

Catholic

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OF ASSISI.

The Widespread and Lasting Influence of This Wonderful Enthusiast Upon the Social Conditions of the Middle Ages.

spiritual life of the people during the laden with the riches of divine grace. middle ages was at an exceedingly low | NEW HEAD OF ST. MARY'S. ebb. The histories in general use in the schools throughout the land depict this epoch as one of moral darkness so deep that the sunlight of God's grace could not penetrate it and of dedescribed in words.

Now, so far is this from the truth tion of life during those times we shall sublime and of moral heroism so exalted that it may truthfully be said few generations have equaled these giants of virtue; no generation has surspotless integrity, of sterling manbood, of lofty perfection?

ages has son won the hearts of Chrisof Assisi. His wondrous life unfolds purpose, unwearied activity, unselfish pity and frank, tender piety. Here there is none of that stern asceticism, none of that forbidding rigor, which men usually associate with the name of saint, but in place thereof a bright, sunny nature, a heart bubbling over with sympathy and with affection and lips ever ready to speak words of generous encouragement to tolling humanity or to break out into songs of rapturous praise over the glories of the visible creation and over the transcendent goodness of God.

His early life was strangely romantic and gave no indication of his fugreatness. Born of pros perous parents, his engaging disposition led to unwise petting, so that he was in danger of becoming a spoiled child. At school he was quick, but lazy, and his parents were advised to put the boy to work. He was accordingly taken into his father's business, in which he displayed unusual business qualities. Fond of society and of social amusements, the youthful Francls was the leader in the festivities of his native city. In all, however, he was scrupulously careful of his own integrity, so that he was known as the flower of the young men of Assisi.

He was nearly twenty-five years of age when the voice of God summoned him in clear and unmistakable terms to lead a life of high perfection, a life of absolute detachment from the world. No sooner was Francis convinced of the reality of this call than his generous nature surrendered itself to all that this call involved. He literally divested himself of everything he owned or possessed in order to be free to serve God without incumbrance. His heart fairly glowed with love of God, and in his enthusiasm he desired to enkindle a like burning fire in the hearts of others. From city to city he journeyed, preaching everywhere in simple but vivid language the goodness of God, the beauty of his kingdom and the responsibility of life. His influence was like the prairie fire which sweeps everything before it. Men could not withstand the force of that burning eloquence. Everywhere there was a complete change in the spiritual life of the people. Those who were fervent were urged on to acquire still higher degrees of virtue; those who were lax were aroused to fervor, while the spiritually dead were quickened to active,

vigorous life. To give an abiding character to his work he instituted a body of men who were to be imbued with his ideas. They were to be marked by absolute poverty, by perfect humility, by unconditional self sacrifice and by entire devotion to the spiritual welfare of the people. Nothing was to be owned, nothing hourded; they were to subsist upon the work of their hands and upon the alms of the faithful. How well they fulfilled their task history furnishes us with abundant proofs. With the spirit of their founder directing their efforts, the brave Franciscans went forth on their mission of spiritual mercy over the entire world, and for the blessings of these apostolic men we are indebted to the gentle Francis

The influence of this wonderful man apon the social conditions of his time was very great. By his vehement attacks upon ill gotten riches and by his fearless defense of the rights of the laborer he brought about a remarkable betterment of the labor classes of his day. Not less noteworthy was his influence upon Christian art, an influence which still lives. The artists of preceding centuries had been largely influenced by the Greek models-perfect in form, graceful in outline, but lacking true expression. The deep love of St. Francis for the beauties of nature, because they reflect the eternal beauty, threw over the leaser creation a divine spiendor which inspired the poet's pen, gave a new glory to the painter's colors and added the attrac-

THE LIFE OF A SAINT tion of idealized life to the works of the sculptor's chisel. To this true appreciation of nature we owe the mas-GENTLE FRANCIS, THE POOR MAN terpleces of Christian art.-Rev. Thomas I. Gasson, S. J.

Our Prayers.

Our prayers are ships. We send them to no uncertain port. They are destined for the throne of grace, and while they take a cargo of supplica-It is commonly supposed that the tions from us they come back argosies

Rev. Dr. Dyer, a Washingtonian

Elevated to That Position. The Rev. Dr. L. A. Magnien, president of St. Mary's Theological semipary in Baltimore and head of the pravity so black that it could not be Sulpician order of priests in this country, has been made president emeritus, and the Rev. E. B. Dyer, D. D., presithat if we examine the actual condi- dent of St. Joseph's seminary, Dunwoodle, N. Y., was elevated to the prescome across examples of virtue so idency of St. Mary's college in Balti-

Rev. Dr. Dyer, the new superior, is the son of a Washington physician and of the Vatican must come and any priwas born in southern Maryland in , passed them. St. Bruno, St. Bernard. 1854. Dr. Dyer has the distinction of of his table is a matter of comment St. Peter Damian-what delightful being the first superior of the vener- throughout Rome, and in certain quarmemories do not these names recall of able seminary, which was founded in ters the expression "to dine like the 1791, who was born in the United States. He entered St. Charles college, No saint, we think, of the middle in Howard county, in the same class as another distinguished native of Marytian people as the gentle Francis, the land, the late Very Rev. Dr. Charles poor man, as he loved to style himself, B. Rex, formerly president of St. Charles college. He afterward studied to us a character singularly attractive. at St. Mary's seminary and then went Here we have ingenuous simplicity, to Paris, where he pursued his studies deep faith, burning enthusiasm, sturdy at the Seminary of St. Sulpice. He next went to Rome, where after a course of two years he obtained the toilet without assistance, except for doctor's degree. He joined the Society of St. Sulpice in 1873. After his novitiate at Issy he returned to St. Mary's seminary, where he became a professor in the department of philosophy. When the new seminary established by the late Mgr. Corrigan of New York was opened, Dr. Dyer became its first superior. Throughout his career Dr. Dver has displayed no little executive ability, and all of his undertakings another. have been marked by success .- Washington Star.

> According to the Osservatore Romano, the Italian government is about to propose a law giving it power to withdraw under certain circumstances the exequatur or placet which it grants to those who are appointed to ecclesiastical benefices. The Osserva-Roman style. The dinner is composed tore states that such an act would amount to another infraction of the a vegetable, very often fried potatoes law of guarantees. One of the purposes which ('ount ('avour and his followers asserted that they had in vicw when working for "a united Italy" was to establish "a free church in a free state" After the pope had been deprived of his territory the pretense of removing obstacles to the exercise of his spiritual jurisdiction was kept up for some time. The interference of the civil authorities with spiritual affairs was checked. But in dealing with the church the government has since ministers, and it evidently desires to punish the clergy when it is dissatisfied with their actions, as is done in France. Such a course cannot fail to have damaging effect on spiritual interests, and, unfortunately, in Italy the holy father can do nothing more than protest against its adoption.

The Pope and the Regular Orders. The appointment of Cardinal Gotti as prefect of propaganda was something of a surprise. The Roman correintended by the pope to be a mark of his confidence in the religious orders. In many quarters it was assumed that the prefect of propaganda would either be Cardinal Satolli, who held the important post of apostolic delegate at Washington, or Cardinal Vincent Vannutelli, who has been econome of the propaganda. Last winter, when Cardinal Ledochowski was at the point of ther's mind that he had then deterganda to Cardinal Rampolla in the event of Cardinal Ledochowski's death. The persecution of the orders in France, however, induced his holiness to pay a special compliment to the religious communities, and he carried out his intention by the selection of Cardinal Gotti, an austere Carmelite, as successor to Cardinal Ledochowski.

Exercise Your Free Will. Why is it that we, in the very kingdom of grace, surrounded by angels and preceded by saints, nevertheless can do so little and instead of mounting with wings like eagles grovel in the dust and do but sin and confess sin alternately? Is it that the power of God is not within us? Is it literally that we are not able to perform God's commandments? God forbid! We are able. We do have a power within us to do what we are commanded to do. What is it we lack? The power? No; the will. What we lack is the simple, earnest, sincere inclination and aim to use what God has given us and what we have in us.

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THE HOLY FATHER. A VIVID CONTRAST.

SIMPLE AND BUSY LIFE OF CHRIST'S THE STATUS OF OUR HOLY CHURCH VICAR ON EARTH.

The Venerable Supreme Pontiff, With His Generous Income, Fares More Simply Perhaps Than Does the Average Well to Do Mechanic,

One of the greatest men in the world today, whose power is almost inconreivable and whose income is generous, lives perhaps more simply than the average well to do mechanic. That man is his holiness Pope Leo XIII. The exact amount of money that the pope spends on his living expenses is \$50 a month, which supplies the humble old man with every want.

For his personal expenses the pope receives 500,000 lire, which is about \$100,000. This is spent for his own household, table, linen, private servants and other items of a personal character. Out of it all the running expenses vate gifts or charities. The frugality pope" does not always mean a very elaborate meal.

The pope for years in summer and in winter has been awakened every morning by his faithful Francesca Centra at 6 o'clock. This devoted servant at the appointed hour knocks at his master's door, opens the blinds, addresses a customary salute to the pope and immediately retires. The pope gets up from bed unaided and also performs his shaving, in which operation he is helped by Centra. The bedroom is not the one used for his predecessors. It is a small and rather low cell in the middle wing of the Vatican, to which he repaired many years ago during alterations to his old apartments and in which he has lived ever since. At 7 o'clock he reads mass, attended by two secretaries, and after finishing his mass hears

After this mass the holy father goes to his breakfast, which consists of coffee, milk and bread without butter. invitation to take coffee and milk after the pope's mass is considered a great honor.

Pope Leo is noted for being a very light eater. After his very small breakfast he is engaged with official business until 1 o'clock, when he dines in the old of soup, generally pate d'Italie, a rosst, and fruit. Pius IX. was very fond of boiled meat, which was served to him daily in triple form-boiled chicken, boiled beef and boiled mutton. This plate is banished from Leo's table, as well as bacon and cheese. The only wine is old Bordeaux. His holiness dines alone, generally waited upon, in addition to the valet, by his carver, Commendatore Giulio Sterbini. At 6 o'clock the pope has a glass of bouillon and a glass of Bordeaux, and this makes his supper, but just before retirbeen following in the wake of French ing at 11 o'clock he usually takes another cup of consomme and a bit of cold meat saved from dinner. The pope's physician once told him laughingly that he did not eat as much in one week as he (the doctor) did in one

Leo XIII. hardly stops work in his sleep, having some occupation ready for every unoccupied moment. He is often troubled with sleeplessness and will lie awake in bed hours at a time composing Latin verses, which he dictates upon arising. He has been known spondent of the Fribourg Liberte says to compose a poem of considerable he learns on good authority that it was | length in bed and upon arising dictate it without missing a word. Several volumes of the holy father's verses

have been published. After breakfast his official audiences begin. He receives the cardinal secretary of state, who submits to the holy father any documents received the day before or those awaiting signature. The cardinals, heads of congregations, generals of monastic orders and strandeath, it was stated by those who had | gers of distinction are received later in opportunities of knowing the holy fa- the day. Before dinner there is a drive in the Vatican gardens, after dinner a | rulers. The people, not the executive, mined to give the prefecture of propa- siesta, then another drive, more audiences, then supper.

The evenings are generally devoted to study and writing. The pope prefers to dictate to his secretaries from notes prepared on small scraps of paper. These scraps are afterward torn into fragments to prevent their being given away or sold as autographs. This sort of commerce, which under Pius IX. assumed vast proportions, has been rendered impossible by the careful Leo. He does not allow a soul to enter his room when he is absent, not even his faithful Centra. When a piece of work is pressing, the pope generally confines the secretary to whom it is confided to a room adjoining his own library, supplies him with the proper writing materials, decuments and books and goes away, putting the key in his pocket. He does not forget his prisoner, but returns frequently with supplies of biscult and

rare old wine. Sometimes, however, the work can only be done by the pope himself, in which case he shuts himself in his room and forbids even knocking. He frequently gets so absorbed that he wipes his pen on the white sleeve of his immaculate robe, and the faithful spots are too apparent. Boston Re-

IN GERMANY AND FRANCE.

An English Catholic Review of the Ecclesiastical Conditions That Prevall in the Two Countries That Are Divided by the Rhine.

No student of contemporary ecclesiestical events can refrain from asking himself what it is, besides the Rhine, that divides France and Germany. After all, a river is but a fictitious line of separation. Yet, and we allude merely to matters affecting the Catholic church, the Rhine flows between two worlds as distinct from each other as Japan is from I'eru. In Germany the Catholics, only a little over a third of the whole population, are prosperous, energetic, united. In face of a dominant Protestant majority which is not always generous or just they more than hold their own. They advance and progress not alone in numbers, but in power and influence. Their bishops are men of light and leading; their clergy are learned and zealous; their laity pious and devoted; their theological professors unrivaled for depth of learning, accuracy of knowledge and consistency of view. In the state, though not of it, recognized and in many parts supported by the government, they have long enjoyed peace and prosperity. Their schools, controlled by the state, are nevertheless open to the priest at the hours fixed for religious instruction. Their newspaper press is superior in number, weight and worth to that of any Catholic country and receives from the faithful a measure of support which makes it the envy of Catholic journalists in other lands. Their social and philanthropic labors are widespread and almost invariably successful. Thousands of clergy and laity gather together at times and with freedom and mutual respect discuss questions of importance or interest to the Catholic body as a whole. Nowhere does the church show forth her beneficent and winning power for the spiritual and material welfare of her children so fully as she does in Ger-

Now turn to France. Apparently a Catholic country, the bishops are powerless, the clergy disregarded where they are not despised, the laity indifferent or hostile. Such as yet remain faithful are apathetic, Ineffective or disunited. No flourishing organizations exist to mold them into one mind and purpose. Their natural leaders, the aristocratic families, are effete or mere dreamers on the dead past. They are nowhere, with perhaps half a dozen exceptions, able to lead their persecuted coreligionists in a crusade for the vindication of their rights as Catholics and citizens. For all the influence they exert on the country at large the French Catholic aristocracy might as well be sleeping quietly under a gravestone in a churchyard.

What has gone wrong? There must be some cause at work, seeing that the effect is as clear as it is disastrous. Some tell us it is the fault of the government, whose persecuting policy has during the last century succeeded in gradually sapping the strength of the church. But against this we must set the objection that a government is only a handful of men whom, unless the nation agreed with their acts, it could easily dismiss and give power to other and better ministers. In truth there is no force in this assertion that the fault is to be laid entirely on the government. It is the nation that is to blame. As a well known French priest recently put the matter to his fellow countrymen: "Our task is not merely that of overturning a few politicians. It is that of remaking a Christian people, a Christian society. France is neither a monarchy nor an aristocracy, nor has it yet a true and healthy democracy

which can transcend the mere forms of government." This to our mind puts the exact position in a nutshell. What France wants and what French Catholics should strive for is a real and popular effective control of its own elected are the source of weakness in the affairs of the French church. Would they, instead of bemowning the iniquitous tyranny of their rulers, set to work, as the pope has constantly bidden them, and exert their native energies to purify the government their to be obtained. Its merits as a literary elected officials would speedily become such as they desire. But this is the last thing they seem capable or willing

to do. To apply the language of a German philosopher to their case, "Like one whose health and strength are gone, they try to regain by the use of jellies and drugs instead of by developing their own vital power, the true source. of what they have lost." It is by reforms from within that the afflictions of the French church must be cured. A century of Casarism has brought its train of almost ineradicable evils. Servitude and hopelessness and indifference have been the result of too long imprisonment in the swaddling clothes of ministerial control. When the bishop can exercise no power over his clergy except while he keeps a wary eye on possible governmental interference, and when the clergy haveno influence in the direction of ecolestartical interests, either in the parish Centra always makes an inspection and or in the parish church, then so surely has a change of clothes ready if the as a stone rolls down a hill and remale motionies at the feet to want

will there be a state of apathy, indifference, neglect which will render the Catholic community a ready prey to the spoiler. The old Greek philosopner was close to the truth when he laid down that life was motion. At all events things that do not live do not more. And when we find no movement among French Cutholics we may not unfairly conclude that there is not much life.

This is the very point of contrast between Catholic France and Catholic Germany, and its lessons are not confined to those two countries. In Germany, under all its monarchical and military forms, there is an enduring spirit and love of personal liberty, producing, as such a spirit always does, a large measure of individual initiative. There the clergy and laity delight to meet and unfold their views in harmony, with the result that their gatherings are object lessons for Catholics everywhere. The bishops rejoice and encourage such conferences, the clergy frequent them, and the laymen freely ventilate their views. It is this large measure of liberty enjoyed by German Catholics which has won for them and tor Catholicism prosperity and respect in the empire of Kalser Wilhelm. It is the absence of it which has delivered the French Catholics, bound hand and foot, into the tender mercies of the inidel crew, who would fear them were they free. We are not suggesting, nor is it our

office to do so, that the separation of church and state in France should be at as might be expected, in theclerical once effected. Our object is to point out, what indeed the pope has pointed their political power and purifying the to adorn the abbot's salon. There have awake and by resolution and self sac- Austria and of Plus IX., also person rifice to regain that liberty which they ally presented to the monastery. But have lost. Until they do they must be was far more interested in the great content to live as slaves of their perse parchment volumes filled; with to cuting rulers. For, as one of their own works of Chrysostom, Augustine, Me writers asks: "Without liberty, what must ligouri and others, into what such as there is between the horse and missels, and limminated manuscrip ter and the skin of the slave." When large number of rick and rare to France has learned that truth, it will publications. The monastery never have made its first step toward freedom. Let French Catholics cast their was an object lesson and far more have managed to conduct their ecclesi- thinks the Roman Catholic churches son far better than any they can dis Rome to find out the truth. Lat a cover among the tombstones of their come to free and enlightened with fancied they were too weak to walk on from the stronghold of Zwingil's refe their legs that they have been kept in mation he will be able to settle leading strings so long. Cemeteries matter." and nurseries are the last places in the world in which to find active and self tnted not to keep men babies or make the paths of virtue and knowledge and obedience until they attained to the the one at Elizabelia, a live of 184 full stature of manhood in Jesus Christ, -London Catholic Times.

Cardinal Moran's Work In Australia, "During the many years of Cardinal Moran's sojourn in New South Water." said the London Telegraph, "It may be doubted whether any individual member of the community has continuously wielded so great an influence over so rights in that organization when large a section of the people." Of the ceases to be a practical outholfs. twenty-one institutions of charity in his archdiocese which minister to every form of bodily and mental need all save one have doubled in size. His emiinence has spent \$500,000 on St. Mary's Tarrant held he violated one sent cathedral and \$400,000 on St. Patrick's, canons of the church and cassed to seminary. There are in Sydney, besides the seminary, five colleges for ling his rights under a policy, herea boys, twenty-one boarding schools or collèges for girls, twenty superior day the defendant, the Catholic Enights schools and 150 primary schools, with 24,000 pupils, all taught by religious. ground that the marriage of the lighteen years it is difficult to realize the trials and sacrifices of the Cathoder the rules and the curous of the last the rules and the rules are rules and the rules and the rules are rules and the rules are rules a lics in those new colonies.

During the eighteen years of Cardinal Moran's pontificate the Catholic population of New South-Wales has course to be a practical Cataolic. nearly doubled, being now 163,000.

Protestants and the Bibleset Protestantism has taught hitherte that the Bible is the only source from which a knowledge of Christianity is work were not thought of as a reason for wishing it to be taught in schools, but its authority as a divine book, and now it is admitted that this is the very reason why it has been excluded. It is a curious fruit of the hitherto unrestricted power of the Protestantism in the United States, that the Bible, which had for a long time held its proposed as part of the teaching as ground as part of the teaching of the schools, is now begging for admission. no longer on the plea that man should recognize God in education, but be brayled about a recognize cause the book has in it many bear, o-Sullivan was director ties, such as oratorical and rhetorical college in Burlington, vi. but passages, which make it possibly equal years, but during the past could or at all events nearly equal to Sir Walter Scott's tales or Shakespeare's control of the past of the p dramas or Milton's epics Catholic Record. (Aber)

Wontantanter Cathenral Cardinal Vauguan recently spent several days at Cologne inspecting the mossic work in the Church of the Apostles with a view to the worker.

HIND DE AND THE

THE BUSY ALPINE MONASTERY MARIA EINSIEDELM

Projectant Tribute to the Auth and Intellectuality of the E Monks-Their Literary and Article Treasures.

A correspondent of a Presbyterial weekly, the New York Observer, describing at some length the monastery of Maria mun naturally many errors when writing about the faith and devotion of Cathe lics, but he is constrained nevertheless to pay tribute to some features of the life which the monks lead there. Of the monustery he says: "This is two stories in height: with

navillons at the angles, and contains the chambers of the abbot, the recount of the monks, the college where from 800 to 400 youths are being trained and the library of 40,000 choice vol umes. As we were conducted sliently through these halls and chambers wepassed a number of brothers who were at prayer or meditation, others agged in teaching and still others. their way to take their places in the church services. There is no idlem in this monastery, and its members. have made important contributions to the science, art and learning of the present century. The library is rich works. Napoleon III. gave a magniscent chandeller to the church and also out so often, that only by exercising gave nortralts of himself and Bagente republic will the Catholics of France also the portraits of Frederick William secure those liberties of which they let IV. of Prussia and of his brother themselves be deprived while they sent by them to the abbey, and there.

slept. It is now high time for them to of Francis Joseph and Elizabeth of union can exist among men? None but pages I was permitted to look a Chi its rider, between the whip of the man- were also among the treasures, and no prosperous as now. The excuse eyes across the Rhine not with lust of pressive than any lecture on territorial conquest, but with a desire Roman Catholic system delivered to to learn how their German brethren theological seminary. It any astical affairs, and they will read a lest dead or dormant; he need not seem royal dead. It is because they have land, and less than two hours with

We heartly commend this course spondent's testimony to the activity of reliant men. The church was insti- those Alpine monks to the people who are forever harping upon the las them corpses, but to lead them along monks" or the indolent triars. monastery or convent is, in fact, like, try. The himates do not shout take through a megaphone, but it is true nevertheless. - Church Oslander West Virginia

> Must Be a Practical Catholic. The Western Watchman bas the Co lowing interesting note: The courts.
> Wisconsin hold that a Catholic fortst late James Henry Barry formetty well known law/e of Madi ... " of Chicago, married a diversed w before a Protestant minute. The a practical Catholic, therefore forte the Catholic Knights. Judgment 1 ordered, mid Judge Tarrant an Com man Catholic church, the result which, ipeo facto, is excommuni and for that reason the party occurren

Ber. Father Daniel J. O'Bulk's is causing no sad of comment to priest and will be the fire of His election is also locally re because this city is a B GOLD TO SEE THE