

Providence charted the way so that some of the truly great men of history were on the Papal Throne during the fifty years just ended—a half century when unusual human and spiritual problems were on the horizon; when great minds and hearts were dedicated to their solution.

Catholicity was sweeping onward, triumphant throughout the world, when the CATHOLIC COURIER came into existence in 1889.

Pope Leo III was in the place which had been occupied by St. Peter. His wise, beneficent encyclicals were instructing the people of all nations—beginning to endow them with enlightened concepts of human relationships.

His Holiness recognized the value of the Catholic press, declaring in one of his first utterances: "A Catholic newspaper is a perpetual Mission in the home."

Before the start of his reign, the issue of Papal Infallibility had been settled. With the authority of ecclesiastical doctrine on a firmer basis, Pope Leo laid down a program for modern civilization.

Perhaps the most famous of his encyclicals—masterpieces of composition as well as thoughtful judgment—was the one dealing with the problems of labor.

Because of the practical knowledge of affairs which His Holiness possessed, he was able to prepare a workable formula for the attainment of justice in labor questions.

Not only did it create a profound impression at the time it was issued in 1891, but it remains a model for guidance today.

Emphasis is given in the labor encyclical to the fact that the possessing classes have important duties to fulfill—that society, in collaboration with the Church, has responsibilities toward those who toil, which must be met.

The Church, it points out, stands for reconciliation between all classes; for a spirit of charity; for an exemplification of justice which gives fair consideration to the interests of employers and provides security and protection for workers.

Harmonious relationships between the Church and State were sought by Pope Leo, the form of the latter concerning him only if the aims of simple justice were impeded.

He directed brilliant efforts toward attainment of unity among the various Christian communities and Rome—a restoration of the unity of the Christian faith.

Vatican archives were opened by Pope Leo to students of all denominations and all nations in 1880—considered one of his wisest acts.

It gave practical illustration to the contention that the Church has nothing to conceal; that all of its facilities should be opened for the search of truth.

The light was turned on great sources of research, and students of many nations availed themselves of the opportunity to secure details of ecclesiastical and world history.

Following the example of his predecessor, Pope Leo abstained from official relationship with the newly established Kingdom of Italy and asked for restoration of the temporal sovereignty of the Pope as a guarantee of the free exercise of spiritual power.

Never was there a suggestion of outside force, or the resort to any measure which would destroy the unity of Italy.

Negotiations were proposed on a basis which would give Popes complete sovereignty over a small territory. But they failed—due mainly to opposition from Italian Liberalism.

When Bismarck, "iron chancellor" of Germany, pursuing a policy of Kulturkampf, set up severe police regulations which interfered with the freedom of the

# HISTORY of the PAPACY

## Since the Year 1889

Church, Pope Leo adopted a conciliatory attitude.

With superlative diplomacy, he interceded—used the support of the Catholic population of Germany—and obtained repeal of the legislation which threatened to interfere with its progress.

His gifts as a conciliator gained recognition in his appointment as arbitrator of a dispute between Germany and Spain regarding possession of the Caroline Islands in 1885.

Other international controversies were settled by him. A movement for separation of Church and State came in France during his reign in spite of friendly endeavors to prevent it.

Union between the Roman and Anglican Churches was advocated extensively in England, but Pope Leo disapproved because of insistence by Anglicans upon recognition of the validity of the consecration of their clergy.

Good relations between the Vatican and all countries were sought. He won the institution of a Russian Embassy to the Vatican, established diplomatic relations with Japan, arranged for a Council of Bishops of South American states in Rome.

An illustrious ruler, Pope Leo XIII extended the Catholic hierarchy throughout the world—added 300 dioceses and vicariates. Death ended his reign in 1903, bringing sorrow to many of the great of earth with whom he had mingled.

Then Giuseppe Sarto came to the throne.

Taking the name of Pius X, he put into immediate practice those virtues of a devout shepherd of the soul which later made him known as "the Pope of the poor and humble."

Deeply religious, he asked that the inner life of the Church be fortified with the true spirit of the Gospel.

Pope Pius X published two constitutions in 1904—one of them forbidding the secular veto and the other reforming the method of conducting Papal elections.

He reformed the Roman Curia, laid down rules for action, with a clear definition of the respective spheres of competence of the Congregations and other authorities of the Curia.

While there was a reduction in the number of seminaries for priests in Italy, Pope Pius set up the Bible Institute in Rome in 1909, and the Vatican library and archives were developed along the lines which had been established by his predecessor.

His Holiness arranged for the reform of church music, encouraging return of the old Gregorian chants.

In all that he did—in all that the Church undertook—Pope Pius relied upon the growth and support of Catholic newspapers to carry forward in the light of truth. Of them he said:

"To be a Catholic, to call oneself a Catholic, not to belong to Catholic organizations and associations and at the same time be indifferent to the interests of the Catholic press is a patent absurdity."

"I would make any sacrifice, even to the pawning of my ring, pectoral cross and soutane, in order to support a Catholic newspaper."

Preaching frequent sermons as Bishop of Rome, he advocated the exercise of all the saintly qualities by which all of his own actions were guided.

Quite a sensation was created by Pope Pius X in 1907 when he condemned all tendencies, whether in Catholic theology or elsewhere, toward modernism aimed at the reform of dogma.

His manifesto declared that members of the clergy and teachers should take a special oath disavowing modernism. He was not opposed to the modern historical outlook nor to the development of Church doctrine on a basis of indisputable researches, but there must be no false evolutionism to deprive revealed religion of its ecclesiastical character.

Although reconciliation between the Vatican and Quirinal did not come during the reign of Pope Pius X, they learned how to get along peacefully, each in its own sphere.

Catholic Action, designed to educate the social, moral, civic and religious conscience of the Italian people, was encouraged by him, and the absolute prohibition of participation of Catholics in Italian political affairs terminated.

France carried out complete separation of Church and State in 1905; the new Republic of Portugal took similar action in 1911.

When the shadows of the World War were gathering, Pope Pius X on August 2, 1914 appealed to Catholics of the world to pray for peace. Soon afterward his own saintly life came to an end.

Flames of war were spreading their tongues of destruction when the Archbishop of Bologna was called to the throne as Benedict XV.

Perhaps there had been no previous time in history when humanity more needed application of the ideal of this distinguished spiritual leader—"justice and peace."

Again and again he appealed to the nations to stop the destruction of life and property, but the spirit of war swept along in spite of urging to get rid of these four fundamental evils:

The lack of brotherly love in the relations of mankind with one another, the contempt for authority, the iniquitous warfare of ranks and classes, and the greedy hankering after transitory and perishable possessions.

His efforts for peace reached a climax on August 1, 1917, when he appealed to all of the combatant governments "as the father of all who loves all of his children with equal affection."

Pope Benedict often gave voice to his appreciation of the work and influence of Catholic newspapers in his efforts to make this a better world in which to live. On one occasion he said:

"The work of the Catholic papers has been most praiseworthy. They have been an effective auxiliary to the pulpit in spreading the faith."

The book of church laws, which had been started by Pope Pius X, was completed by him in 1917.

Five Pontiffs have been in the Chair of St. Peter at Rome as supreme rulers of tens of millions of the faithful throughout the world since the Catholic Courier was established in 1889.

They are Pope Leo XIII, whose reign began in 1887 and continued to 1903; Pope Pius X, 1903 to 1914; Pope Benedict, 1914 to 1922; Pope Pius XI, 1922 to 1939; Pope Pius XII, the present Pontiff, who became Pope in March, 1939.

In a distinguished encyclical in 1919, Pope Benedict emphasized the missionary duty of all members of the Catholic Church, and he established a training center for the Oriental Church as an affiliate of the Oriental Institute in Rome.

He died in 1922 after a reign in which he did all that was in his power to ameliorate the hardships of war; to bring about a return of peace.

Next in the long procession that has come through the centuries to head the Church as Holy Father was Achille Ratti, scholar, builder, peacemaker, brilliant executive.

"Pius is the name of peace, therefore I shall bear it," he said as the mantle of St. Peter fell upon his shoulders, and Pius XI became a name that was synonymous with peace—with efforts to bring about international justice through negotiation.

Some measure of the extent and diversity of his efforts may be gained from consideration of the fact that he wrote 300 encyclical letters during his reign and that they covered the range of human problems of his time.

War, peace, the relation of the Holy See to Italy, the persecution of the Church in Russia, Mexico, Spain and Germany, motion pictures—these were some of the subjects.

Shortly after Pope Pius XI ascended the throne his first encyclical appeared—on Dec. 23, 1922—an impassioned plea for peace.

In it he deplored the increasing lack of respect for authority and to the resort to force in the settlement of disputes. He asked for a restoration of peace between the Vatican and Italy; for peace everywhere—"a peace which would be the peace of Christ."

During pilgrimages to Rome from all of the world during Holy Year of 1925, the Pontiff addressed gatherings from different nations, showing deep understanding of the intricate problems before them.

The prayers and efforts of the Holy Father to bring about peace brought material results in the Holy City itself. Negotiations begun in 1927 between the Vatican and Premier Mussolini resulted, in the signing of the Lateran Treaty in 1929.

Pope Pius XI thus became sovereign of a newly created state, "The City of the Vatican," and full property, exclusive dominion and sovereignty rights were recognized.

The treaty, concord and financial convention covered all of the matters which had long been in dispute—brought a satisfactory settlement which ended the long self-imposed imprisonment of the Holy Father within the confines of the Vatican.

Many believe that the renewal of Papal Sovereignty was the outstanding achievement in the reign of Pope Pius. The signing of the agreement was received with satisfaction throughout the world.

On March 9 Pope Pius received the entire diplomatic corps accredited to the Holy See and was congratulated because the Lateran Treaty had finally brought to an end a controversy which had lasted for more than sixty years.

Pope Pius was saddened by the persecution of the Church in Mexico—later to spread to some of the other nations. In 1926 he directed an encyclical to Mexico, admonishing the government of that

country to reflect that "everything which is good and beautiful derives from the Church."

An encyclical letter in 1928 asked for a return of reason in countries where every right, human and divine, had been trampled under the brutal feet of force; where Churches had been razed, priests and nuns ejected from others.

The proper education of Catholic youth was a subject which was close to his heart; alert to the evils of propaganda in sections of the secular press, Pope Pius XI often expressed appreciation of what Catholic newspapers were doing in presenting the news accurately and interpreting it from the Catholic viewpoint. He said:

"The power and influence of the Catholic press is so great that even the seemingly insignificant activity in favor of the good press is always of great importance because great results may come therefrom. Anything which you will do for the good press, I will consider having been done for me personally. The good press is very close to my heart, and I expect much, very much from it."

With disturbances and attacks against the Church in different countries, besides the war in Spain in which many priests and nuns were killed and church properties destroyed, the later years of His Holiness were devoted to peace efforts.

In 1936 he urged the Church in the United States to establish a motion picture censorship for the guidance of its people, and to ask them to renew a pledge annually not to see bad motion picture films.

That was adopted—has brought a notable improvement toward decency in motion pictures.

The persecution of Jews by Nazi rulers of Germany aroused his sympathies in 1938 and he opposed them forcefully.

Gathering threats of war were combated by the Pontiff, whose waning strength was unequal to the tasks that were before him. More than once he was within the shadow of death, but a will that was superhuman returned him to the fight for peace and justice.

Finally, worn by the struggle in behalf of ancient truths, the soul of the great "Pope of Peace" took its flight on Feb. 10, 1939. A saddened world reviewed his achievements; paid touching tribute to one of the most illustrious spiritual and intellectual leaders of our time.

Eugenio Cardinal Pacelli, Vatican Secretary of State, was named as his successor, adopting the name Pius XII.

An ironically sad commentary upon the changeless greed of some national rulers may be seen in the fact that Pope Pius XII entered upon his reign facing conditions similar to those encountered by Pope Pius X a quarter of a century ago.

An international conflict is under way with some of the same countries involved that tried to end the troubles of the world with the sword in 1914.

His Holiness dedicates his prayers—all of the resources of his brilliant mind and great heart—to the cause of peace, just as Pope Benedict had done.

First, there was an effort, aided by prayers of the people in all Churches, to prevent the war. Now they are devoted to asking for an early return of peace.

With the utility of armed conflict to improve conditions in any country so completely demonstrated in the light of twenty-five years—and long before that—Pope Pius XII carries on for all humanity the great work which predecessors of His Holiness began.

In our own country the position of the Church was never stronger.

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