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UNDER THREE POPES

ARCHBISHOP KEANE ON PIUS IX, LEO XIII. AND PIUS X.

The Pontiff of His Youth His Grace Likens to St. Joseph, the Pontiff of His Manhood to St. Paul, the Pontiff of His Advanced Age to St. Peter.

During my life I have been my happy fortune to communicate intimately with three popes—with Pius IX., Leo XIII. and Pius X., says Archbishop Keane of Dubuque in a recent interview. Two of them have left their names inscribed among the most notable men in history. The third bids fair to make a record in the annals of the Church no less illustrious than theirs. To have had the opportunity to converse face to face with three such men, to compare views with them, to receive advice, direction, inspiration from them, I cannot but regard as a special favor granted me by Divine Providence. And these three great pontiffs, while all aiming in their life work to the same end—the end for which our Lord established His Holy Church—yet differed so greatly in character and in the spirit of their lives that the impressions which they produced on me stand quite apart and distinct from one another, marking and symbolizing the three epochs which make up my life.

The first of these ever memorable experiences took place in 1873. I was then a young priest who during my thirty-four years of life and my seven years in the holy ministry had never had any experience or any thought or aspiration beyond the sweet blessed routine of a priest's daily labor for souls and for God. Quite unexpectedly Providence gave me the opportunity to visit Europe. But in all its vast expanse the one center of attraction for me was Rome, and among all the great men then shaping the world's destinies the only one I longed to see was Pius IX. My wish was gratified, and never shall I forget the reverent awe with which one quiet evening in September I was admitted to the presence of the Holy Father. At that season and at that hour of the day there was no rush upon his time, and so he was able to receive in private audience one who had nothing to offer him but his love and nothing to ask of him but his blessing.

With a simplicity suitable to the occasion, it was not in the hall of reception that he saw me, but in as small and plain a room as the study of a parish priest. I knelt close up to the arm of his chair, and when, after his first paternal greetings, he asked me to stand up I said, "No, dear Holy Father; I am closer to you as I am, and, if you please, I will stay this way." Smilingly he consented, and so we conversed for fully twenty minutes, with my hands resting on the arm of his chair. His face was that of an aged St. Joseph, the sweetest and most venerable face I have ever seen. And yet, entering into the spirit of the occasion, he did not speak to me of old age, but of youth, nor of the burdens and trials that weighed him down, but of the priestly career that lay before me. With a buoyancy and expansiveness at which I wonder to this day he spoke to me of his own youth and told me that when he was young he desired to enter a religious order, "but," he said, "they wouldn't let me." I had the temerity to ask, "Are you much obliged to them, Holy Father?" Laughing heartily, he answered, "No, but I had to be resigned to the will of God." And so, exhorting me never to seek anything in life but God's holy will, he blessed me and sent me away very happy and grateful.

He was the pope of my youth, and so my youth all his words were addressed. He gave me the compass by which to guide the journey of life. How faithful I have been to his guidance will be the test by which God will judge me when my work is over. Just ten years later, in 1883, took place my next visit to Rome and my first interview with Leo XIII. It was my official visit as bishop of Richmond. The providence of God, which Pius IX. had exhorted me to follow as my guide, had shaped my life far different from what I had desired or expected. But, as the dear Holy Father had said, "I had to be resigned to the will of God." And so I was there to give an account of my stewardship as the head of a diocese.

But how different a Pope I found in Leo! Pius had reminded me of a gentle, aged St. Joseph. Leo was like an eagle-eyed St. Paul, ready to cope with all the intellects and all the powers of the world. God had called him to steer the bark of St. Peter through a period of specially difficult relations between the Church and the governments of Europe. And it was easy to see Providence had fitted him for the mighty task by endowing him with a genius that was a match for Bismarck and Gladstone and Gambetta and Crispien at their best. And yet, with all that this implies, he was none the less the good and faithful servant to whom our Lord had entrusted the care of all the lambs and all the sheep of His fold. Again it was that he conferred with me on the subject of the Church's relations with the world.

When in Virginia. And I remember how specially interested he was in all that I was striving to accomplish for the welfare of the colored race. On this part of my work, above all, and on every care and duty of my charge, he lovingly bestowed his fatherly benediction, sending me back to toil still more bravely for the spiritual good of the Old Dominion.

Little did I then suppose that just three years later, in 1886, I would be back in Rome and I confer with Leo on matters of a totally different character. Our bishops had insisted on my consenting to be the first rector of the Catholic University of America, and it was to discuss this great project with the Holy Father that I was there as their representative. Many and varied were the conversations with the great Pope which this momentous undertaking privileged me to have, not only in 1886, but on various other occasions during the ten years of my rectorship. And always I found him the same warm and penetrating genius, viewing all human things from heights to which ordinary mortals had but slight access and directing all the responsibilities of his mighty charge not only with superhuman intelligence, but also with superhuman untiringness.

Leo was the Pope of my manhood. He meant work, work, work—assiduous, untiring, resolute, intelligent endeavor to realize on earth the kingdom of the Son of God. Contact with him was always like a bugle blast calling to loftier aims and stronger endeavors for good. He knew nothing of old age and decrepitude. Up to the last he was the eagle of the Vatican, soaring above all and ready for still bolder flights. And thus it was that God took the eagle to rest in His own bosom.

Lastly, our Lord has privileged me to confer intimately with Pius X. In studying his character no one can fail to remark not only the resemblances and also and especially the dissimilarities between him and his two great predecessors. In him we see, as in Pius IX., much of the gentle solitude of St. Joseph. In him we recognize, as in Leo XIII., much of the fiery zeal of St. Paul. But in him we are conscious, above all, of the spirit of St. Peter.

Any wrong against the Church by the Catholic powers of Europe Pius X. considers beyond his control and leaves it utterly in the hands of Providence. His thoughts, therefore, are far above what the powers of the earth have done or may do. The God of the nations will see to that. His own solicitude is only for those spiritual interests and ends which Christ our Lord had in view in establishing the kingdom of God on the earth.

This sublime aim he has expressed in that formula which is the motto of his pontificate—"Omnia Inscrutabile in Christo." This, too, he has repeatedly symbolized by his action during the great solemnities in St. Peter's, on which occasions, instead of wearing the triple crown tiara, as his predecessors did, he has worn simply the episcopal miter, while the tiara was carried by lackeys in the procession that preceded him. He has never forgotten his singular over that intervention of Austria in the conclave, an event which, humbly speaking, had much to do with his election, and he seems to resent with a sort of indignation any even apparent intervention of the civil powers in the affairs of the Church of Christ.

Pius X. is the Pope of my advanced age, of the last chapter in my career, for I devoutly hope that he will live to guide the bark of St. Peter long after I have gone. He points always to that divine tribunal which is the final test of all things. May his example inspire us to greater expansion in measuring all things, not by the standard of earthly interests, but by the measure of the will and the spirit of Christ, and thus to aid in his great purpose of "restoring all things in Christ."

The Bible in Japan. Mr. Mathai, a Japanese Protestant clergyman, declares that the first Bible to reach Japan was washed ashore at Nagasaki bay about fifty years ago. This story, with romantic embellishments, is printed by the Congregationalist, which seems to have forgotten that the Catholic Church was in Japan over 800 years ago. Is it not likely that there was at least one Catholic Bible in Japan, among the missionaries and the thousands of Japanese converts of high and low degree between the years 1549, when the missionaries first came, and 1639, when the persecutions put an end for the time being to Catholic missionary effort? This story of the first Bible in Japan is almost as absurd as that about the Bible being lost to the world till Martin Luther discovered it. —Sacred Heart Review.

David P. Kenney's Gift. David P. Kenney of Plainfield, N. J., has given forty acres on the slope of the Watchung mountains, commonly called "the picture lands," to the Sisters of Mercy of the Trenton diocese. A convent school will be erected. The gift is in memory of Mr. Kenney's mother. The Sisters of Mercy, now located at Bordentown, N. J., will spend \$300,000 in erecting a convent school on the site.

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THE DAYS OF ADVENT

LITURGY AND SPIRIT OF THIS HOLY SEASON OF HOPE.

A Time of Prayer and Penance Which the Church Has Appointed to Prepare Her Children For the Birth of the Saviour of Mankind.

For the instruction and edification of our readers we call from various sources the following notes on the history and significance of Advent. Advent (Latin adventus—that is, "coming") is that time during which the Church requires the faithful to prepare for the celebration of Christmas. The practice of observing Advent first began in the west (not our west, of course, but western Europe). It is a time of prayer and penance which the Church appointed to prepare her children for the birth of the Saviour. What vigils are to ordinary festivals, what Lent is to Easter, what the 4000 years of the ancient world were to the coming of the Messiah, that is Advent to Christmas.

Let us now say a word as to the duration of Advent. For several centuries it consisted of forty days, like Lent, beginning on St. Martin's day. The Church of Milan kept up the six weeks of Advent and was followed by the Church in Spain. The Church of Rome reduced the time to four weeks—that is, to four Sundays with the part of the week remaining before Christmas. All the west followed this example.

Formerly there was a fast throughout the whole season of Advent. In many places this was commanded, in others strongly recommended. The imposing of the obligation is attributed to the great Pope, St. Gregory, sixth century. In 462 St. Perpetuus, bishop of Tours, prescribed three fast days daily in his diocese from St. Martin's day to Christmas. This rule became general in the Church of France till the seventh century after holding the council of Macon in 581. That assembly ordered that a fast should be observed on the Mondays, Wednesdays and Fridays of each week from St. Martin's to Christmas. The use of flesh meat was forbidden throughout the season. To all this was added prayer and other practices of penance. The services of the Church were multiplied. Bishops incessantly preached, and many in the grand old days of faith far exceeded in good works what was laid down as a command. What a lesson to us in these days of ease and self-indulgence!

A few words now on the liturgy of Advent. In the offices of this season the Church lays aside her ornaments of joy and takes purple as a sign of compunction. The "Gloria in Excelsis" is omitted at Mass except on great feast days, but her sadness is sweetened with hope; hence on Sundays she still clings to the halleluiah.

Advent is a time of expectation. The Church places herself in spirit where stood the prophets of old, straining their mental and spiritual vision and yearning for the Christ to be. She is filled with divine hope mingled with love and sorrow. Nothing equals the whole year, in our opinion, equals the sublimity and beauty of her office. It is a magnificent crescendo of yearning and love. She chooses, as her exponent the voice of Isaiah, weighted with prophetic lore, the strenuous call of Paul to awake, for the Lord is nigh; John's cry from the desert to make straight the way of the Lord, and whatsoever there is of sweetness and pathos in the words of the royal psalmist David. And to enforce and drive home these exhortations she opens with the trumpet call of the Gospel of the last judgment and the second coming of the Son of God.

He must be callous indeed whose heart is not softened by the recitation of the breviary in the last few days of this holy season.

The third Sunday of Advent is called "Gaudete." Sunday from the first word the priest utters when he goes up to the book. The Introit runs thus: "Rejoice in the Lord always; again I say, rejoice." It is a halfway house, an oasis of joy in the desert of penance and grief. It is also called "Rose" Sunday from the color of the vestments. The deacon and subdeacon also wear their dalmatics. Even the strict robes allow the organ, as also flowers.

We must do our best according to our circumstances to sanctify this great and solemn season. We must sigh for the coming Christ. Above all, our hearts must not be so absorbed and our eyes so blinded by worldly earthly cares that the words of St. John the Baptist may be justly applied to us: "Here hath stood one in the midst of you whom you knew not." Nor must we be of those mentioned by the other St. John in his gospel: "He came unto his own and his own received him not."—Church Calendar of West Virginia.

Why Cautious? "The child's capacity for religion," says Professor George Trumbull Ladd of Yale university, writing on "The Child and Religion" in the Crown Theological Library, "is no less than the sum total of all its capacities of thinking, feeling and willing as a human being." If this be so—and who doubts it?—then the child's capacity for religion is not a matter of degree, but of kind.

THE CHURCH AND THE SCHOOL

Our present training for the future.

The Catholic press, and always highly pleased with the accounts of the progress of the Church in this country, is a great power in combatting error and circulating truth. Church Calendar of West Virginia.

A PROPHECY FULFILLED

Warning to France that was issued at Trenton, N. J., in 1890.

M. Baudouin, president of the St. Vincent de Paul society, in writing for the Catholic press of France twenty-eight years ago expressed himself as follows: "The importance of the press is not understood enough by the faithful. They look to the building of churches, to the founding of communities, to the multiplying of houses for orphans and poor, all clearly necessary works, but they forget that over and above these needs there is another which the press of facts makes the first of all—it is the extension of the Catholic press, at least in certain countries, of which France is one. For if the Catholic press is not supported, encouraged, elevated to the height of its sublime mission, then the churches, if not burned, will be empty, the religious communities will be expelled, and the houses for orphans and poor—nay, the very schools themselves—will be taken from the religion that founded them."

The prophecy contained in the foregoing was all too true. The French Catholics neglected to encourage or support the Catholic press, and today their churches are practically empty of men, the religious communities are expelled and the houses for orphans and poor—nay, the very schools themselves—have been "taken from the religion that founded them."

Italy, which has also neglected to foster the Catholic press, is in fear and trembling under a spreading disaster from anarchists and Socialists.

Germany, on the other hand, where, in spite of the greatest handicaps, the sturdy Catholics have been staunch supporters of the Catholic press, the Church has prospered wonderfully, and the country at large has benefited.

But we need not go abroad to see the beneficial effects of nourishing the Catholic press. It is a well known fact, proved beyond doubt by the experience of missionaries, that where the Catholic press has a wide circulation the people are true to their religion and generous to their Church; that, on the contrary, where the Catholic press has poor support, the people are, as a rule, lukewarm in religion and parsimonious in contributing.

We know from reports of pastors in our own territory that the experience of the missionaries is generally corroborated. —Catholic Telegraph.

The Work of Professor Gibbs

Professor Harold Barker Gibbs, who has been introducing the Gregorian chant into the Episcopal churches of England, Ky., expects to visit other cities while in his country. He is a singing by birth and up to twenty years ago, when he became a Catholic, was a member of the Anglican choir. For twelve years he has been working with and for the Episcopal Congregation of Benedictines in the interest of the Gregorian chant. At his home in England Professor Gibbs has given many pupils to the musical world, both sacred and secular, for he is also a specialist in voice production, and many of the cathedral and college choirs, both at Oxford and elsewhere, have been drawn from among his pupils. As a student of the gift of St. Basil, Professor Gibbs has promised to devote the remainder of his life to furthering the work and directions of the late Pope Leo XIII. and of His Holiness Pius X. in regard to the restoration of the grand liturgical music of the Church. —Catholic Home Companion.

A Statue to the Holy Father

A statue of Pope Pius X. subscribed for by Catholics all over the world, was unveiled recently at Riese, the little village in the Venetian provinces where the Pope was born. His Holiness is represented in the act of administering a benediction. The entire village was decorated and national flags were conspicuous everywhere, while the walls were covered with inscriptions, one of which read: "Long Live Pope Pius X., the First Officer of the World." The authorities formed a procession, headed by the patriarch of Venice and the bishop of the neighboring diocese, to the house where the Pope was born.

Details have reached Rome of the martyrdom of Mr. Orestes Brown, O. S. B., vicar apostolic of western Zaire. Mr. Brown was one of the missionaries appointed by Leo XIII. in 1900, and was only thirty-six years of age at the time. During his three years he built a church and twenty schools throughout the vicariate. With him were murdered two Franciscan lay brothers and two Benedictine monks. The murdered monks were buried in the same place as the missionaries.

Five Minute Sermon

Signs foretelling the destruction of the World.

The Church at the beginning of Advent directs our attention to the Gospel to remind us of the great judgment, which Christ will pronounce on the last day for those motives referable to that judgment.

The first motive is so stated in how Jesus Christ will one day descend on earth in awful majesty to demand account of the use we have made of His grace and gifts. He will judge us according to our works. The second motive is that we are by a wholesale fear to turn away from Christ. The third motive is that we are by a wholesale fear to turn away from Christ. The fourth motive is that we are by a wholesale fear to turn away from Christ. The fifth motive is that we are by a wholesale fear to turn away from Christ.

We should meditate on the day of Christ, the day when we shall appear before Him. We should meditate on the day of Christ, the day when we shall appear before Him. We should meditate on the day of Christ, the day when we shall appear before Him.

Weekly Calendar

Sunday—Pentecost. Monday—St. Andrew. Tuesday—St. Thomas. Wednesday—St. John. Thursday—St. Paul. Friday—St. Peter. Saturday—St. John the Evangelist.

In memory of Mr. [Name]

Who died Nov. 1, 1905. His family and friends are invited to a service at the Church of St. [Name] on Nov. 10, 1905.

Advent Calendar

For the week ending Dec. 4, 1905. The calendar contains daily readings and prayers for the entire season of Advent.

Very Rev. [Name]

Very Rev. [Name] has been appointed vicar of the parish of St. [Name] in [Location]. He will take possession of the office on Dec. 10, 1905.

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