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SATURDAY, AUGUST 22, 1908.

Weekly Church Calendar.
 Sunday August 23—Gospel, St. Luke x. 23-27—St. Philip Beniti, confessor.
 Monday 24—St. Bartholomew, apostle.
 Tuesday 25—St. Louis, king of France.
 Wednesday 26—St. Zephyrinus, pope and martyr.
 Thursday 27—St. Joseph Calasanctius, confessor.
 Friday 28—St. Augustine, bishop, confessor and doctor.
 Saturday 29—Beheading of John Baptist.

Five Minute Sermon

The Good Samaritan.
 The Samaritan represented Jesus Christ, and mark well the circumstances. The Samaritan was passing by the place where the wounded man lay; he sees him, he is moved to compassion, and he approaches him to treat his wounds and to help him in any other way. It was the same with Christ; He was the true Samaritan, the eternal Guardian, the Saviour of men, a stranger to us before His incarnation, like unto us with the exception of sin, and separated from sinners. He became a pilgrim and dwelt among us by becoming man; He looked with compassion on the human race, prostrate on the earth and covered with wounds, and He undertook the great task of healing and restoring it to life.
 Jesus Christ, having completed the work of redemption, left this world, ascended into heaven, and will return at the end of the world. In the mean time, we are confided to the care of priests, His ministers, and they in His name must provide for our eternal welfare. But if they, in the discharge of their duties, do more than what they are strictly bound to do, they will receive an especial reward from Christ on the day of judgment, when He will return to this world to punish the wicked and reward the good for all they have done, the former against Him, and the latter for His glory.

New Books Received.
 "The Great Encyclical Letters of Pope Leo XIII" with preface by Rev. John J. Wynne, S. J. 8vo, substantially bound in cloth, net \$2.00. It is the merit of the Letters of Pope Leo XIII that no matter when they were written, or to whom they were addressed, they are of actual or universal interest, as intelligible to the layman and uneducated, as to the theologian and scholar, and as urgent in their appeals to those who are not within the fold, as to the children of the household. His arguments could not but command attention, drawn as they are from history, experience, and reason, as well as from Scripture and Tradition; and his sincere interest in the civil and social improvement of every nation, whether Catholic or not, make all men hearken to his plea for religion as the chief factor of true progress. The Letters here presented are all characteristic of Leo. Taken together they express his sentiments on the great question of an age which, owing to its great influence in ecclesiastical and civil matters, marks an epoch in the history of men.
 "Christian Apologetics" by Rev. W. Devivier, S. J. edited by the Right Rev. S. G. Messmer, D. D., D. C. L., bishop of Green Bay, is in one volume. Large octavo, about 600 pages, with complete alphabetical index, well printed and substantially bound. Price net \$1.75. This work sets forth the truth and the goodness of the Catholic religion and is intended to serve as a text-book in Catholic higher schools. It furnishes the clearest and most complete text for the lessons of the Catechist and the conferences of the preacher. It ought to become a cherished hand-book with our reading circles, where the Apology of our holy faith ought always to have the first place. The book will be a valuable companion to all educated Catholics. Benziger Brothers, New York, Cincinnati, Chicago.
 Best Yet
 Four Track News for August.
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THE POPE AND ITALY

ATTITUDE OF PIUS X. TOWARD THE QUIRINAL AUTHORITIES.

His Amicable Relations With the Civil Government of the State Are Purely of a Personal Character, and Are in Nowise Political.
 The fact should be emphasized that the friendship which the pope is supposed to have and actually does have for the Savoy dynasty is, unlike the mutual regard of the clergy of Piedmont for the court, purely personal and in no wise political. When shortly after his nomination as cardinal of the consistory of June 12, 1893, Mgr. Surtu, was appointed patriarch of Venice, an interesting question was raised, which, although not even now definitely settled, may form the inspiration for a future entente cordiale if not of an actual political modus vivendi between the church and state in Italy.
 The office of the patriarch had been within the jurisdiction of the republic of Venice. Napoleon made no disposal of the office, but when by the treaty of Campo Formio, Oct. 17, 1797, he abandoned Venezia to Austria the patriarchate was taken by the Vatican as a part of its patronage, and from that time on, or until 1869, when Austria passed the province to the Italian government through French hands, the Vatican's claim was not disputed, possibly for the simple reason that the church made no ostentatious display of the title of "patriarch," calling the head of the Venetian diocese simply "vescovo." Mgr. Surtu was, however, definitely appointed patriarch, and the question as to the right of patronage was at once raised.
 The claim of the government that the patriarchate was the sole patronage of the king of Italy, just as it had been of the various doges of Venice, was disputed by the Vatican on the ground that the right had originally been conferred, not without limitations, by the Vatican, and that with the passing of the republic the patronage reverted to the church. Before the matter became a subject of legal contest King Humbert waived his claims, and Cardinal Sarto was installed in office with most of the civil functions which had formerly attended the seating of a new patriarch.
 This circumstance surprised every one. The church party pointed out that the new patriarch had been placed under obligations by the Italian government which he would be expected to repay by turning Venezia into a little Piedmont, where the church would be made to play into the hands of the state and dynasty. On the other hand, certain vociferous supporters of the monarchy and united Italy warned the government that by waiving its right of patronage it had not only established a bad precedent, but had made it possible for the next generation of Venetians to be thoroughly pro-Vatican. This fear was entertained because the office of patriarch had formerly given the holder a certain vote in the administration of the affairs of the province and municipality.
 Each party was mistaken, however. Cardinal Sarto had no intention of claiming the essentially civil privileges of his predecessors. From the first he contented himself with administering the purely ecclesiastical functions of his office and ruled his diocese undisturbed during the last ten years, beloved by Catholics, esteemed by the government and respected by his enemies.

Two examples will suffice to show both his attitude toward the civil government as well as his idea of carrying out church work. According to the Italian education code, priests may be appointed as teachers in the primary communal schools and permitted to give religious instruction provided the commune desiring such teachers shall first gain the consent of the provincial council of education. The council is very loath to grant the desired request on the ground that teachers of the class in question may teach anti-Quirinal views under the guise of religion. It was in 1895 and on Cardinal Sarto's personal intervention that the privilege of having religious instruction imparted by Venetian priests was granted Venice. Nothing has ever been noted by the greatest enemies of the Vatican in Venezia to show that the patriarch abused the privilege. Again, about two years ago, on the occasion of a festival of the purely clerical schools of Venice, Cardinal Sarto extended an invitation to the mayor, local judges and the municipal school board to be present. The invitation was accepted, and probably for the first time since the establishment of a united Italy church and state and city authorities met on cordial if none the less formal grounds. But whatever he did, and this fact more than any other served to allay the fears of the supporters of united Italy, the patriarch of Venice never "meddled" in politics.
 The circumstances of his friendly relations with the dynasty which was destined to prove so important to his own career and so full of promise in better relations between the state and church had its beginning when he was bishop of Mantua, where the now queen mother, Margherita, has a large personal estate. Through him she was able to bestow much charity, and through her he was able to have the authorities correct many of the abuses which existed among the local laboring classes. A friendship was formed between the bishop and the queen, and when the trouble about the patriarchate arose it was through her encouraging solicitation that he went to Rome and paid an unofficial visit to her husband, King Humbert. There he explained with much sincerity his position, and the fact that he entirely gained the confidence of the sovereign is proved by subsequent events. — New York Times.

MY LIFE.

My life is just an irksome way
 Wherein I walk with hope and fear,
 Through which I see the golden day
 When thou to me wilt offer me
 But now I ask to feel the clasp
 Of thy dear hand upon my own
 And know thy strong protecting grasp.
 For life is drear, and I am lone!
 Dear absent friend, when sorrow rends
 The aching heart, who may not read
 The lesson that the Master sends
 That we from earthly thoughts be freed,
 And so, beloved, thy strength I seek
 That I my cross may bravely bear,
 That I, though worried, sad and weak,
 May soon deserve my crown to wear!
 — Amadeus, O. S. F. in Gudden.

ARCHBISHOP KATZER.

Life of the Late Head of the Milwaukee Diocese.
 His grace Archbishop Katzer of Milwaukee, who died on July 20 at St. Agnes' convent, Fond du Lac, where he had been under treatment for four months, had been sick since September of last year. The cause of death was cancer of the liver, which had slowly been eating his life away until the archbishop had been reduced to a mere shadow. By his bedside, when death came, were Vicar General A. F. Schinner, Father Kersten and the archbishop's personal attendants and physicians.
 The Most Rev. Frederic Xavier Katzer, since Dec. 20, 1900, archbishop of Milwaukee, was born on Feb. 7, 1844, in Ebenze, upper Austria. Early in life he displayed a desire for learning and a wish to become a priest. He was sent to Linz and studied under the direction of the fathers of the Society of Jesus, making a creditable record for scholarship. He came to America in May, 1864. His intention was to enter the Jesuit order, but instead he completed his studies at the Seminary of St. Francis in Milwaukee and was ordained to the priesthood on Dec. 21, 1868. He was then appointed professor of mathematics in the seminary and later professor of theology and philosophy, which place he filled until July, 1875, when he became pastor of the cathedral at Green Bay and secretary of Bishop Krautbauer.
 After four years of labor in this capacity Father Katzer was appointed vicar general of the diocese of Green Bay, and on the death of Bishop Krautbauer, in December, 1885, he became administrator, and in May, 1886, bishop of Green Bay, receiving the episcopal consecration on Sept. 21, 1886. On the death of Archbishop Michael Hesse of the Milwaukee archdiocese, in December, 1890, he was chosen to succeed him.
 He was the third archbishop of Milwaukee, and it fell to his lot to serve longer than either of his predecessors in office.

Our Wonderful Church.
 The Roman Catholic church is the most wonderful organization in the world. The German empire, the French republic, the Italian kingdom are in their infancy, the United States a little more than 100 years old; the empire of Russia, Austria and of England cannot run their clock back 1,000 years. But within 100 years after the death of Christ we find a bishop of Rome writing to other churches with authority, and within a few centuries the church was organized very much in the same fashion that it is today, and the pope had become in importance second only to the greatest kings. Exceptional as the Roman church is in time, so it is in space. The British empire includes Australia, Canada, South Africa and New Zealand; the Russian empire extends from the Baltic sea to the Bering strait, but the Roman church, without a rival in Italy, Spain and Portugal, is the chief church in France, Austria, Belgium and Ireland and the states of South America and a strong church in the United States and Germany. It has a hierarchy side by side with the Church of England and the Church of Scotland and communicants all over the world.—World's Work.

To Help or Hinder God.
 "We must not forget," writes the editor of the Canadian Messenger, "that not only to extraordinary men the power of hindering or seconding the designs of God has been given, but this power belongs in some degree to each one, however weak, however lowly. It belongs to you who read these lines. The heart of Jesus counts upon you to be his helper to gather in the harvest which he has watered with his blood. Say not that you have neither authority nor eloquence nor fortune nor any other means of influencing your fellow man. You will be shown that the most powerful of all means of influence is at the disposal of all Christians—namely, prayer."

Do Your Share.
 Our Saviour has laid upon his church the obligation to reach every human being with the gospel tidings. Every Catholic is a vital part of Christ's church, and he cannot shirk his responsibility to the body at large. To each of us the command is given to extend Christ's kingdom, according to our station, ability and means. If you can do something in this direction and are doing nothing, or next to nothing, will the blame not fall on you?

SHORT SERMONS.
 He that does good to another man does also good to himself.
 The gates of hell are open night and day, smooth the descent and easy the way.
 The blush is Nature's alarm at the approach of sin and also her testimony to the dignity of virtue.
 A beneficent person is like a fountain watering the earth and spreading fertility. It is therefore more delightful and more honorable to give than to receive.

THE SIGN OF THE FISH.

Why It Was Used as a Symbol by the Early Christian Church.
 The symbols upon early Christian monuments, of which so many have been discovered this last century, are curious and interesting. One of the most frequent is that of the fish. The figure of the fish is used, and also the Greek word for fish, says Dr. A. W. Patten, who has looked into the subject. Ramsay, in his excavations in Asia Minor, has found some very important inscriptions in which the fish signs are frequent.
 But why was it that the early Christians used this sign? The reason will appear when we remember that they found in the letters of the Greek word for fish an acrostic on the name of the Saviour. The word is "ichthus." Each letter of the word in the original Greek begins one of the words in the following phrase: "Jesus Christ, Son of God, the Saviour."
 So the word "ichthus" came to stand for a Christian, and it was used as a mark of Christianity. It was not only sculptured on burial monuments, but came to be used on various utensils. A great many terra cotta lamps have been found, especially at Spalato, on which is found the impress of the fish. Many of these "ichthus" lamps are found also at Rome. The word "fish" came to be used also to describe a Christian, and to call a man a fish was equivalent to calling him a Christian.
 In one of the old Christian frescoes, indicating a baptism, a man is represented as pulling a fish out of the water. Ramsay tells us that it was customary in Asia Minor in the second century for the Christian to use this symbolic language. It was hardly safe then for them to speak openly of their faith in Christ. They were accustomed to wear rings with the fish sign as a signet, such as we wear symbolic badges today. One day two men met, neither aware of the faith of the other. One, without saying a word, traced with his stick the figure of a fish in the sand. The other quickly burst into an assertion of his Christian faith, for the fish symbol had declared the other's allegiance to Christ.—Philadelphia Ledger.

The White Dove of Peace.
 Noah opened a window of the ark and sent out over the waste of waters a white dove, and when the dove returned she bore in her mouth an olive branch. Noah put out his hand, drew her in, and when he saw the olive branch he knew that the waters of God's wrath were subsiding and that peace would once more reign over the earth. There is a white dove that knocks at every human heart the dove of purity, truth and virtue-bearing in her mouth the olive branch of peace. Draw her in! How few who do not close the window of the heart against her! And yet the human heart strives and longs for happiness, and what is true happiness save peace? And still we will not open our hearts to that white dove with the olive branch of peace in her mouth. And why? Because we carry in those hearts dearly loved passions, earthly affections, cherished ambitions and desires, the status of dark and deadly sin. Through these we seek for happiness, while the dove carrying peace beats its wings in vain against the windows of our hearts. If we would but open that window and draw her in she would make for herself a clean, white nest, and the olive branch would take root and grow, and its fruit would be sweet peace.

Mary's Signal Grace.
 The true temple of God is Jesus, the incarnate word. In Jesus the most holy and divine essence dwells in its fullness. A creature, however, had the signal grace to lend to it her help. It is Mary, the immaculate, the Virgin, the inviolate creature of God. She is the reserved, the untouched quarry from which is taken the most pure marble with which this temple is constructed. She is the loving mother who gave to God that flesh in which he made his abode among us.

Ours is the Religion.
 Both as individuals and as a society let us have the courage to call ourselves Catholics, and let us bear the consequences. We are not a religious confession. We are not a religion. We Catholics are the religion; consequently for us neutrality is logically a mistake. For others all religions are good. They must of necessity be neutral. For us all religions, except Catholic, are false. Therefore we cannot be neutral.—Exchange.

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