

THE CATHOLIC JOURNAL

PUBLISHED EVERY SATURDAY AT
324 1/2 East Main Street, Rochester, N. Y.

BY THE
CATHOLIC JOURNAL PUBLISHING
COMPANY

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SUBSCRIPTION RATES
For Year, In Advance.....\$1.00

Entered as second class mail matter.
ROCHESTER TELEPHONE 2353.
J. J. Ryan, Residence Phone, Bell 1652 Main Y

SATURDAY, AUGUST 20, 1908.

Weekly Church Calendar.
Sunday August 30—Gospel, St. Luke xvii 11-19—St. Rose of Lima, virgin.
Monday 31—St. Raymond Nonnatus, confessor.
Tuesday September 1—St. Giles, abbot.
Wednesday 2—St. Stephen, king and confessor.
Thursday 3—St. Simeon, confessor.
Friday 4—St. Rosalia, virgin.
Saturday 5—St. Laurence Justinian, bishop and confessor.

Five Minute Sermon

The Cure of the Leper.

As a leper is a disgusting object to men, so is a lewd sinner an abominable object in the eyes of God. As lepers were to be avoided because of the danger of contracting their contagious disease, so also must lewd persons be avoided, because they easily communicate to others their spiritual disease.

According to the Old Law it was necessary for lepers to have recourse to the priest to be cleansed from the legal impurity and restored to society. In like manner those who are infected by the vice of impurity have need of the ministry of the confessor to be prepared to participate in the sacraments, to be helped to overcome their bad habits, and to persevere in their good resolutions. For such, frequent confession is undoubtedly the most efficacious means of reform.

We should learn to be really grateful to the divine mercy by which, through the merits of Jesus Christ, we have been cleansed not only once, but very often from the leprosy of sin. Let us not content ourselves with mere words, but as this Samaritan glorified God with loud voice and prostrate at the feet of the divine Master, adored Him, so should we by our actions and good example proclaim the power of His grace, and make known to all our faith and our submission to the majesty of the Lord.

New Books.

"Temporal Dominion of the Pope in the Divine Plan" by Rev. Francis Dent—Propaganda Press, Rome and M. A. Butler, New York—Publishers.

This work of a distinguished American priest is full of interest on account of its lofty and genial conceptions, as well as for its clear and skillful presentation. The author views the "temporal dominion" in its preparation, beginning and evolution as part of a Providential design for the government of the church and the world. From this point he continues in a calm and elevated style, to consider the papal mission; and he shows that the freedom and independence of the Pope are absolutely and unqualifiedly necessary for peace among nations. In a most benevolent letter of June 6th, addressed to the author, His Eminence Cardinal Rampolla bestows gratifying and well deserved praise.

Whatever may be the most important period in a man's life—whether he concentrate his wisdom on the choice of a wife or the choice of a profession—it is certain that in a woman's life the crucial period occurs when she is called upon to select a husband. In The Cosmopolitan for September, Lavinia Hart discusses the problem of how to win a man, and how to hold his love.

St. Mary's Hospital.

Record for July: Patients in hospital July 1, 119; patients admitted during July, 121; births during July, 3; died during July, 13; discharged during July, 116; patients remaining in hospital August 1, 114.

Ambulance report for month: Total number of calls, 84; total number of hurry calls, 36; No. of cases transferred to St. Mary's hospital, 53; No. of cases transferred to other hospitals, 1; No. of cases transferred to homes or other stations, 26; No. of cases not cared for, 10.

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CHURCH AND STATE.

THE POLICY OF HIS HOLINESS POPE PIUS X. TOWARD ITALY.

Certain Points in Which It is Likely to Differ From That of Leo XIII. The Suffrage Decree of Pius IX. May Be Repealed or Modified.

While it would be a great mistake to imagine for one moment that the accession of Pius X. to the chair of St. Peter is likely to be followed by any sensational and radical modification of the relations between the Vatican and the Quirinal in the near future, yet there is reason to believe that in certain respects the policy of the new pope will differ from that of his predecessor. Of course it is impossible to speak with any degree of certitude about the matter. But it may interest my readers to know that the deductions contained in this letter are derived from some who enjoyed the warm friendship and confidence of the new pontiff when he was still patriarch of Venice.

Pius X., while archbishop of Venice, formed not merely an acquaintance, but likewise a warm friendship, with Don Carlos and his wife, who make their home in the city of the lagoons, occupying the beautiful Loredan palace, on the Grand canal, where the patriarch was often an honored and welcomed guest.

It was personal affection for his godson, young King Alfonso, that led Leo XIII. to champion his cause to the extent of refusing to receive or countenance in any way Don Carlos, and to issue the most peremptory commands prohibiting the episcopacy and clergy in Spain from any manifestation of their notorious sympathy for the cause of the pretender, a course which, while approved by Cardinal Rampolla, who spent many years at Madrid as nuncio, was viewed with dissatisfaction by most of the members of the sacred college as contrary to the interests of the church and religious orders. Among them was Cardinal Sarto, and while it would be idle to expect Pius X. publicly to declare himself in the near future in favor of the aspirations of the Duke of Madrid, it is probable that his personal relations with the latter will affect the policy of the holy see in Spain to the extent of the withdrawal of the ban placed by the late pontiff upon the cause of the pretender.

Another point in which Pius X. while still patriarch of Venice was known, at any rate by those who enjoyed his confidence, to be at variance with the policy of his two predecessors on the pontifical throne was the matter of the prohibition of Catholics from taking any part in parliamentary elections. Three and thirty years have elapsed since Pius IX. issued his famous "ne eletti ne electori" decree debaring under ecclesiastical pains and penalties, all devout sons of the church from access to the polls and virtually disfranchising the entire conservative and Christian vote of the kingdom. The object which Pius IX. had in view when he determined upon this policy in 1870 was to render more effectual his protest against the seizure of the papal states by the Italian government, and to avoid everything that could be regarded in the slightest degree as direct or indirect recognition of what he was wont to denounce as an act of "sacrilegious spoliation."

Leo XIII., during the early years of his pontificate, was credited with a desire to abrogate these commands of his predecessor, realizing the danger of delivering over the government of the country to the radical and avowedly anticlerical party by forcing the Catholic element, representing some 80 per cent of the electorate, to hold aloof from the ballot box. But at the time the sacred college, which is the senate of the church, was almost entirely composed of cardinals who, created by Pius IX., were so pronounced in their intransigence toward the government that they refused to sanction anything that savored of a modification of his policy toward the Quirinal, declaring that the withdrawal of the "ne eletti ne electori" decree would commit the church not only to the principles of the revolution, but also to all the irreligious legislation of the Italian government, so he was forced to abandon the project. And during the latter portion of his reign Leo XIII. is understood to have refrained from taking any action in the matter in deference to the recommendations of Cardinal Rampolla, of Father Martin, the general of the Society of Jesus, and of other influential advisers, who urged that the power of sending the Catholic vote of Italy to the parliamentary polls in favor of the government or against it was a trump card in the hands of the Vatican, only to be used in return for some important concession and surrender by the Quirinal. This appealed to Pope Leo's notions of diplomacy and statecraft, and there is no doubt that it is considerations of this character that caused him to delay taking any action in the matter, waiting for an opportunity to arise when the advantage might be turned to good account.

But it may be questioned whether Leo XIII. did not wait too long. Certain it is that the conviction has gained ground among many of the most eminent and enlightened of Italian prelates that the church suffers quite as much as the state from the absence of the Catholic and Conservative portion of the electorate from the parliamentary polls. This view was shared by Pius X. while still patriarch of Venice, who did not conceal from his friends his belief that the abstention of the large majority of Conservative electors from the exercise of their franchise is a source of just as much weakness to the papacy as to the monarchy, and that the presence in the national legislature at Rome of a large and powerful Conservative party, representing the interests of the church as opposed to the policy of the Radical

party, which now has matters all its own way, would be of as much advantage to the holy see as to the house of Savoy.

In the German Reichstag the dominant faction, which virtually holds the balance of power and which is in a position to treat as "de puissance puissance" with the kaiser and the government, is the Center, or Catholic party. When Pius X. repeals the "ne eletti ne electori" decree of his namesake, Pius IX., a similar condition of affairs will prevail in the Italian parliament, where the Radicals and Socialists merely hold sway because of the abstention of the large majority of Conservative electors from the polls.

If the monarchy has been until now unable to make any concessions whatsoever to the Vatican it is because it is constitutionally subordinated to the Radical party, now in control, from the trammels of which it would rejoice to be liberated. For royalty has but little in common with socialism and revolutionary radicalism. In fact a large Conservative majority in the national legislature at Rome, resulting from the admission of the Catholic electorate to exercise their franchise, might render possible the negotiation of the modus vivendi between the church and state in Italy, equally advantageous to both, strengthening alike the monarchy and the papacy.

Hearing this in mind, it will be understood why no immediate modification in the relations of the papacy with the Italian government need be expected. And those that have been led by the stories of the friendly intercourse of the former patriarch of Venice with the king, the two queens, the royal family and the Italian authorities to imagine that Pius X. is about to proclaim a reconciliation with the Quirinal are likely to be disappointed. Popes even more than mere secular sovereigns are bound in a measure by tradition and by obligations not merely to the present, but likewise to the past, which in the case of the papacy extends back nearly 2,000 years. Leo XIII., like Pius X., entertained pleasant relations with the Italian authorities while archbishop of Perugia and afterward at Rome until he became pope and was accounted friendly toward the house of Savoy. But he found obstacles in every direction to the fulfillment of the projects which he had formed before his elevation to the chair of St. Peter. While, owing to the altered conditions which prevail today, both within and without the Vatican, the path of Pius X. will be easier, yet he, too, will be confronted by difficulties which will force him to move more slowly and with deliberation, and anything in the shape of an understanding between church and state will emanate not directly from the chair of St. Peter or from the throne of Italy, but, as I have pointed out above, will result from the presence of a powerful and predominant Catholic party in the parliament at Rome. Ex-Attache in the New York Tribune.

The Late Cardinal Vaughan.

Mr. Labouchere says of the late Cardinal Vaughan "He was most simple in his tastes and habits. Several times he was presented with costly robes, and on one occasion he received a carriage. But the donors found that he soon sold their gifts and spent the money in charity. They therefore at last 'lent' him robes and a carriage, in order to oblige him to retain them. He once told me that he was very desirous to hear Patti, but that he did not like to go to one of her public concerts. When I told Miss Patti this she said that she should be delighted to sing to him. So I asked them both to dinner with a few other friends, and after dinner she sang several times, to the great delight of the cardinal."

Princess Alfonsina Takes the Veil.

An event of interest to the church in Rome occurred in the Eternal City the other day. This was the beginning of the novitiate as a Benedictine nun of Princess Alfonsina, the twenty-four-year-old daughter of Prince Orsini. The ceremony was attended by all the members of the old Roman aristocracy. The Orsini, ever faithful to the papacy, have given five popes to the chair of St. Peter, the first so far back as 752 and the last in 1724. The present head of the family, the father of Alfonsina, is assistant to the papal throne, the highest lay position at the Vatican. One of his sons is an officer of the noble guard and was a favorite of Leo XIII.

Traits of Pope Pius X.

His holiness Pope Pius X. is a moderate smoker. Italian priests, even of the humble ranks, do not consider it clerical decorum to smoke in public, and Cardinal Sarto has always observed this rule, but in private he enjoys a good cigar. Like Pius IX., the new pope is musically inclined. Pius IX. was a proficient player on the piano and organ and sang the mass in a rich baritone voice. Pius X. has similar accomplishments.

Colossal Statue of Leo XIII.

The municipality of Carpignano, Pope Leo's native town, has started a subscription for the erection of a colossal statue of the late pontiff. It is to be forty meters high and is to stand on the neighboring Mount Capreo, where, in his younger days, Leo went hunting. Catholics throughout the world have been invited to contribute to the fund for the erection of this memorial. Ernesto Biondi has been selected as the sculptor.

Catholic Ecuador.

Ecuador is said to be the most Catholic portion of our globe. There are six Roman Catholic churches or chapels for every 1,000 of the inhabitants. One acre in every four is church property, one person in every ten is a priest or monk or a nun and 272 days in the 365 are kept as ecclesiastical days of observance either as feasts or fasts.

AN HOUR WITH THEE.

My heart is tired, so tired tonight!
How endless seems the strife,
Day after day, the restlessness
Of all this weary life!
I come to lay the burden down
That so oppresseth me,
And, shutting all the world without,
To spend an hour with thee,
Dear Lord,
To spend an hour with thee!

I would forget a little while—
The bitterness of fears,
The anxious thoughts that crowd my
life.
The buried hopes of years,
Forget that mortal's weary toil
My patient care must be.
A tired child, I come tonight,
To spend an hour with thee,
Dear Lord,
One little hour with thee!

A foolish, wayward child, I know,
By often wandering
A weak complaining child, but oh,
Forgive my murmuring
And fold me to thy loving breast,
Thou who hast died for me,
And let me feel 'tis peace to rest
A little hour with thee,
Dear Lord,
One little hour with thee! —Galdon.

ARCHBISHOP HARTY.

The First Archbishop to Be Consecrated Under Pope Pius X.

The consecration of the Rev. J. J. Harty of St. Louis as archbishop of Manila took place on Aug. 15 in the Franciscan church of St. Anthony in Rome. Added interest was given by the fact that the first archbishop to be consecrated under Pius X. was an American.

Cardinal Satolli officiated and was assisted by Bishops Panig and Tomietti. The new archbishop was anointed with holy oil on the temples and palms of the hands. He then received the episcopal ring, symbolic of his marriage with the church, the mitre and the pastoral staff. Archbishop Harty then offered to Cardinal Satolli two lighted torches, two loaves of bread and two small gilded barrels of wine, as symbols of his love toward his consecrator. This offering was followed by the kiss of peace from Cardinal Satolli.

Among those present at the consecration were Father Dennis O'Connell, rector of the Catholic university at Washington; Mgr. Kennedy, with the members of the American college, Bishop Thomas A. Hendrick of Cebu and his brother, Father Joseph Hendrick, Mgr. Edward W. Fowler, Father Donatue, Father David Fleming, formerly superior general of the Franciscans; Father Whitmer, rector of the English church in Rome, and Father J. J. Ryan. Cardinal Gibbons was unable to assist at the consecration of Archbishop Harty because, Aug. 15 being the festival of his titular church, Santa Maria di Trastevere, he had to assist at mass there. He was received and greeted by the whole clergy of the church.

Archbishop Jeremiah J. Harty was born in St. Louis in 1853. His early education was received at St. Louis university, from which he graduated in 1872. He took a theological course at St. Vincent's, Cape Girardeau, and was ordained in St. John's church, St. Louis, in 1878. The ordination ceremony was performed by Archbishop Ryan.

Archbishop Farley's Story.

There was an old Irish dame, according to Archbishop Farley of New York, who was badly in need of funds and decided to sell a litter of newborn kittens. She placed them in a basket and started for the village. The first house she entered was occupied by a Protestant family, and she began in this way:

"Don't your honor want to buy the little kittens—nice little kittens, pretty little kittens; five dear little Protestant cats?"

His honor did not buy and the old lady moved on. A few days later she called upon the village priest and tried to arrange a sale.

"Look at the darlings, your reverence. Buy them, your reverence, and the blessings of heaven will follow you; five sweet little Catholic cats."

"But, my good woman," said the priest with a look of surprise, "when you called on my neighbor you said they were Protestant cats."

"Sure, I did, your reverence; sure I did; but that was before their eyes were open."

Set Apart.

Our soul is like the young dove which, belonging to a great king, was allowed to roam through the forest at large, having around its neck a circlet with an inscription which set it apart and protected it from death. Our Lord's frequent coming to us sets his mark upon us, and the demons fear to lay hand upon us when they read our inscription: "I belong to God. Touch me not!"

Temptation.

Be not startled or surprised at the approach of temptation and give no outward signs of trouble or alarm. We should move forward on our course undismayed by the spiritual storms that rage around us. Even the "whirlwind" has within it a "heart of peace." So should we, though temptations compass us about, have within us a "heart of peace."

SHORT SERMONS.

Few ever approach heaven until they have tasted hell.

Faith and obedience are bound up in the same bundle. He that obeys God trusts God, and he that trusts God obeys God.

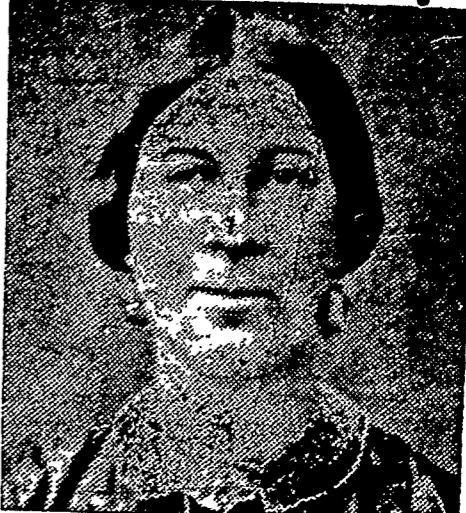
Has it never occurred to us when surrounded by sorrows that they may be sent to us only for our instruction, as we darken the cages of birds when we wish to teach them to sing?

They who seek God early shall find him. They who seek God late shall find him, too, but not as they once might have done. It is almost impossible to redeem an opportunity when once it has passed.

BE PLEASANT AND KIND

TO EVERYBODY

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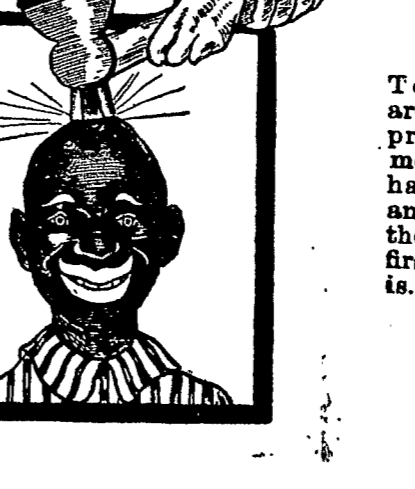
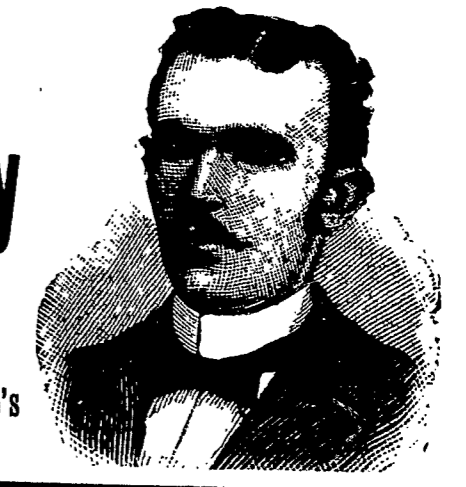
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