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Charity

Last week Rochester was the temporary home of those who have much to say as to the dispensing of what has come to be known as "Organized Charity" as distinguished from personal almsgiving.
 Many interesting subjects were discussed and much information imparted to the citizens of Rochester as well as to those who took part in the discussions.
 One move started in the Rochester conference will be watched with more than passing interest. It is the appointment of the committee to investigate the "standard of living" and to see if a minimum weekly or monthly allowance can be laid down upon which a family can be brought up. We presume the underlying idea in this move is to endeavor to create a public sentiment which will force employers to pay at least that much to their employees and to frown upon the employer who tries to hew down wages to a point which will not permit the employee to live decently and comfortably.
 The fact that Coadjutor Bishop Thomas F. Hickey has accepted membership on the committee confirms our opinion in this regard. If it were the intention that the committee was to follow the example of other well-meaning but misguided philanthropists and attempt to lay down a hard and fast rule as to what poor people do or do not need to eat, drink and wear, then we should say the committee better not have been appointed.
 Daniel B. Murphy of Burke, Fitz-Simons, Hone & Co., of this city, was honored by election to the presidency of the conference.

Not a Fair Comparison

There may be those who will point to Count Boni de Castellane, the beastly little creature who married Anna Gould and then abused a husband's rights, as a fitting representative of French Catholicity.

Do not judge French Catholicity by this miserable creature any more than you would condemn indorimintely a whole community simply because one member thereof committed a crime.

Neither judge all Frenchmen by this creature. The average Frenchman is a home-loving, wife-loving person. He would feel deeply insulted were you to think that Boni in any way could be deemed a typical Frenchman.

No man, be he living in France or wherever you may specify, can be styled a Catholic who is guilty of the doings alleged against the purchaser of one of Jay Gould's heiresses and, as he supposed, of her dowry. Indeed, we are not at all sure that Count Boni claims to be a Catholic.

But what a sad lesson is taught by the fate of Anna Gould and Consuelo Vanderbilt! Their weddings were told about in column after column of newspaper space. Their almost regal entry into English and French society was chronicled all over the world.

Today they are appealing to the courts to free them from their partners. Their children are practically separated from them or will furnish a lever for blackmail on the part of their titled blackguard

spouses. Millions of dollars accumulated by dotting parents have been squandered and for what? Just for an earthly title, a mere nothing.

Young women, who yearn for title and tinsel, just remember these sad examples and marry in your own sphere!

Encouraging Sign

The Journal notes with pleasure the announcement that practically all the great railroad lines are to grant ten per cent. advance in wages to their employes.

Such action, if emulated by the other great employers of labor, will go far toward allaying such discontent as led to the strenuous political campaign through which we have just passed.

When employers come to realize that the labor in the production of their wares is as important a factor in their business as their own capital and financial management, then we will see the dawning of a new and better era. It is not to be wondered at if the employee, reading in the press the statements of the amazing prosperity that prevails in the country, is moved to grumble when he sees his living expenses mounting up and his wages increasing but slightly. He is not to be

ohided too harshly if he wonders if the "prosperity" is distributed equitably. Perhaps, the increase in wages granted a little grudgingly and in more in the nature of an olive-branch than more serious trouble be averted. Suffice to say that it is to come.

Let us hope that, in the future, increases in wages will be voluntary instead of the sequence to hard fought and bitter strikes.

Ribaldry Rebuked

Rt. Rev. William Stang, D. D., Bishop of Fall River, Mass., has issued a letter denouncing unseemly frolics in connection with marriage festivities:

"The celebration of holy matrimony," says the Bishop, "is often followed by ribaldry and offensive merriment; the day that should be observed with reverence and serious reflection as an entrance into a sanctified state of life is turned into one of riot and shameless frolic by those who should follow the newly wedded couple with prayers and good wishes. You will denounce with righteous indignation all silly and pagan customs that are desecrating the Christian wedding day, and you will threaten with due punishment all future offenders. Unless we inveigh with the Holy See against all these and similar abuses, disorders will grow to an almost incurable state and lead innumerable souls to eternal ruin."

Why Kill Him?

One could conjure up a plausible reason why an anarchist should attack an autocratic worldly ruler.

A personal rebuff, a relative wrongfully sentenced to death, property confiscated by taxation to support an idleness non-producers of the royal family. Any or all of these reasons might inflame the imagination of a weakly balanced sentimentalist and fire him with a notion that he was doing a service to humanity by ridding the world of such a creature.

But why an anarchist should sin against the present occupant of St. Peter's chair passes comprehension. Pope Pius X is the very antithesis of the personage who should excite the animosity of the anarchist. He stands for justice, for piety, for the simple life, for justice toward the oppressed.

Pope Pius X is no world ruler. He holds not the power of life or death in his hands. His fiat will not levy taxes which are confiscatory in their nature. He represents those who have been oppressed in that manner. In France the Catholic Church and her ministers have been treated in a manner which has bred anarchy and nihilism in the Russian Empire.

When the anarchist attacks the Pope, he gives proof of the ruling motive inspiring the heads-of-the-movement—the brains, craftily working through ignorant outspaw

—a deep-seated hatred of all religion. That is one reason why anarchists constitute such an organized menace to society. He who respects neither the law of God nor of man is an undesirable member of the community.

Charles J. Bonaparte would go further than most of the political bosses. They are content to ride into power on the crest of the wave of supposed popular sentiment. He would have the law recognize bosses who would be entrusted with the duty of selecting all candidates for popular suffrage!

When the wife of a prominent congressman, whose husband is popularly supposed to represent President Roosevelt in New York state, comes out in print with a defense of free love, how can it be expected that Mormon Smoot can be debased from a seat in the United States senate? Whatever other faults the Mormons have, once having taken a wife, they support her and her children.

While they do not represent our religious thought, the Journal trusts that the evangelistic services now in progress in the non-Catholic churches of Rochester will be productive of good results. Total indifference to all religion is a demoralizing agent in the community.

While the Journal has had and still has deep respect for the Rev. A. S. Crapsey, as a man, still it could not see how a Church organization, professing to speak and act with authority could take any other view of his case than the regularly constituted ecclesiastical tribunal of the Protestant Episcopal Church has done. We have not been able to comprehend how a clergyman could continue to occupy his pulpit and preach doctrines directly opposed to the creed he was supposed to represent and expound. Moreover, we could not understand why he wished to retain his charge under false pretenses. That was not the course pursued by the late Cardinal Newmerriment; the day that should be observed with reverence and serious reflection as an entrance into a sanctified state of life is turned into one of riot and shameless frolic by those who should follow the newly wedded couple with prayers and good wishes. You will denounce with righteous indignation all silly and pagan customs that are desecrating the Christian wedding day, and you will threaten with due punishment all future offenders. Unless we inveigh with the Holy See against all these and similar abuses, disorders will grow to an almost incurable state and lead innumerable souls to eternal ruin."

What ever Cardinal Gibbons writes, is so moderate in tone, so calm and persuasive, that he enjoys the confidence and favor of our whole nation. In a kindly era it is difficult to present such a truth as that of Eternal Punishment without shocking the sensibilities of those we are seeking to benefit. The Catholic Truth Society of the West has wisely selected the chapter on Eternal Punishment from the Cardinal's work entitled, "Our Christian Heritage" and offers it to the public as the latest number of its series of Doctrinal pamphlets. Price \$1.00 per 100 copies. Office 562 Harrison St., Chicago.

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St. Mary's Hospital.

Patient in Hospital October 1, 120; admitted, 150; births, 11; died, 9; discharged, 150; patients in hospital, Nov. 1, 122.
 Charity patients, 29; private, 30; city, county and town, 24; ward pay, 39; total, 122.
 Total number of calls, 112; hurry, 22; No. of cases transferred to St. Mary's Hospital, 74; homes and stations, 26; taken to other hospitals, 7; not taken or cared for, 5.

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