, above the portico of St. Peter's, on which occasion the venerable Prelate was presented with a gold tiara, costing \$25,000, as the Jubilee present of the Catholic World, and with large sums of money from various sources.

The March Celebration.

The celebration of the twenty-fifth anniversary of the late Pope's coronation occurred in St. Peter's March 3 last, with all the impressiveness and grandeur of the Catholic church, and on April 28 the Pontificate of the late Pope surpassed in length that of St. Peter, Leo XIII. having then been elected Pope twenty-five years, two months and seven days, known as "the years of Peter."

Visited by Sovereigns.

King Edward visited the late Pope in the latter part of April, and Emperor William was received by the late Pontiff early in May.
Among his numerous poems, one of late years, in regard to rules of life to be observed in order to attain longevity was, in spite of the writers great age, sparkling with wit and full of philosophical reflections, and drew enthusiastic comments from the greatest literary critics of the world.

WEDDINGS.

Invitations for Aug. weddings can be furnished in the latest styles at reasonable prices at the Catholic Journal office, 324 East Main St. E.

POPE LEO'S MESSAGES

HIS ENCYCLICALS A MONUMENT TO HIS SUPREME WISDOM.

Some of the Able Documents Born of His Genius—His Famous Papers on Socialism, Freemasonry and the Abuse of Liberty.

One of the enduring monuments to the clear sighted wisdom of Pope Leo XIII. is his series of encyclicals on almost every subject of national, social, domestic and individual ethics, treated in an exhaustive though simple and luminous manner. They bear the stamp of his own individuality and that attractive literary grace that is revealed in his poetical compositions.

His first encyclical, issued two months after his election, was eagerly awaited, but it was a conservative document, teaching the laws that insure the prosperity of nations. This was followed by another denouncing rationalism as the source of socialism, communism and nihilism. So year after year his letters and addresses were documents filled with instruction to his people and the nations.

Other notable documents were those on "Christian Marriage," "The Nature of Civil Power," the famous "Humanae Genes," against Freemasonry, on slavery, divorce, denying the validity of Anglican orders, "Christian Democracy and the Eucharist," the bull on the church in the Philippine Islands, the constitution of the commission for Biblical studies, the instruction to the French bishops on their political relations to the government of France and that on "Christ the Redeemer," at the ending of the nineteenth century.

In his encyclical against socialism, January, 1870, the pope said: "We now speak of those sects of men who, under different and almost barbarous names, are called socialists, communists or nihilists, and who, scattered through the whole world and closely bound together by an unholy alliance, no longer shelter themselves in the darkness of secret cabals, but boldly advance in full daylight and labor to achieve their purpose, long since formed, of undermining the foundation of all civil society."

"Reduced by that greed for worldly things which is the root of all evil, which, while many have coveted, they have erred from the faith, they attack the right of property sanctioned by natural law, and, by an abominable crime, while they pretend to provide for all the necessities and desires of man, they labor to take from him and render common all that is acquired, either by legitimate inheritance or by labor of mind or body or by economy."

During the same year the pope addressed to all the rulers in Christendom an unusually important encyclical, in which the labor question occupied a very prominent part. His holiness had long hoped that before the end of his pontificate it would be his privilege to bring about a better understanding between capitalists and workmen, and in this encyclical he pointed out those steps which, in his opinion, might well be taken with the object of attaining such a desirable result. In a word, the pope maintained that employers should try to understand the aims and desires of their workmen and should not leave to unscrupulous agitators the monopoly of social reform. He also claimed that Christianity is the sole bulwark of social order and that indirectly it is the great stimulant of anarchy and discontent.

In the following year he issued another notable encyclical, in which he pleaded earnestly for unity among Christians, his words being specially addressed to Protestants and Greek Catholics. In it, too, he clearly defined the lines which in his judgment should separate the respective spheres of the church and state.

Masonry he denounced as a grave peril, claiming that "under cover of protecting the rights of man and reforming society it assails Christian institutions." And he continues: "It repudiates all revealed doctrines and religious duties. Sacraments it blames as superstitious. Marriage, the idea of family, the education of youth, it strives to deprive of their Christian character, aiming also at the destruction of the popular respect for divine and human power. The cult it orders is the cult of nature. And it holds up the principles of nature as the one measure and the one rule of truth, honesty and justice."

In July, 1888, he issued his famous encyclical on "Liberty," the chief points of which are: "Liberty is liable to abuse. Modern 'liberties' are abuses. Natural liberty belongs to men as rational beings. It is derived from the soul. It is therefore dependent upon the intellect. True liberty therefore follows the dictates of the intellect. Liberty needs to be helped by a law. This law is an eternal law. The individual law applied to society becomes human law. Liberty is therefore restrained by obedience—(a) in the individual, to the natural law; (b) in society, to the human law."

"Liberalism bears evil fruits. God allows evil for greater good. Rulers should keep this example before them. But liberalism allows no tolerance. Man should submit to God, which liberalism does not allow. One form of liberalism wishes to separate the church from the state and allow the church to work thus separated. Another form denies any power to the church further than that of exhortation. Some wish the church to go with the times. All these opinions are false and should be substituted by the true doctrine previously laid down. The church desires her sons, except under certain conditions, to take part in public affairs where possible. Saving faith and morals, she approves every kind of government."—New York Tele.

FORCEFUL POPE LEO

HIS MARVELOUS INFLUENCE OVER THE WORLD AND THE CHURCH.

The Power of the Vatican Under His Tactful Reign and the Conditions That Existed When He Assumed the Triple Crown.

The influence of Pope Leo XIII. over the world and the church is best described perhaps by the word phenomenal. The great pontiff ascended a throne without any recognized temporal authority. This was especially true in Italy. The Vatican and the Quirinal not only were at enmity, but the church property had been sequestered and the states of the church had been absorbed into the kingdom of Italy. It was an undeniable fact that even strong Catholic countries like Spain were rapidly drifting away from Vatican influences. The eight years that had followed the creation of united Italy by Garibaldi, Mazzini and Victor Emmanuel had made the Italian people drunk with liberty.

The new pope was a very different man from Pius IX. He retained all his dislike for the monarchy that had destroyed the temporal power of his predecessor, but he made his influence felt in European affairs. Nothing has ever emanated from the Vatican more firm and dignified than his protest against the official celebration of the centenary of Voltaire in the halls of the Collegio Romano, wherein the students had apotheosized one of Christianity's worst enemies. With consummate art the letter was not addressed to members of the church of Rome alone, but to all Christians. This pronouncement at once gave the new pontiff a standing throughout the civilized world.

But a greater stroke was to follow. Leo XIII. found France, Belgium and Germany cut off from all diplomatic relations with the Vatican. It required nothing short of genius to undo the effects of the policy of his predecessor. Cardinals and prelates of the old school surrounded him. Many of them were in utter ignorance of the world beyond the immediate shadows of their venerable churches and palaces. Their errors of judgment had to be combated by patience rather than by force. His holiness isolated himself by degrees from all such advisers and developed a policy of his own one in keeping with his day and generation. He first settled grave ecclesiastical controversies that had antagonized the king and prince of Belgium and had a Belgian minister accredited to his court.

Then he turned to Germany, the seat of Protestantism on the continent, and dominated by one of the most masterful men then living. Here he was opposed by every conceivable intrigue at home and abroad. The Italian government desired nothing so much as a continuance of the hostility between the Vatican and Berlin. Prince Bismarck swore he'd never "go to Canossa," the German press ridiculed the suggestion that any concession to the Roman pontiff was possible, but the day soon came when Leo XIII. was asked to assume the responsible office of arbitrator between Germany and Spain in a vexed dispute about the Catholic Islands. And so well did his holiness conduct his part that the matter was settled to the entire satisfaction of the German and Spanish governments in 1890.

These pleasant relations with Germany have continued to this hour, notwithstanding the admission of Italy into the triple alliance.

The supreme pontiff then undertook the problem of regaining lost influence in France—the disobedient and refractory eldest daughter of the Church of Rome. The reactionary republic of MacMahon was succeeded by another as hostile as Voltaire himself could have desired.

The French parliament exercised every ingenuity to cripple and humiliate the Roman church. It suppressed the so-called "unauthorized" monastic bodies; it abolished religious teachings in the public schools; it dismissed all chaplains from the army, and it expelled the sisters of charity from the hospitals. It was as intolerant as had been the national assemblies during the period of the revolution. Yet by subtle coolness and supreme tact in this anticlerical storm Leo XIII. contrived to keep on terms of friendliness with the president of France. He did not do so by sending Mme. Carnot the Golden Rose or giving berettes to relatives of those in high authority, but the day came when the president of France gladly consented to act for his holiness by personally presenting to Mgr. Rottell the cardinal's beretta sent by the holy father.

Then another master card was played. While the stately ceremonial mentioned above was proceeding at the Elysee Leo XIII. directed the bishop of Orvieto to receive King Humbert as an humble devotee at the doors of his cathedral in his pontifical robes, an act of startling significance because Orvieto is a city that formerly belonged to the states of the church.

One of the first steps toward international rehabilitation, though years were required to confirm it, was the restoration of the Roman Catholic hierarchy in Scotland. If courage was required to enter the land of freethinking—France—how much more tact was demanded to re-establish the Roman church among the covenanters and nonconformists of Scotland, for whom the mild ritual of the Church of England had an aversion! And yet Leo XIII. succeeded there, as everywhere.

Thus in thirteen years Pope Leo XIII. raised the papacy to the position of one of the great powers and gave it an influence throughout Europe that it had not enjoyed for three centuries. Although the first advance was made by Humbert, the position of the Italian

government toward the church is unaltered. This is the tremendous problem that the Vatican still has to solve. Under the administration of Signor Crispi the state followed almost the lines originally laid down by the French anticlericals. Through every conceivable provocation for an outburst of righteous indignation the pontiff behaved with singular dignity. He would have nothing to do with the rival court that since 1870 has been installed in the Quirinal, the former palace of the pope, taken without shadow of law or justice.

In a masterly article written by Archbishop John Ireland of St. Paul, Minn., for the North American Review the situation of the Roman church under the rule of Leo XIII. has been graphically described. He deals with the conditions as they existed about a year ago thus:

"The situation with which the pope is now confronted is intolerable. In the streets of Rome insult has been offered to the cortege conveying to its last resting place in San Lorenzo the dead body of Leo's predecessor. A statue has been erected in one of the public squares in honor of an excommunicated monk whose sole merit was that in his day he had been the enemy of the papacy. The head of the municipal government has been dismissed from office by ministerial decree because on an occasion when the Catholic world was honoring Leo as a man and as a pontiff he dared to send to the Vatican the expression of his good will and that of his colleagues. The charitable institutions of the city, legacies of the Catholic charity of ages, have been wrested from the control of the church and handed over to the secular authorities. Monasteries and schools have been closed and the buildings confiscated. By veto of the Italian government Leo XIII. has been forbidden to send an envoy to an international peace congress, where he would have been welcomed even by non-Catholic sovereigns and where the pope by all the traditions of his see was entitled to be represented.

"The sole solution of the Roman question is the pope's civil primacy, and until this is recovered the pope's protest will continue.

"The barriers raised against the recovery of the pope's civil primacy are by no means so insuperable as at first glance they may appear. Italy took from the pope his civil primacy. Why cannot Italy be expected to restore it? To do so would mean for Italy peace, prosperity and glory.

"The situation is today no less intolerable for Italy than it is for the papacy. The court of the king is obscured by that of the pope. Rome persists in being papal, in deriving its life and grandeur from the papacy. Throughout the kingdoms Italians are divided. The adherents of the pope's temporal power are legion. They are, too, the most conservative elements of the population, and as they refrain in obedience to the pope's order from active participation in national politics the peril daily grows that the socialist and revolutionary element in the country may obtain control of public affairs."

The king of Italy is not the international sovereign that Pope Leo XIII. made himself. The popularity of the latter outside of Italy was greater than that of Victor Emmanuel II. or his father, Humbert I.

The two kings wholly lacked the individuality of Leo XIII. They never had any ideas of progress, never formulated any policies that would raise the kingdom from its poverty and its humble place in the family of European nations. Consider, therefore, what Leo XIII. did for the church they trampled upon and despoiled!

For an estimate of the imperial sway of Leo XIII. and the place he made for the Roman pontiff in the hearts of all Christians we cannot do better than to quote from Mr. Justin McCarthy's recent biography. With entire truth he says:

"We talk of great empires—of England, with her drum taps following each other round the earth. We talk of Russia, of Germany, of France. May I point out to my readers that the empire of papacy is greater than any of these? What hold has the English sovereign over Russia or over Germany? What hold has the German emperor over England? What hold has the czar, except for occasional political alliances and fantasies, over France? What hold has any of these powers—what hold have all of them combined—over the great republic of America? Except as a matter of news in the daily papers, the people of the United States do not care and have no need to care three straws about what England and France and Germany and Russia are doing. But the papacy has an influence everywhere, and it has to look after everything.

"Among the many commanding figures in Europe of our day Leo XIII. is one of the most commanding. I have seen a good many great men in our time. I have been acquainted with Gladstone, and I have talked with Bismarck and with Cardinal Newman, and I can recall to memory the presence of Emperor Nicholas of Russia, and I knew Charles Sumner, the great American orator and abolitionist, and I have often seen and heard M. Berryer and the late prince consort. But no picture has impressed me more than that of Leo XIII."

The above are the words of a writer who weighed the words he wrote and who was not given to hyperbole.—New York American.

Light From Mary.
Father Faber declares that we know more of God's mercy, of his condescension, of his intimacy with his creatures, of his characteristic ways, because of the light which he has made to shine on Mary, than we should else have known.

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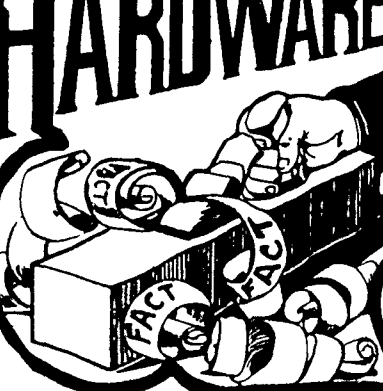
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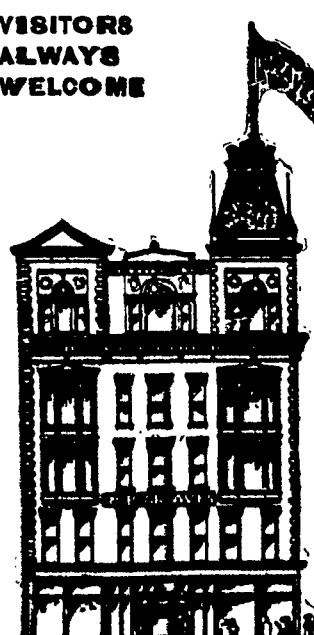
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