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 SATURDAY, OCT. 31, 1908.

"A Friend in Need is a Friend Indeed."
 You have relatives—friends—certainly co-religionists at this moment in Purgatory. It is actually in your power to liberate them, and this fact is as much an article of faith as the existence of Purgatory itself. That being so, the dictates of your very humanity demand that you shall extend the helping hand. Nothing defiled can enter heaven, hence the cleansing fires of the probationary state of Purgatory. Tertullian says the martyrs went straight before the face of God, but such a privilege we may reasonably suppose would be confined almost exclusively to those who had paid so supreme a tribute of fidelity and worship to their Creator. It would be worse than idle to speculate on such matters, but we may safely assume that few souls enter the presence of God, straight from earth. That this was the opinion of the great majority of the Fathers of the Church their writings clearly and frequently demonstrate. From the earliest ages long before the Christians had emerged out of the Catacombs into the light of day, the liturgical rites they practiced, and the character of their epistles etc. indicate their attitude toward this beautiful and consoling doctrine of praying for the departed. They believed in the application by the living of the superabundant merits of Christ especially bestowed in the greatest of all expiatory sacrifices that of the Holy Mass, towards the relief of the suffering souls in Purgatory. These are assured of heaven, and the curtailment of their sojourn without the presence of God, is largely in the hands of their friends on earth. What a responsibility! As you love your own soul, as you hope to be helped in your own hour of need when you too shall have "crossed the bar," give a willing ear to the behests of the church and let November be in very deed the month of the Holy Souls. Be- grudge neither your prayers nor your means for the offering up of masses. This is one sure way of laying up friends for yourself in heaven, friends who will be mindful of you in your own extremity, when forgotten probably by friends on earth.

Master of The Situation.
 If we are to place any reliance on the daily, secular press, the present occupant of the see of Peter, has from the day of his election manifested a disposition to disregard the conventionalities surrounding his position: first he insisted on wearing his spectacles, though he was assured it was against the rule, and all that; second he did not hesitate to say that the freedom of Venice was much more congenial to his tastes than captivity in the gilded cage of the Vatican; next he is heard of as lecturing those well-meaning persons who would make real "swells" of his two humble-minded sisters; in the appointment of a new Secretary of State to succeed the great Rampolla, he made too a most exasperating departure from precedent, taking an unconscionable time to make up his mind, and when he did make it up, it was curiously out of joint with all press forecasts, and so on ad infinitum. Pius X evidently is going to prove a surprise package. How long will elapse before he announces his intention to relinquish the role of "Prisoner of the Vatican," lay a wreath on Garibaldi's tomb, and book his passage to New

York en route for the St. Louis Exposition, cannot be accurately predicted at this moment, but it is confidently expected by our modest native press within the next few months. The late pontiff spent the watches of the night in composing Latin odes; the present one would appear to be passing the time thinking how he can promote the circulation of American newspapers.

As far as we are concerned, if it seem good to Pops Pius X to reverse the whole order of things as existing during the two last pontificates, in the matter of the church's temporalities, if with all due safeguards as to his freedom of action within the Eternal city he sees fit to come forward and acknowledge the "benefits of an undivided Italy,"—if in fine he choose to bring the Papacy more "into line with modern progress and institutions," he is the best judge, and the sole master of the situation. It may not be a case of the learning of Leo, but the common sense of Pius. Before today Pops have shown themselves capable of originality and it has not yet been defined as an article of our faith that the quality has gone out.

Catholics Read The Bible.
 To those who charge the Catholic church with no love or use for the Bible, the first encyclical of Pope Pius X should prove particularly instructive reading. Every weighty utterance of the Pontiff is supported and illuminated by some quotation from the sacred scriptures. Nearly every fourth sentence is an excerpt from scripture—or, to be quite precise, the august author of the encyclical puts it under contribution no less than forty six times. This it must be admitted is a curious way of showing fear of the sacred writings. When patriarch of Venice, Cardinal Sarto interested himself actively in the operations of the Society of St. Gerolamo, the object of which was to promote the study of the scriptures, and to scatter broadcast in Italy, cheap editions of the New Testament. In his own diocese he caused over 1,000 copies to be given away, and did what he could to extend the society's good work to other dioceses and with gratifying results, for the priests took up the movement zealously. Under this Pope it seems probable that a great stimulus will be given to reading of the Bible throughout the world. As, happily for us, it is not our only "Rule of Faith," we do not lean on it in the same helpless way as do those who accept it as such, still the church is the depository of the bible, and with her alone lies the interpretation of its inspired language. We read the bible with the church as commentator. We are satisfied that Christ founded His church before the New Testament was thought of; we are equally satisfied that without the Catholic church there would have been precious little either new or old testament to be read today. She is responsible for the collecting and preserving of the component parts, the acceptance of the authentic and the rejection of the spurious. The Monks of the "dark ages" saw to it that each parish church was furnished with a copy of the bible, which was chained to a stand for safety, and open to all who could or cared to read. The best possible under the circumstances was done to disseminate knowledge of the sacred writings.

When printing came into vogue in the 16th century the "Reformers" were among the first to utilize it to spread the bible translated into the vernaculars of various countries, pompously claiming that they were the first to put the book into the hands of the people. What they would have been able to effect in this way without the new invention of printing, they discreetly keep in the background. They introduced it quite as a timely present from heaven, out, bound and gilt-edged. It was the gift of the Lord, and it occurred to few to ask by whom and through what channels the Lord had sent it. Where they could, the "Reformers" ousted the church, putting their bible in her place. And with what result? Well, to quote the latest, John Alexander Dowis, of Zion City, Illinois, has come to the conclusion, having read the scriptures, without the divinely appointed interpreter, that he is "Elijah." This you will say is a ridiculous claim, but it is not a bit

more so than thousands of others founded on the quick-sand of "private judgment." Read the bible, by all means, but with the church's commentary. So highly does she esteem the custom of reading the word of God, that the church has for centuries imposed on her priests the obligation under pain of sin of reading and reciting certain prescribed portions of it daily.

Judging by all the portents, Tuesday is going to be a more than usually strenuous election day in Rochester. We are threatened with a veritable tidal-wave of ability and probity among the candidates for public office. All see fit, and some are fitter; we await with interest the survival of the fittest on Tuesday night next. The Catholic vote on this, as on many a previous occasion, may be, probably will be, compelled to describe an irregular course, exercising a judicious selection, dictated by motives quite untrammelled by party dictates. Our ticket has the unique faculty of being straightest when most crooked; this "Irishism" is explained when it is remembered that "Men" appeal more to us than "Machines."

Let Us Rejoice.
 The Statistics fiend has been at work again; but this time to good purpose. Speaking of the Catholic church in America, Mr. Urbain Gobier says: "The Roman Church which in the United States numbered 44,500 communicants in 1790, to-day numbers 12,000,000, or more. To this we must now add 6,500,000 of Catholics in the Philippines and 1,000,000 in Porto Rico. The territory of the Republic maintains one Cardinal, 17 Archbishops, 82 Bishops, almost 11,000 churches, more than 5,000 chapels, with 12,500 officiating priests. There are 81 Catholic seminaries, 163 colleges for boys, 629 colleges for girls (convents included) 8,400 parochial schools, 250 orphanages, and nearly 1,000 other various institutions. Finally, the United States alone sends more Peter's pence to Rome than all the Catholic countries together."

"Up-to-date"
 We hear that Willard A. M. Drake and Jos A. Schneider have retired from the Marietta street "up-to-date" printing shop. That was to be expected. Wonder is that they stayed as long as they did and still greater wonder that they ever got mixed up with the aggregation.
 Bishop Colton of Buffalo, has passed the scrutiny of the newest infantile. He's all right. He came to Rochester last week and ran the gauntlet in safety. The "up-to-date" concedes it rather grudgingly to be sure, but what would you have from such superior beings. "We had an opportunity of meeting the Rt. Rev. C. H. Colton of Buffalo, for the first time. We must say we were favorably impressed by his scholarly manner."
 Sound the tocsin! Beat the drums! Blare the trumpets! Sound the hosannas in Buffalo! Bishop Colton is acceptable to the Marietta street aggregation!
 "The tension is relaxed. Peace be to thee!"

"EVERYMAN"
 This old and beautiful morality play, the author of which was a Dutch priest, was produced before highly appreciative houses at the Lyceum Theatre on the three first days of the week. Needless to say from the artistic theatrical standpoint, the production was faultless, doing infinite credit to Charles Furman and his local representatives and above all to the cast actually engaged in it.
 "Everyman" is a play that every man and every woman too, would do well to see at least once a year. There is nothing morbid about it; only a bold facing of the problem we are all at present engaged in or should be engaged in solving, namely that of making the best dispositions for our last end. Most of us are craven at heart and hate to face the inevitable and all that reminds us of it. We airily dismiss all thoughts and discussions thereon as morbid, mawkish, melancholy, miserable—all the time fully conscious of our crass folly in so doing. To Catholics the play is peculiarly attractive, inasmuch as it breathes the atmosphere they would associate with life's end. In a quiet unobtrusive sort of a way the moral of the play soaks in: who that saw the play will readily forget Death with his trumpet, his drum and his spell-binding shuffle and hop? Or the heartless chuckle of Riches as he abandons his old time friend "Everyman." The piece opens with the distant strains of an exquisite "Ave Maria" to the rhythmic motion of which two Benedictine Monks enter from the cloister and taking their seats, count their beads during the tragedy and triumph of "Everyman's" last hours.
 The only companion to accompany "Everyman" before the judgment seat was "Good Deeds,"—the companion who alone will do the same good office for every man born of woman.

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 Special County Judge J. B. M. STRIPPES
 Superintendent of Poor CLARENCE V. LODGE

Assembly 1st Dist. MARTIN DAVIS
 Assembly 2d Dist. CHARLES E. OGDEN
 Assembly 3d Dist. CHAS. E. CALAHAN
 Assembly 4th Dist. JAS. L. SACKETT

For Mayor JAMES C. CUTLER
 For President of Common Council HIRAM H. HIGHTON
 For Comptroller SAMUEL B. WILLIAMS
 For Treasurer LYMAN M. OTIS
 For Judge of Municipal Court DRIBBERT C. HEBBARD
 For Assessors CHARLES E. POND, CHARLES H. JUDSON.
 For Commissioners of Schools GEORGE M. FORBES, WILLIAM BAUSCH

For Supervisor James W. Clark
 For Alderman Charles Wick
 For Constable

Second Ward
 For Supervisor John G. Ideman
 For Alderman William Bablage
 For Constable

Third Ward
 For Supervisor Charles S. Owen
 For Alderman Raymond E. Westbury
 For Constable William H. Groop

Fourth Ward
 For Supervisor Henry J. Thompson
 For Alderman William H. Craig
 For Constable William H. Moore

Fifth Ward
 For Supervisor Michael W. Nelligan
 For Alderman Edwin Hoelrigt
 For Constable John McDermott

Sixth Ward
 For Supervisor George L. Meade
 For Alderman Frank A. Ward
 For Constable John W. Clark

Seventh Ward
 For Supervisor A. Bloom
 For Alderman M. Rosenberg
 For Constable W. Miller

Eighth Ward
 For Supervisor William S. Beard
 For Alderman George J. Wunder
 For Constable David E. Steeger

Ninth Ward
 For Supervisor Harry W. Kirby
 For Alderman James Plunket
 For Constable

Tenth Ward
 For Supervisor John H. Ashton
 For Alderman William F. Moran
 For Constable Edward L. Mully

Eleventh Ward
 For Supervisor George J. Knapp
 For Alderman Arthur F. Mason
 For Constable Michael Wiesner

Twelfth Ward
 For Supervisor Griff D. Palmer
 For Alderman Robert S. Paviour
 For Constable George W. Sprague

Thirteenth Ward
 For Supervisor Thomas F. Moore
 For Alderman Edward Wallis
 For Constable August Beishelm

Fourteenth Ward
 For Supervisor William Horcheler
 For Alderman Jacob Allmeroth
 For Constable John Rensler

Fifteenth Ward
 For Supervisor Andrew Eldman
 For Alderman J. Miller Kelly (D.)
 For Constable George Foehner

Sixteenth Ward
 For Supervisor Thomas F. Kearney
 For Alderman Peter W. Seiler
 For Constable David Pettinger

Seventeenth Ward
 For Supervisor Henry C. Peiffer
 For Alderman John C. Schumann
 For Constable John Brodie

Eighteenth Ward
 For Supervisor H. B. Cash
 For Alderman Peter W. Seiler
 For Constable Christian Miller

Nineteenth Ward
 For Supervisor Arthur Warren
 For Alderman James J. Tanner
 For Constable Charles H. Barrons

Twentieth Ward
 For Supervisor John Fear
 For Alderman August J. May
 For Constable Henry Kondolf

credit to the city as City Sealer, being appointed by the Council in 1897. Two years ago he was elected a member of the council and he has since labored faithfully for the ward in the council. Only at the last council meeting he proposed ordinance, offering for sale a franchise for the street railroad on Joseph Avenue, after working energetically to induce the Rochester Railway Company to extend its tracks in that street to the city line. A short time ago he insisted that a special garbage collection should be given the seventeenth ward and through his energy and influence an inspector with a special wagon was sent through the ward cleaning up the garbage. In numerous other ways he has always shown a zeal on behalf of his constituents that make him invaluable to them in the council.
 Mr. Ribstein is a member of Branch 58, C. M. B. A., St. Fidelis and St. Jacob's Societies of Holy Redeemer parish, also the Foresters, Red Men and a number of other societies.

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Ten Dollar Excursion to New England Points by West Shore Road.
 The West Shore Railroad will run their annual fall excursion to Boston, Springfield, Greenfield, Gardner, Fitchburg and Ayer, Mass., on Thursday, Nov. 12th and on which occasion round trip tickets with return limit of ten days will be sold at rate of \$10. Tickets will be available on fast trains leaving Rochester at 6:03 and 10:57 a.m. and 9:21 p.m. and will be good returning leaving any one of the places mentioned on or before Sunday Nov. 22nd.
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