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# THE LIFE OF
# POPE LEO XIII

CONTAINING

## A FULL AND AUTHENTIC ACCOUNT OF THE ILLUSTRIOUS PONTIFF'S LIFE AND WORK

INCLUDING

A GRAPHIC DESCRIPTION OF ST. PETER'S AND THE VATICAN;
BRILLIANT ACHIEVEMENTS IN SCIENCE AND LITERATURE OF HIS HOLINESS;
HISTORIC EVENTS DURING HIS SUCCESSFUL PONTIFICATE;
POLITICAL, SOCIAL AND DOCTRINAL ENCYCLICALS, ETC., ETC.

BY

J. MARTIN MILLER
the well-known author

*As the whole Christian world is deeply interested in accounts of the last sickness and death of the Holy Father, there is included in this work a connected story of the incidents and events that have transpired from day to day at the Vatican.*

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# PREFACE.

THE author of this work visited Rome for the second time in 1902 (his previous visit having been made in 1900), where he remained for several months preparing the pages which go to make up this record of the life of Pope Leo XIII.

His Eminence, Cardinal Gibbons, of Baltimore, had graciously provided him with a letter to Monsignor O'Connell, the representative of the Cardinal at Rome. This, in connection with an introduction to Monsignor Kennedy, formerly of Philadelphia, and now in charge of the American College in Rome, gave the author exceptional advantages in securing authentic information from high Roman sources.

One of the first places visited was Carpineto, an ancient town of the Volscians, the Pope's birthplace. Carpineto is an hour's railway journey from Rome and three hours in a pre-historic diligence, or stage of antiquated build.

A visit was made to the quaint house where Gioacchino Vincenzo Raffaello Luigi Pecci (Pope Leo XIII) and his six brothers and sisters were born.

No member of his immediate family survives him, but some of his nephews, bearing the name of Pecci, still live in the simple and quaint little town, and some of these were interviewed and photographed for this work.

While in Rome the author spent much time at the great Vatican galleries of statuary, of paintings, of tapestries, of frescoes and its library, the most remarkable in the world. The Vatican gardens were visited by means of special permits. The Vatican is the residence of the Popes, part of the Court and some of the guards. It contains four thousand rooms and twenty courtyards. The greatest church in the world, St. Peter's, the centre of Christianity, adjoins the Vatican.

The author has never been in the presence of a personality that so impressed him as did that of Pope Leo XIII. It was only by standing before him that a full appreciation could be

had of the peculiar influences he exerted, radiated, so to speak, for the betterment of the world to every remote corner.

Physical weakness was most apparent; very pale, very thin, and bent over. His person was but a mere shadow in appearance. In his countenance he appeared more like an apostle than a sovereign. The face was vivified, animated, the index of an alert mind, so combative for human good, so fully alive to moral wretchedness and plainly charged with pity for physical distress. A gentle tenderness, a timid kindliness seemed to illuminate his whole being, while his long, firm nose indicated will, inflexible will.

This, in short, was the appearance of the revered and beloved head of the Roman Catholic Church, in a covering of white cloth, as the author saw him in the Vatican a short time before his death.

There was no personality that lived during the last quarter of the 19th century and the initial years of the 20th who stood out alone and incomparable as did Pope Leo XIII.

His reign exceeded, in the number of its years, the pontificates of any of the 262 popes who preceded him, beginning with St. Peter, except one, namely, Pius IX.

Pope Leo XIII. during his papacy saw 137 cardinals pass away, a number not equalled under any previous reign.

Leo XIII. has seen the Catholic Church gain numbers and strength in America during his pontificate as it has in no other country. The Roman Catholic membership in the United States proper now amounts to more than twelve million. By the simple act of annexing the Philippines and Porto Rico, nearly eight million more Catholics were brought into the great Republic, making a total of more than twenty million of Catholics in the United States and its new possessions. This is one of the great legacies that Leo XIII. has left to his successor.

Rome, Italy. J. MARTIN MILLER.

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# INTRODUCTION.

THE press dispatches from Rome on Sunday morning, July 5th, announced the Pope's serious illness. The dispatches of Monday morning told us that he seemed to rally from his condition of Sunday. This was another exhibition of his wonderful vitality. On Monday evening, July 6th, the dispatches told us that His Holiness was being kept alive by artificial means but that the end was very near.

The Pope objected to having the oxygen inhaling apparatus continually under his nostrils. Dr. Lapponi then arranged to impregnate the whole atmosphere with oxygen. "That is much better," said the Pope; "before I felt as though I had lost my liberty."

Dr. Lapponi continually recommended the Pope not to speak and to pay no attention to what was passing outside. The Pope gently refused to abandon participation in what was going on.

### THE WILL OF THE ALMIGHTY.

He said smiling to Dr. Lapponi: "I know you say this because of your affection for me, but either my last day is approaching, in which case I must employ all the time which is left to me so far as I can, or else I shall recover again, postponing the end. If this is the will of the Almighty nothing can change it."

The Pope wished his arm chair to be carried near his writing table and then to the window, overlooking the piazza di St. Peter. Noticing many people in carriages, the Pope said; "The piazza looks as it does when I am about to perform some public function."

The Pope's serious illness was but of a few days' duration. He had been growing more feeble for months, but extraordinary

care was taken and there were no fears that the end was near. At last Dr. Lapponi became anxious and urged the Pope to save his strength by discontinuing all work. He was especially urged to avoid receptions, as it had been noticed that the exhaustion following such endeavor was prolonged and serious. The physician's advice was smilingly ignored by His Holiness, who looked upon Dr. Lapponi's solicitude as over-anxiety. On Friday, July 3d, the Pope left his bed to receive a group of Hungarian pilgrims. As Dr. Lapponi feared, the exertion proved too great. His Holiness, after the reception, collapsed and fainted.

## THE EXACT DEFINITION OF THE POPE'S ILLNESS.

Friday night Dr. Lapponi remained continually with the Pope, but His Holiness' devotion to his work had proved probably fatal. Saturday evening, July 4th, symptoms of pneumonia developed. Professor Mazzoni was called in and the two physicians have since hardly left the Pope's bedside.

The newspapers here contain many conflicting statements about the Pope and his condition.

Thousands of telegrams expressing sympathy for the Pope or asking for news of his condition arrived at the Vatican the day before the Pope's death, including messages from President Roosevelt, King Edward, and Emperor Francis Joseph. Dowager Queen Margherita, of Italy, is reported to have asked for news about the Pontiff. The most important telegrams of inquiry are communicated to the Pope. After receiving the sacrament on Sunday, July 5, the Pope said:—

"I am now near my end. I do not know if all I have done has been good, but I certainly obeyed my conscience and our faith."

The Pontiff yesterday ordered that a piano be given to his grand-nephews, also giving directions that they should be told that the Pope thought of them in his last moments.

During the period while the life of the venerable Pontiff hung by a thread, intense excitement and perturbation prevailed within the Vatican. As the illustrious patient occupied his little

bed in a quiet chamber, assiduously and affectionately watched and attended by his favorite physician, Dr. Lapponi, and his trusted valet, Pio Centra, the rest of the vast palace was in a state of continual unrest. Telegrams followed each other in quick succession from foreign Powers, high church dignitaries and individuals, and were read and answered by a busy staff of secretaries.

Carriages were driving up incessantly to the court of St. Damaso, upon which the apartments of the Pope open. Ecclesiastical dignitaries of various ranks could be seen standing about the doors of the palace, in the hope of obtaining the latest news. Messengers were hurrying to and from the palace, all making anxious inquiries. All sorts and conditions of men were waiting about the doors or in the vast piazza in front of St. Peter's seeking intelligence and discussing the Pope's useful and wonderful life.

## HIS HOLINESS NOT CONFINED TO HIS BED.

The guards, in their brilliant red and yellow uniforms, were pacing up and down before the portals, receiving the eager inquiries with their customary imperturbable calmness.

On Monday Cardinal Di Santo Stefano first sent his secretary to inquire and look for the apartment which his eminence, in his capacity as carmelengo, occupied after the demise of the Pope. The carmelengo always assumes the reins of the Pontifical power during the interregnum and until the new Pope is elected.

The exact definition of the illness which was the immediate cause of the Pope's death is senile adynamic pneumonia, but his Holiness had not the least idea that he was attacked by any organic disease. In fact, he was not in bed when Dr. Lapponi went to the Vatican on Monday, but was seated in his arm chair as usual. The Pope believed that the oppression on his chest and the accompanying difficulty of breathing were merely the results of extreme weakness.

As soon as his Holiness caught a glimpse of Dr. Lapponi, in each of his calls on the last Sunday and Monday of the Pope's life, he would repeatedly request the doctor to turn his attention

to the best means of restoring his strength, which the Pope said was all he required except a little fresh air.

The weakness of the patient's pulse and his short and irregular breathing gradually approached; gasping spells were the only external symptoms of any serious nature; but, the Pope was full of spirit to the end, and would not take a grave view of his own case. Each time, Dr. Lapponi would leave him for a few moments, his Holiness would say: "Come again soon; I will try to give you a better reception the next time."

## OUTLINE OF THE POPE'S RISE.

The following chapters will explain in detail the birth of Pope Leo XIII at Carpineto, Italy, on March 2, 1810.

The following outlines of this distinguished and illustious life are also elaborated upon in the succeeding chapters.

At the age of fourteen, the son of Count and Countess Pecci entered college at Rome.

At the age of twenty-two, he entered the college of Noble Ecclesiastics.

When twenty-seven years of age, he was appointed one of the Chaplains to Pope Gregory, and six months later was ordained a priest.

When he had reached his twenty-eighth year, he was made Governor of the Province of Benevento; and one year later, he was Governor of the more important Province of Perugia.

At thirty-three, he was sent to Brussels to act as Nuncio to Belgium; and several months later, was created Archbishop of Dalmatia in *partibus infidelium.*

When thirty-six, he was made Archbishop of Perugia by Gregory XVI.

At forty-three, he was created Cardinal.

In his sixty-seventh year (July, 8, 1877), he became High Chamberlain of the Roman Church; and on February 18, 1878, was elected Pope, as Leo XIII.

Pope Leo's first acts, after his elevation to the Papacy, produced a favorable impression, because they denoted an enlightened

mind and a character at once firm and moderate. He found religious matters compromised and gravely troubled in various parts of the globe. He was anxious to end the crisis. Thus, on the very day of his election, in notifying his advent to the throne of the Cabinets of Russia, Germany, Switzerland and Brazil, he took the initiative in favor of conciliation, and formally expressed a desire to smooth the difficulties which disturbed the religious peace of the world.

Toward the Italian Government the attitude of Leo. XIII was full of reserve and dignity. He was anxious to settle the conflict concerning the taking possession of their Sees by the bishops and the due notification demanded by the government. Leo XIII prudently pointed out the urgent necessity of ending this dispute.

## DISTINGUISHED AS A DIPLOMAT.

Leo XIII gained for the Catholic Church a proud position in the world not only as prince of the Church, but as prince of peace. Europe acknowledged that for many decades no such far seeing head as Leo XIII has worn the triple crown, and that, excepting Prince Bismarck, no layman in Europe has shown such skill in the most delicate diplomatic negotiations as the late Pope. His success in his negotiations with the German Chancellor, and the remarkable foresight shown in his dealings with Spain and in putting the Holy See into friendly relations with republican France, showed his skilfulness and rare diplomatic sense.

On the 4th of March, the very day after his coronation, Leo inaugurated his reign by reconstituting the Catholic Hierarchy in Scotland.

He appointed Cardinal Alexander Franchi his Secretary of State and one of the initial movements of this lieutenant was a hurried trip to Ireland, where new alarm was created by a threatened famine and various other causes of unrest.

It was in this, the first year of his pontificate, that Leo delivered his famous encyclical against Socialism, and it attracted world-wide attention, particularly in Germany, where Leo was industriously seeking to assist the Catholics.

In the month of February, 1879, which concluded the first year of his pontificate, was witnessed a mighty congress in Rome of the Catholic writers of the press.

In the early part of 1879 Pope Leo instituted a council of education for Rome, whose duty it was to watch carefully over all primary schools and to establish new ones wherever needed.

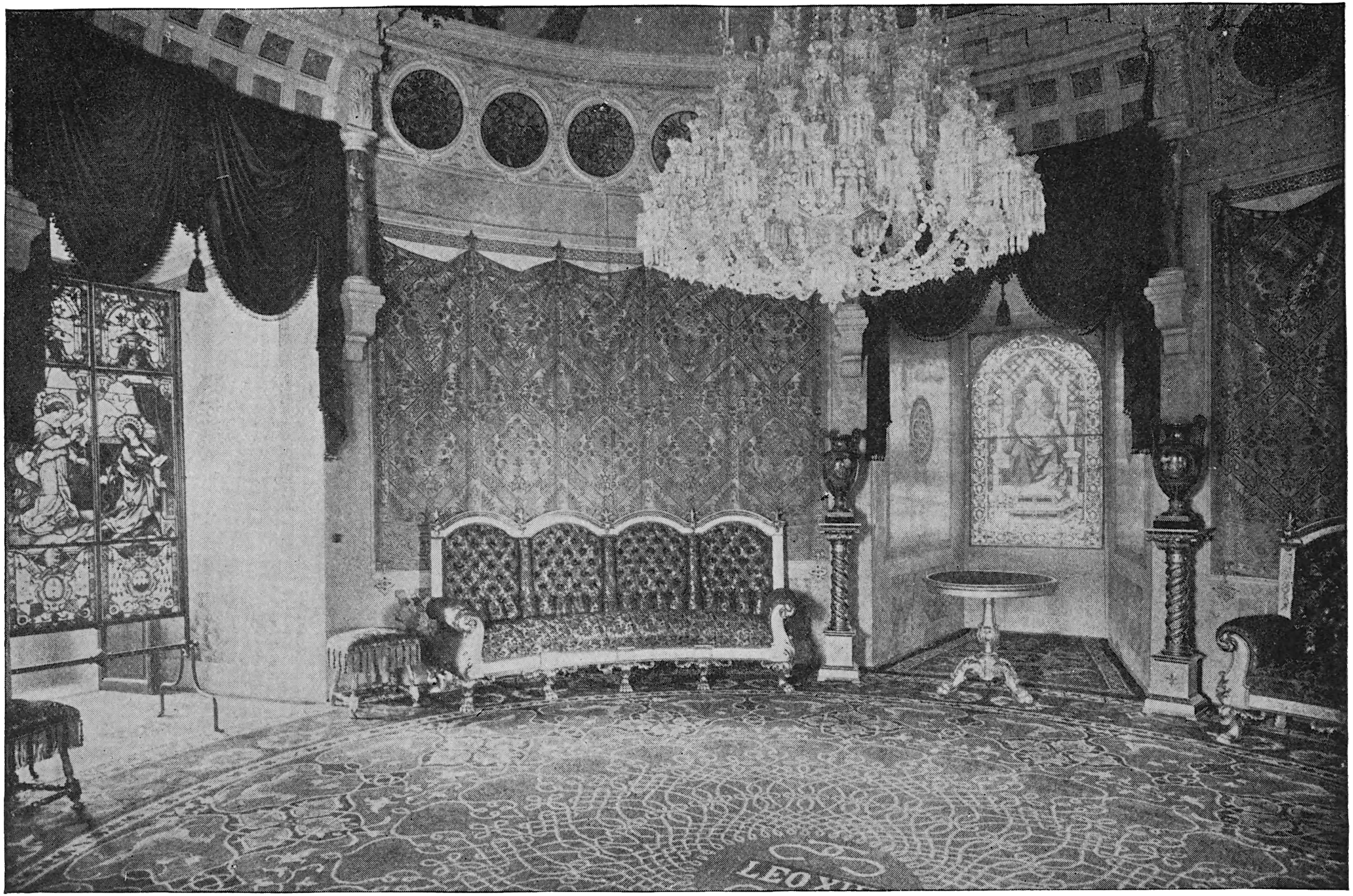
One of the legacies of office which fell to Leo was the very serious Russian question. The persecutions of Catholics in that country had formed a subject of long intercourse between Alexander and Pope Pius, all, however, without benefit to the Vatican cause. Leo on his accession endeavored to restore friendly relations with the Russian court. In 1880, the twenty-fifth anniversary of the Czar's accession, Leo found a good opportunity. He extended congratulations to the Russian ruler, and from this came a resumption of friendly intercourse.

## SOME CROWNING EVENTS.

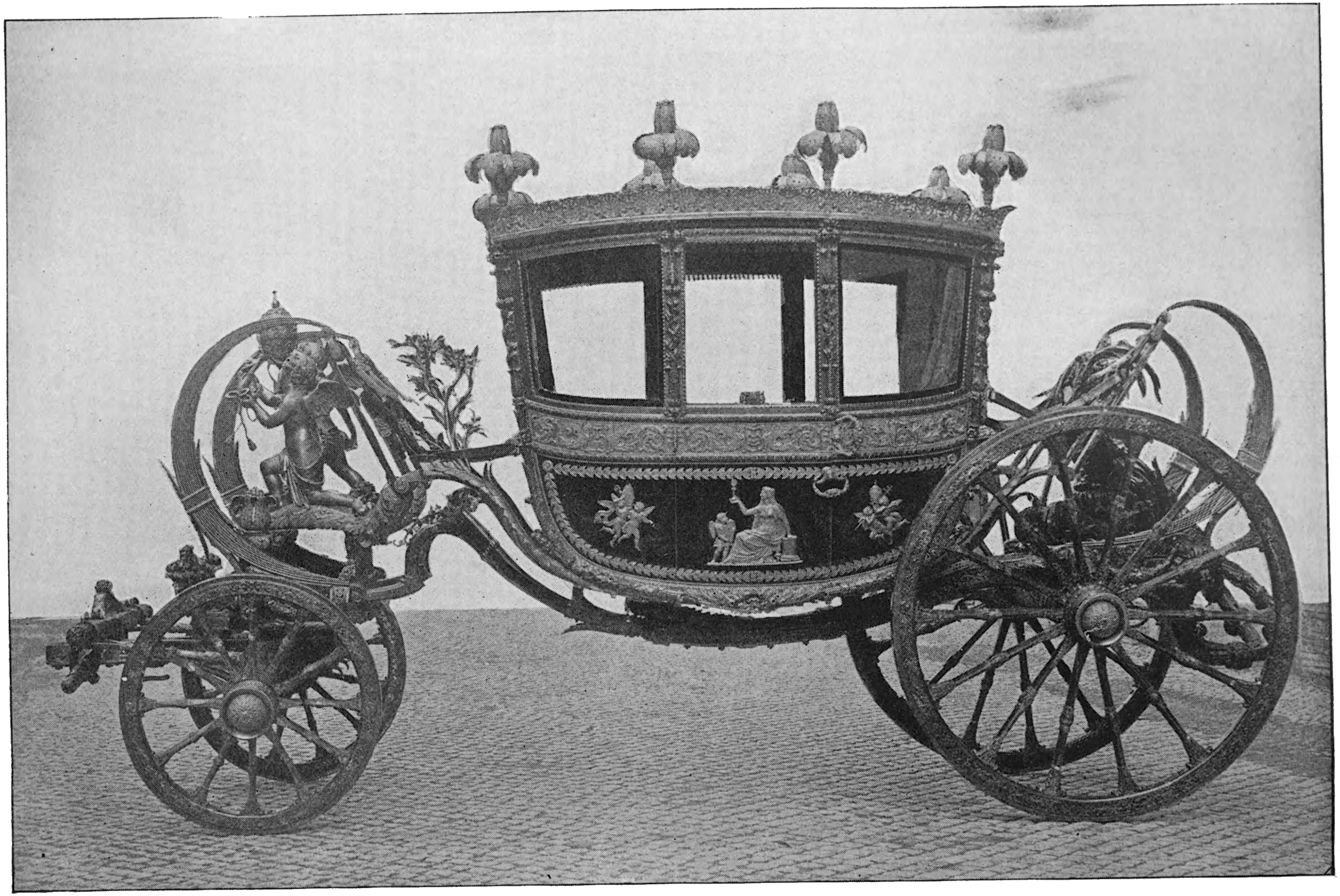
One of the last and most important of Leo's acts having an international status was his arbitration of Germany's and Spain's conflict in favor of the weaker nation. That his judgment in this controversy averted an almost inevitable war between the two nations is not doubted.

His success in this arbitration induced the Pope to declare his readiness to act as arbitrator in other disputes for the benefit of the whole of Europe and of Christianity; but, for this, his Holiness declared it to be essential that he should be restored his liberty as an independent temporal sovereign. This demand, however, met with no response, as far as foreign governments were concerned, and the hopes which had been expressed in some quarters that the German Emperor's visit to the Pope in 1888 might lead to Germany advocating the temporal claim of the Holy See were soon dissipated.

As the whole Christian world is deeply interested in accounts of the last sickness and death of the Holy Father, the author has included in this work a connected story of the incidents and events that transpired from day to day at the Vatican.




THE VATICAN—ROUND ROOM IN THE LEONINE TOWER



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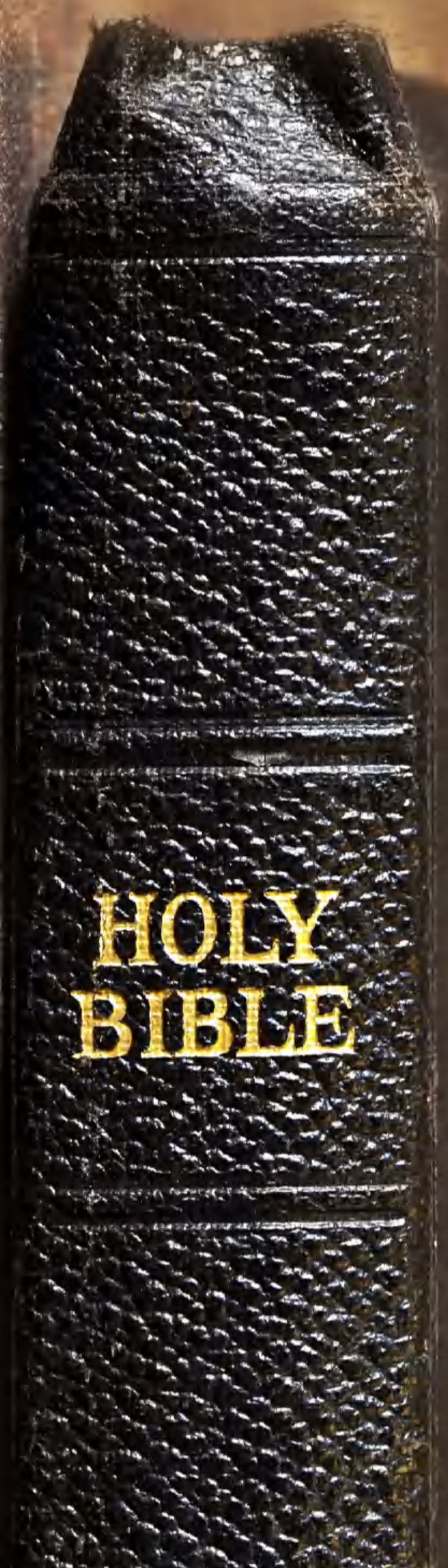

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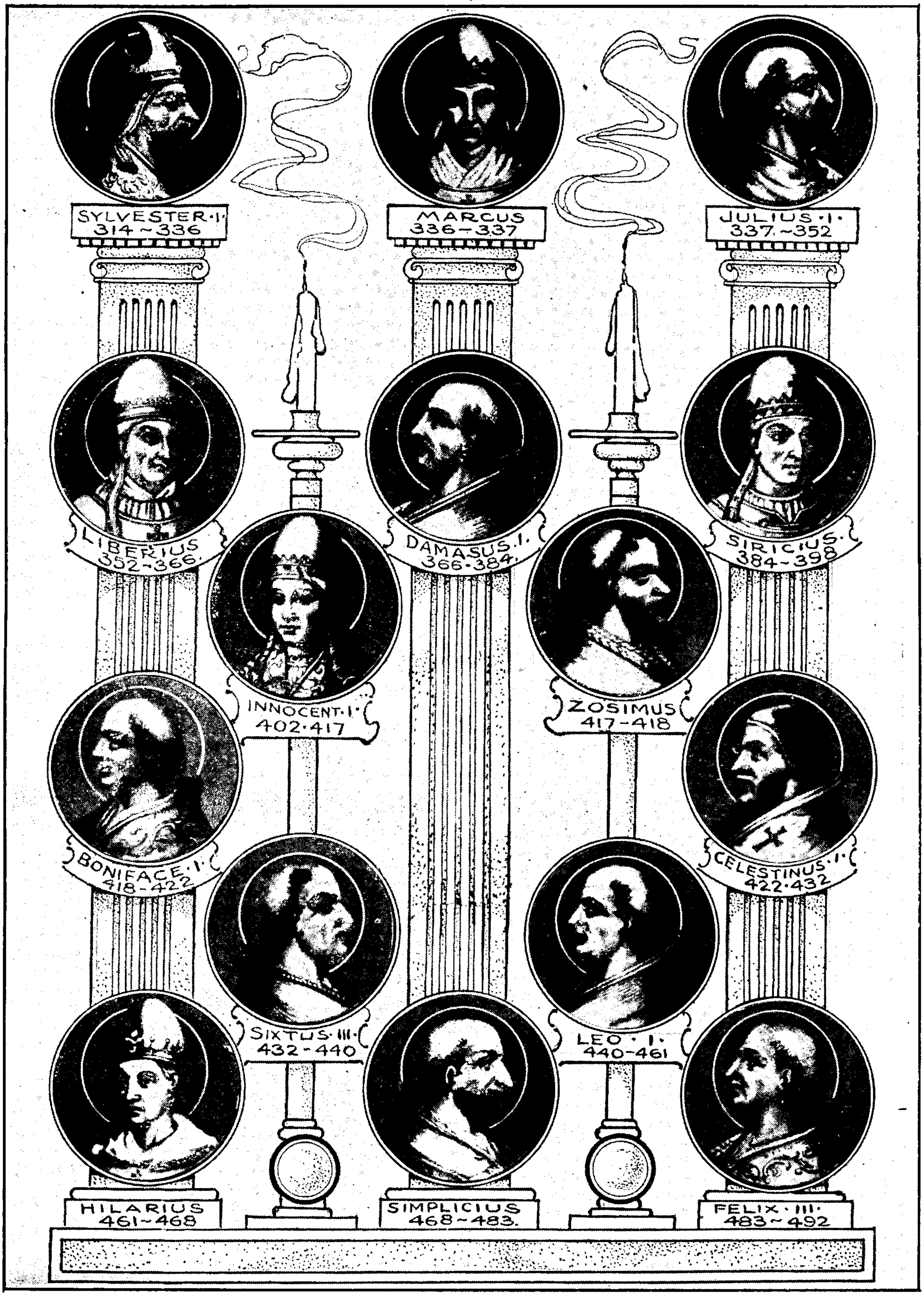


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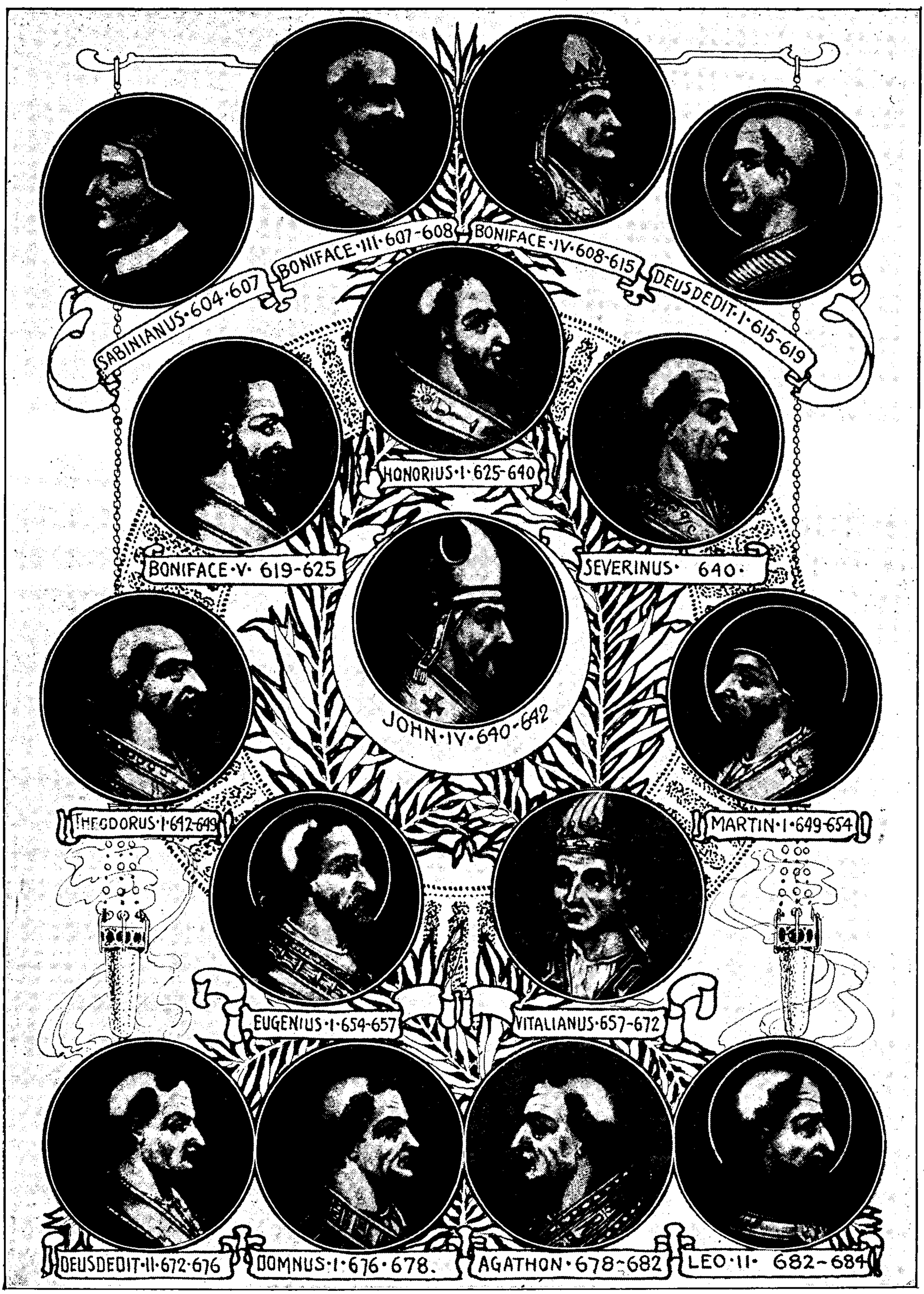


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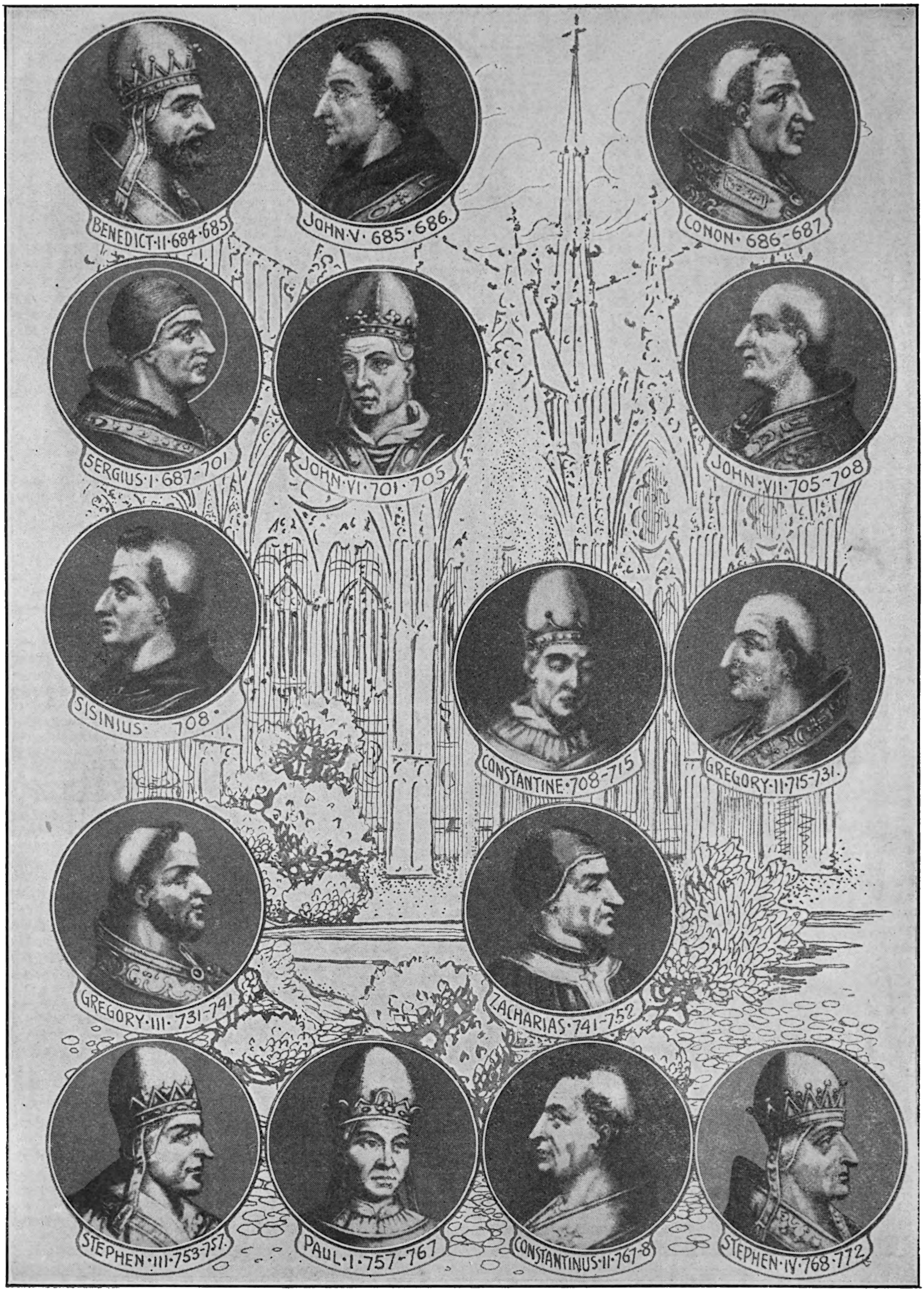


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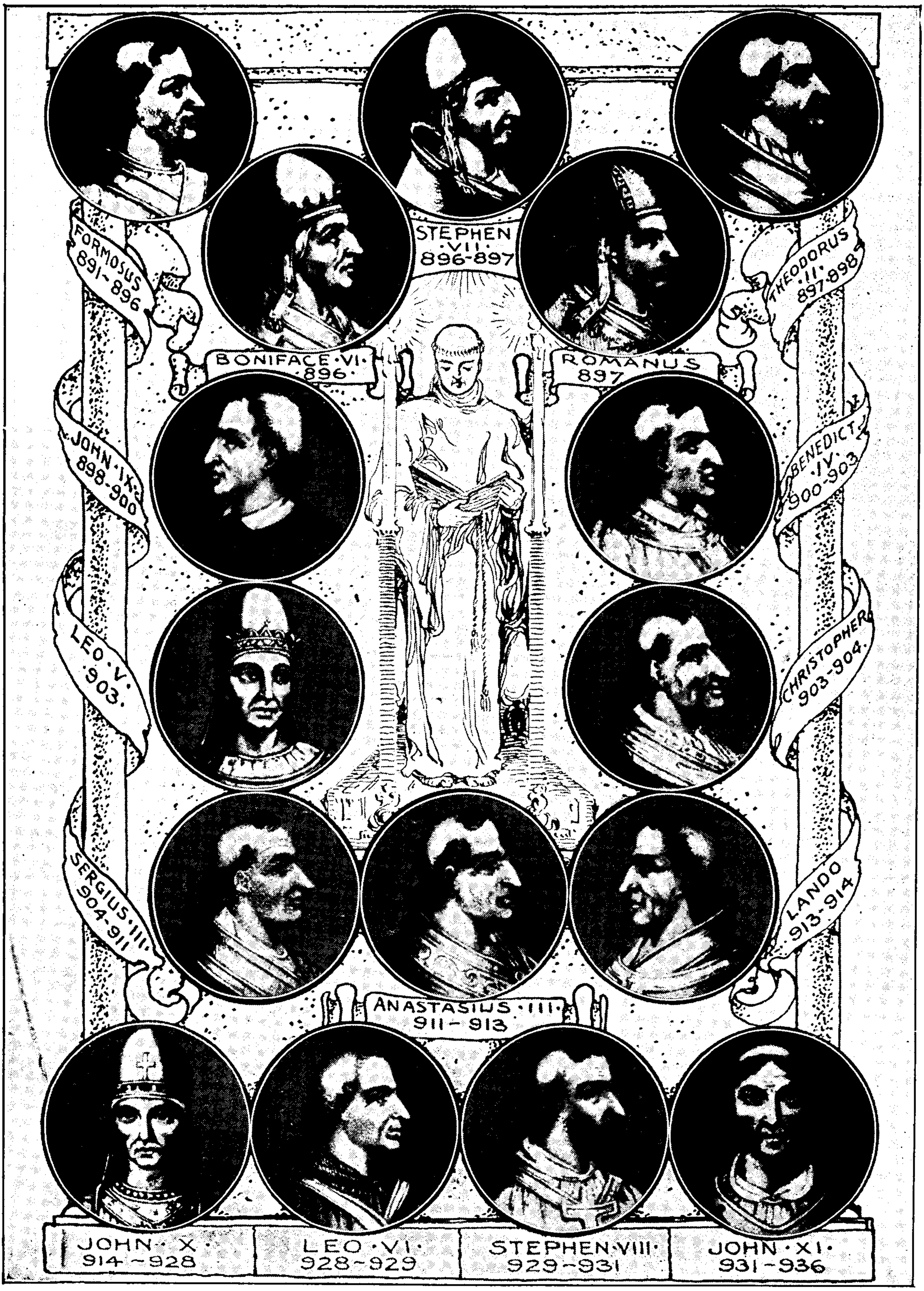


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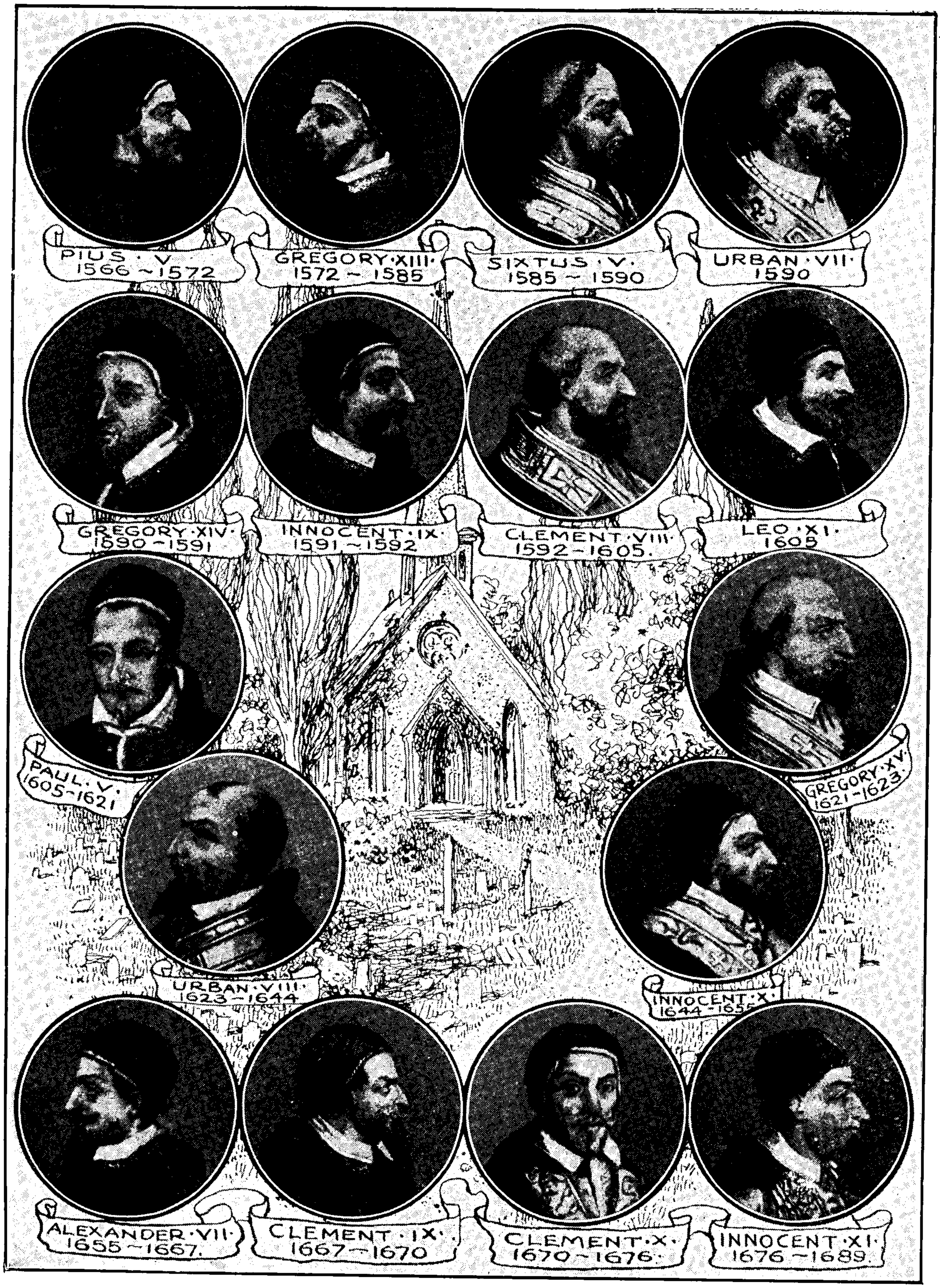


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PORTRAITS OF THE POPES FROM A. D. 1689 TO 1903

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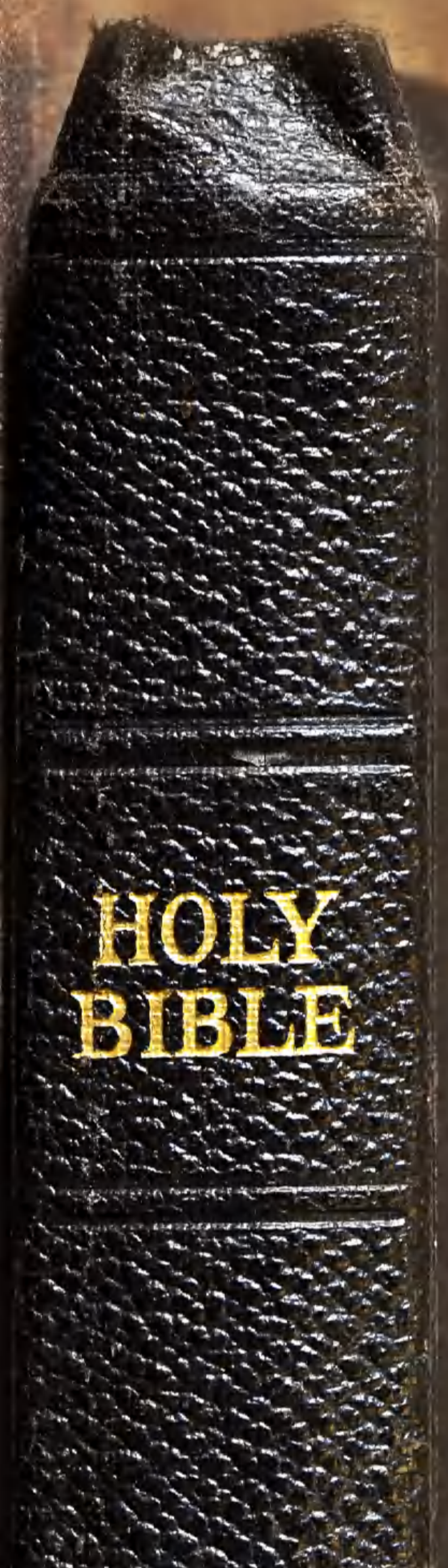

Sovereign Pontiff Leo XIII caused this salubrious water from the Lepini mountains to be brought hither in the tenth year of his pontificate."

On the other fountain are these words: "Spring whose silvery waters the flowery meadows eagerly seek to drink; not their thirst, O citizens, do I desire to assuage, but rather to abundantly supply your dwellings." These words were translated from the Italian. Both fountains bear the pontifical arms.

The peasants of Carpineto are poor, but support their poverty bravely.

The crops of late years have frequently proved failures, and during these years maize bread is the only food. The Pope's nephew told the author that more than five hundred Carpinetans, had recently emigrated to the United States.

## SIMPLE FAITH OF THE CARPINETANS.

Probably there is not a place in all the world where the simple religious faith of the fathers is observed as in Carpineto. All the ancient pious customs of the locality are carefully observed. For instance, at harvest time many a laborer goes at nightfall to the parish church with a sheaf of wheat from the field on which he has toiled since sunrise, and places his offering at the foot of the blessed Virgin's altar, while the vaulted roof resounds to the time-honored shout of praise, "Viva Maria! Viva La Madonna!"

The Pope belongs to a most distinguished family.* He had four brothers and two sisters, none of whom are living. His nearest living relative is a nephew, Giovanni Baptista Pecci, married and residing here at the old family home. His two

* The names and date of birth and death of each of the Pecci children follows: Carlo (born 1793—died 1879), Anna Maria (born 1798—died 1870), Catarina (born 1800—died 1867), Giovanni Baptista (born 1802—died 1881), Giuseppe (born 1804—died 1890), Gioacchino Vincenzo Raffaello Luigi (born March 2, 1810—died July 20, 1903), and Fernando (born 1816—died 1830).

Giovanni Baptista is the only one of the family who married and left children, and it was his son, the Pope's nephew, the only living Pecci, that the author of this work visited at his home, the very house where Pope Leo XIII was born.

children are attending school in Rome, almost under the shadow of the Vatican.

The nephew received me very courteously, and sent the trusty old man, who was the Pope's servant in Carpineto more than a quarter of a century before, to show me through every part of the old historic mansion.

The interior resembles a museum rather than a residence. Here is the little room where the Pope was born, with all the things which interested him, when a baby, stored away. Even his cradle is here. Very near is the room he occupied as a boy and a young man, the narrow little bed he slept in, the table he wrote on, photographs and paintings of him at various periods of his life and the complete furnishings just as they were more than half a century previously, before he started out from home on his great career as priest, as monsignor, as cardinal, as camerlengo and as Pope.

## GRANDPARENTS' COSTUMES PRESERVED.

In another room are the old-fashioned silk costumes of his great grandparents, his grandparents and his parents, all carefully preserved and hung in glass cabinets on all sides of the room.

In other rooms are fine paintings of the Pope, presented to him by artists; memorials, rare volumes and presents of innumerable variety from every part of the world.

The library in this historic mansion, deserves special mention. It occupies a very large four-sided room with a table in the centre. The walls are lined with well-laden shelves beneath which are cupboards. The largest of these cupboards, standing under the only window, contains the Pope's two copy books and letters dating from his eighth year.

The palace, with its barred windows, has an austere and almost monastic appearance. A large, modern stairway leads up to a massive double-swinging door adorned with bronze knockers bearing the Pecci arms.

While left to his meditations in the salon the visitor might

almost imagine that the Pope in person was doing the honors of the old mansion, for the eye is irresistibly attracted by a full length portrait of Leo XIII, clad in his pontifical robes.

The noble and expressive countenance of the august original is admirably portrayed. The lips seem as if about to give utterance to words of greeting.

Portraits of the Pope's ancestors next claim notice. Those of his Holiness' father and mother occupy the places of honor. Colonel Count Ludovico Pecci (the father) is represented, powdered after the fashion of his time and wearing a blue velvet coat braided with gold and faced with red. The buttons are stamped with the pontifical tiara and keys.

## FIRST APOSTOLIC BENEDICTION OF LEO XIII.

Countess Anna (the mother) in the painting looks charming in her double cape robe cut open at the neck and set off with braiding and ornaments. Her right hand is resting on her fan and her left is holding the brim of her hat.

Beyond, I entered the "monsignor's" room. Here hangs a frame containing the brief note in which Leo XIII sent his first apostolic benediction to his brothers, together with the announcement of his election to the pontificate:

"FROM THE VATICAN, Feb. 20, 1878.

"Very dear brothers:

"I have to tell you that at the election of this morning the Sacred College deigned to elevate my humble person to the chair of St. Peter. This is my first letter, and wishing the family all happiness, I send you the apostolic benediction with my love. Pray earnestly to God for me.

"LEO P.P. XIII."

From his earliest childhood days, the Pope was always affectionately called "Nino" in the family circle. Until his mother's death, he signed himself "Vincent" to which he subsequently added Gioacchino. This latter name he eventually used alone until his election to the chair of St. Peter.

The disturbances due to the revolution in 1870 made considerable inroads into the wealth of the great landed proprietors, and the Pecci family fared no better than the majority of their neighbors. They were obliged to deny themselves, to a considerable extent, in order to provide for the education of the children and especially of Giuseppe and Gioacchino. The Countess, however, was a woman of great intelligence and rare courage. She was, moreover, a genuine Christian. Instead of giving way to useless lamentations over the wickedness of humanity and the hardness of the times, she decided to have recourse to toil for the benefits denied to her by fortune. She saw nothing degrading to her position in taking up the cultivation of silkworms, and this lucrative industry afterwards made up the drain on the family finances caused by the outlay for the education of the future cardinal and pope.

Giuseppe and Gioacchino grew up under the vigilant eye of the incomparable mother.

## WHEN THE GREAT POPE FIRST WALKED.

Writing to her brother-in-law, Antonio Pecci, the original of which letter the author examined at the Pecci Mansion, she says: "Little Vincent can already walk alone. He finds his way all over the house. He has a passion for horses. Although he is hardly big enough to be seen, he gets astride of the chairs without holding on. Yesterday, when out with one of the servants, he insisted on leading your saddle horse by the bridle to the fountain. He led the horse quite unaided and we were in fits of laughter at hearing him admonish the horse with a 'whoa' like an experienced hostler."

The child is the embryo man and it may not be too much to say that one of the most characteristic traits of the great Pope is discernible in the little boy who insisted on leading his uncle's horse, "all by himself."

Months later than his brother, Giuseppe, but nevertheless early in life, Gioacchino Pecci rejoiced his pious mother by giving signs not only of a pronounced taste for study, but of a

call towards religion. M. Boyer d'Agen, the French author, relates that Count Ludovico one day took the child for a walk and pointed out to him the spot on which Aquino was supposed to have stood and a little further on, Monte Casino. "Yes," observed Gioacchino, "Aquino, where the learned St. Thomas was born, and Monte Casino, where he learned to read and write. Papa, shall we go there, and learn to read and write as he did?"

From whom could Gioacchino Pecci have received at so tender an age, this sort of initiation to the cult of the sanctified scholar, whom he was one day to call "the archimandrite of theologians," and of whose works he was one day to compel acceptance by the entire Church—the colossal and mysterious work in which the inspired monk seems to exhaust the possibility of human reason, and to penetrate the mysteries of faith as far as the heart and mind of man can carry him?

Count Ludovico returned to the Pecci palace somewhat disappointed. Gioacchino's wish that he might learn to read and write like the learned St. Thomas Aquinas, was quite contrary to the Count's plans for the future of his dear Nino.

## TO BE A POPE OR A GENERAL.

"I wanted to make a general of him," the Count said sadly to his wife.

"Well," replied the Countess, "you will make a pope of him."

Not long afterwards, the father and mother, overcoming their repugnance to their separation from their children, decided to send Giuseppe and Gioacchino to the college kept by the Jesuit Fathers at Viterbo. Nevertheless, Count Ludovico was still far from pleased with the prospect of his favorite sons taking Holy Orders.

"I can understand," he said, "that Giuseppe will never be anything more than a Jesuit, but I cannot reconcile myself to the idea that Gioacchino may come back to us a village curé."

To which the Countess, who held fast to her belief in her son's vocation, rejoined:

"Imagine that Gioacchino will be Pope and Giuseppe a cardinal, and rest easy as to the future of our children."

The noble lady was perhaps less confident than she desired to be. The health of her Vincenzo, who was to enter college at the October quarter, 1818, caused her considerable anxiety. At one period, indeed, she feared that her strength would not be equal to the new sacrifice required of her. "The separation," she wrote to Canon Gavellucci, her son's first master, "is a great trial to me. Who knows whether I shall be able to endure it? Can it be that God will not give me courage?"

### THE FATHERS WRITE THE MOTHER TENDERLY.

The boys supported the bitterness of the separation better than their mother was able to do. As is well known, those unrivaled educationalists, the Jesuits, are skilled in the art of smoothing over the abrupt transition from family to school life. They are called Fathers, but they are in reality something more, for their ever-watchful tenderness rises, by a sort of permanent miracle, to the height of maternal love, and their schools are like large families. As early as October 6th, Countess Anna was able to write as follows:

"The letters I am beginning to receive from Viterbo are excellent. The boys are very happy, and the Fathers are satisfied with them. Consequently I have great hopes that they will be a comfort to me. They are now, for the time being, at a villa, a mile from Viterbo, and are playing to their hearts' content and eating well. I hope they will remain in good health and do themselves credit." This they did, as a letter written about this time to the Countess by Father Ubaldini, the Rector of the college, testifies: "I well know how great is a mother's love, and I am not surprised to hear that the separation has been most painful to you. But you can take consolation in the thought that some day you will derive the purest joy and the most legitimate comfort from it, for so excellent are the natures of the two boys you have entrusted to me, that I anticipate a great future for them. I love them much, because they are good, and are already bearing the fruits of a wisely directed education."

The good Father could hardly have imagined that his

prediction would be so completely fulfilled! Time confirmed the favorable impression he had conceived. "Vincenzo," he wrote on April 9, 1820," still behaves admirably, and is quite a little angel. Giuseppe is rather more lively, and is developing into a first-class scamp; not that I have any cause to complain of him, but he keeps me constantly on the alert, and makes me stand sentry in spite of myself."

"Scamps" have their good points. Educationalists, worthy of the name, find more in them than in those slower natures whose good qualities are rather of the classic type. This, in fact, was the opinion of Monsignor Dupanloup. "In a good education," wrote the illustrious Bishop of Orleans, "the pupil's very defects are used as the means of strengthening his character. Little by little these defects succumb to whatever good qualities there may be, and in the long run, these qualities, thanks to the effort they have been called upon to make, develop into virtues." Giuseppe demonstrated the soundness of this theory by becoming the model of ecclesiastics and an honor to the senate of the Church.

## HIS MOTHER URGES ECCLESIASTICAL CAREER.

Vincenzo had barely entered his eleventh year when his mother, who desired above all things that her children should consecrate themselves to God, implored Monsignor Carmine Lolli, the papal delegate at Viterbo, to confer the tonsure upon them.

"Dear Monsignor," she wrote, "permit me to make one humble request of you. I wish to place my two boys in the Church, and to start them on their ecclesiastical career, if, later on, they do not wish to continue in this path, they will be at full liberty to follow their own inclinations. My husband asks me to say that it would give him great pleasure for them to accept the tonsure. Will you not give this satisfaction to their father and mother?"

According to a letter in the "Pecci Mansion," dated March 17, 1821, the Monsignor wrote in answer: "Nino and Peppino

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"Here lies Anna Prosperi, mother of the poor, most affectionate to her children, born at Cori, a saintly woman, gentle and generous. After an exemplary fulfilment of all the duties of a mother, she died, lamented by every honest heart, during the 'nones' of August, MDCCCXXIV. She lived fifty-one years, seven months and eleven days, in sweet companionship with those around her. Ludovico Pecci and her afflicted children raised this monument to this unique and incomparable woman. Peace be unto thee, pure soul."

# CHAPTER II.

## Student Days in Rome.

THREE months after the death of his mother, Gioacchino entered the Roman College where there were fourteen hundred pupils. This was in November, 1824, and he lacked four months of being fifteen years old.

He spent seven years here, pursuing most industriously the study of literature, science, philosophy and theology with an unflagging ardor to which his teachers and fellow-students bear witness.

In rhetoric he excelled and obtained the first prizes in oratory and Latin verses.

Count Antony Pecci had undertaken to reward the success of the nephew of whom he was justly proud, and to judge by the following letter to his brother, Carlo, Gioacchino was careful not to forget his generous uncle's promise: "As to the prizes my poor efforts have obtained for me, * * * * not without some trouble, you would please me very much, by mentioning them to papa and particularly to Uncle Antony, who promised me a watch, on his word of honor!!!"

When Gioacchino wrote this letter he was spending the holidays with his brother, Giovanni Baptista, at Maenza.

During the month of October following, he returned to Rome where he resumed his studies with passionate energy. He was so entirely absorbed in his work that he neglected to send his brother a letter or a word of any kind. But for his close devotion to study he was rewarded with first prizes in logic, metaphysics, moral philosophy, mathematics, physics and chemistry. One of his fellow-students said of him in the "Civalta Cattolica": "During his studies in Rome he had neither society nor amusement. His desk was his world, scientific investigation his paradise."

Abbé Bertrier says in his work "Great Catholics," "the only roads he knew were those that led to Church and school." The distinguished French educator might have added that there was one way to lure Gioacchino Pecci out of these chosen paths. All that was necessary was to put him on the track of some rare book. "I thank you infinitely" he writes to his father, "for the money you have been so good as to send me. Like what I have had from you before, it will not be used for anything except the purchase of some good book. I may mention that my little library has been increased by about twenty volumes during the year."

## ST. THOMAS AQUINAS HIS IDEAL.

From his earliest childhood Gioacchino displayed a sort of instinctive admiration for St. Thomas Aquinas. At the outset of his theological studies he gave further proofs of this admiration. With advancing years it seemed to grow stronger. He wrote upon the subject to his brother, Carlo, under date of November 12, 1828, as follows:

"I write to ask you to do me the favor of sending me as soon as possible, on the first opportunity you have, St. Thomas Aquinas' 'Theological Burden.' You will find it in my little study, on the Theology shelf. If you should also happen to find some book on Dogmatic—not moral—theology, I shall be very glad if you will send it to me at your convenience. St. Thomas, however, I should like to have at once. He is the Archimandrite of Theologians."

Father Perrone was the Professor of Dogma at the Roman College at that time. Father Patrizzi, who many years afterwards had the joy of being President when his pupil was elevated to the Pontificate, was the Scripture Professor. These eminent ecclesiastics greatly esteemed Gioacchino Pecci, and it was moreover his rare good fortune to have none but his most staunch friends among his fellow students. His superiority was moreover so evident that he was unanimously chosen to head the deputation sent by the students of the Roman College to Pope Leo XII on the occasion of the Jubilee granted by that Pope to the Catholic

world. Gioacchino Pecci delivered an eloquent address before the Sovereign Pontiff in the language of Cicero. His speech won the profound admiration of the Pope, which would certainly have had some influence on Gioacchino's future had Leo XII lived long enough to give practical effect to the special favor with which he deigned to honor the young orator. The Pope, however, was recalled to God on the 10th of February, 1829. Francesco Severio Castiglioni was elected his successor on March 31st, 1829, and reigned as Pius VIII.

Young Gioacchino kept his family informed of the minutest details of the conclave in a series of most interesting letters, all of which are now in the Pecci mansion at Carpineto. He describes the election of the Pope to one of his brothers, as follows:

"Nobody would have believed that such an event could take place on Tuesday, March 31st. On Sunday, the 29th, the rain began to fall and continued throughout the day and Monday. On Tuesday it increased to such an extent that the streets were per-feet lakes. The fact that the Tiber nearly overflowed caused no surprise. How could a Pope be expected in such weather?"

* * * * * * * *

## YOUNG PECCI'S PERSONALITY COMPLEX.

"As usual, popular opinion is divided into two currents—those who were pleased with the new Pope and those who are not. The politicians who invariably doubt the possibility of good organization in the Papal States, are dissatisfied; the learned extol the new Pope's doctrines and his great knowledge. The people, who are always foolish and unstable, congratulate themselves on a piece of good fortune from which they may never derive any benefit. On the whole, however, the Pope is very popular. His neck is askew, and he walks as if he were dancing."

No traces of irony had ever been discovered in Gioacchino Pecci's character heretofore but in the above may be found a new trait in our hero's complex personality. In a few lines he hits off the professionally sceptical politicians. The learned men whose interest in the new Pope is excited solely by his erudition, and

the populace, that big, simple, credulous child, perpetually disappointing its hunger and thirst for happiness by constantly renewed illusions. It does not seem that the nineteen year old philosopher who wrote the foregoing lines had many illusions of his own to lose. The letter winds up as follows:

"I believe I once heard that the Pope stayed at our house at Carpineto when he was Victor General under Monsignor Devito, Bishop of Anatni. If this were a fact it would be a favorable opportunity to record so happy an event on the walls of our house. Find out if this is so; papa would certainly remember it. Is he still fond of news? If so, please send him these gossiping letters of mine without delay."

## A PASSION FOR SHOOTING AND STUDY.

We shall soon find traces of a very different kind of thought in Gioacchino's correspondence. The Papal election does not absorb his attention to such an extent as to make him forget his plans for his annual holiday. These plans are the same year after year. He is as persistently fond of shooting as he is in love with study, and the passion is no less exclusive than the love. Shooting with us is only holiday amusement, just as study is his sole object through his scholastic year. He writes to his brother Baptista from Rome on September 12th:

"Do you not think it would be as well to send me the gun-lock I used last October, before I return to Carpineto? It seemed to me rather defective. I will have it cleaned and put in good order."

Six days afterwards he wrote:

"Many thanks for so quickly sending me the gun-lock. I shall have it cleaned by the burnisher, as it seems rather rusty and stiff. Thanks for your warning against gunsmiths; they certainly might play us one of their tricks, such as palming off an inferior gun on us instead of our own. Thanks also for your reminder to buy my stock of powder and lead here in Rome, and to get the best quality as cheaply as possible. This is just what I intended to do."

The French author, M. Boyer d'Agen, interviewed an old

inhabitant of Carpineto, "Father Salvagni," who was a great admirer of Gioacchino's sporting exploits.

The old man chatted readily about his souvenirs of half a century before, but he complained that the Pope was no longer the "jovial sportsman" of yore, and his dissatisfaction, as conveyed by d'Agen, who wrote that interesting little volume, "The Youth of Leo XIII," is full of contempt for mere grandeur—a contempt calculated to convince us that philosophy can be acquired without books, and that to the untutored mind life is the best school of wisdom.

### WHEN A BOY A SPORTSMAN.

"We were up with the dawn," said Salvagni, "and clamored up to beat all the Foresta Casino and Casettone coverts. Ser Nino would even venture on the Alpine slopes of Meliana and Fageta, not to mention Sempreviso and Capreo.

"How many times have we not seen the last rays of the sun gild our footsteps on these heights, whilst the village beneath gradually faded away in the blue smoke from the cottage chimneys and the advancing shadows of the surrounding mountains! Now-a-days Ser Nino—or Leo XIII, as we pompously called him—is the greatest man in the world, but the dome of St. Peter's is quite big enough to overshadow his prison of a palace, and long before nightfall, too! I pity him, indeed!"

"Do you know how long it is since the Pope visited his birthplace?"

"We have not seen Ser Nino since he came here on September 30, 1857, and left us on November 2 of the same year.

"When I went to meet him at Montelanico, with all the sportsmen of the district, I fired what was my last salute in his honor on the way. I was called up to load his gun, and he fired at a quail, but missed it altogether. That was his last shot. His gun is still at Carpineto. When we are asked to pray for him in church, I do it readily when I think what an unhappy Pope he must be, but I can't forgive him for not being the jovial sportsman he was."

"One day," continued the loquacious veteran, "when neither Ser Nino nor I had a hair on our chins, we were out snaring larks with a net. While he was stretching one of the cords he leaned too far over the edge of the big ditch you see yonder, and rolled right down to the bottom. I laugh now when I think of him tumbling down through the rosemary and long grass growing on the side of the ditch. He was not hurt, and got out of the ditch easily enough with the help of a stick I held out to him.

"He was rather angry and when he jumped on to the road, safe and sound, and saw our nets all torn he exclaimed, 'When I am a Pope I will have a bridge built here.' Pope he is right enough, but the bridge isn't built yet. It doesn't do to commit yourself, you see; you may not be able to keep your word." Evidently a philosopher, old Salvagni. At the end of his vacation in October, 1829, Gioacchino resumed his studies at the Roman College with greater ardor than ever. From this time onward his letters gave evidence of a steadily intensifying determination to spare no efforts to reach a position which should be an honor to his family and to himself.

## OUGHT TO STUDY THEOLOGY.

"Yesterday we went to see Monsignor Nicolai, who expressed a great liking for us, and has promised not to forget us," he wrote to his father on the 13th December, 1829. "He thinks, however, I ought to study theology for another two years. He undertakes to do all that is needful at the expiration of that time.

"He added that he would at once begin to see about what would have to be done for my admission to the Academy of the Nobility at the end of these two or three years. I begged him to do all he could for me, to bear me in mind, and not to think that expense would stand in the way when the honor of the family and the advancement of one of its members are concerned."

In August, the next year, Gioacchino was called upon to publicly maintain a thesis at the Roman College. The preparation of this thesis took up several weeks of his time and caused him considerable anxiety. The excessive timidity from which he could never entirely free himself caused him repeated fits of

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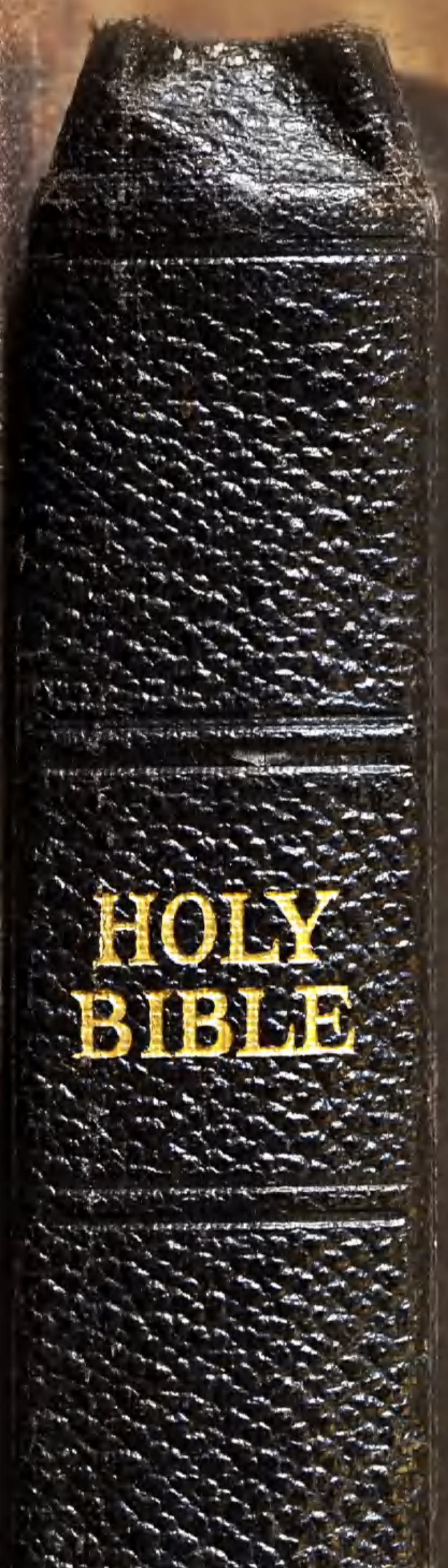
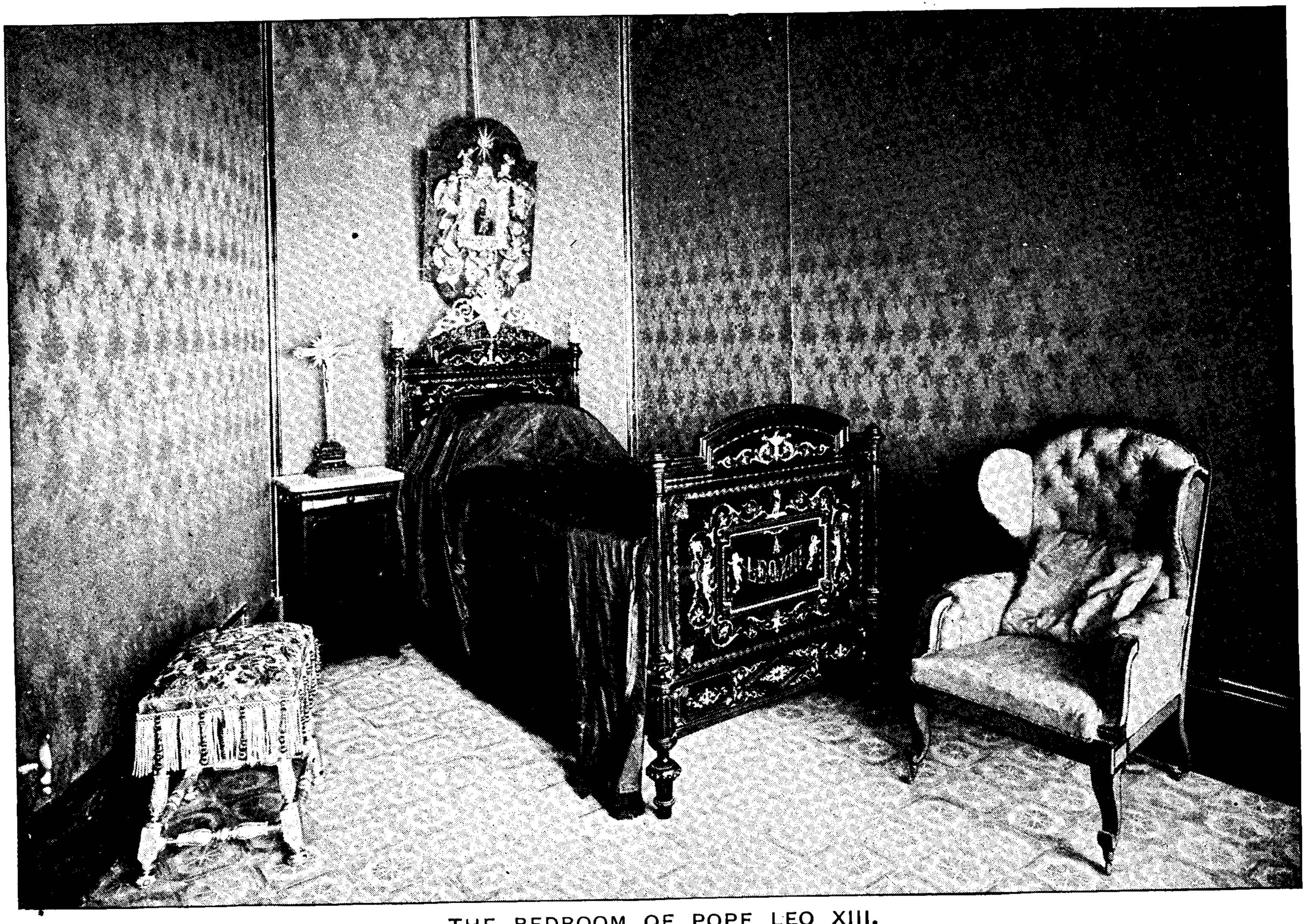


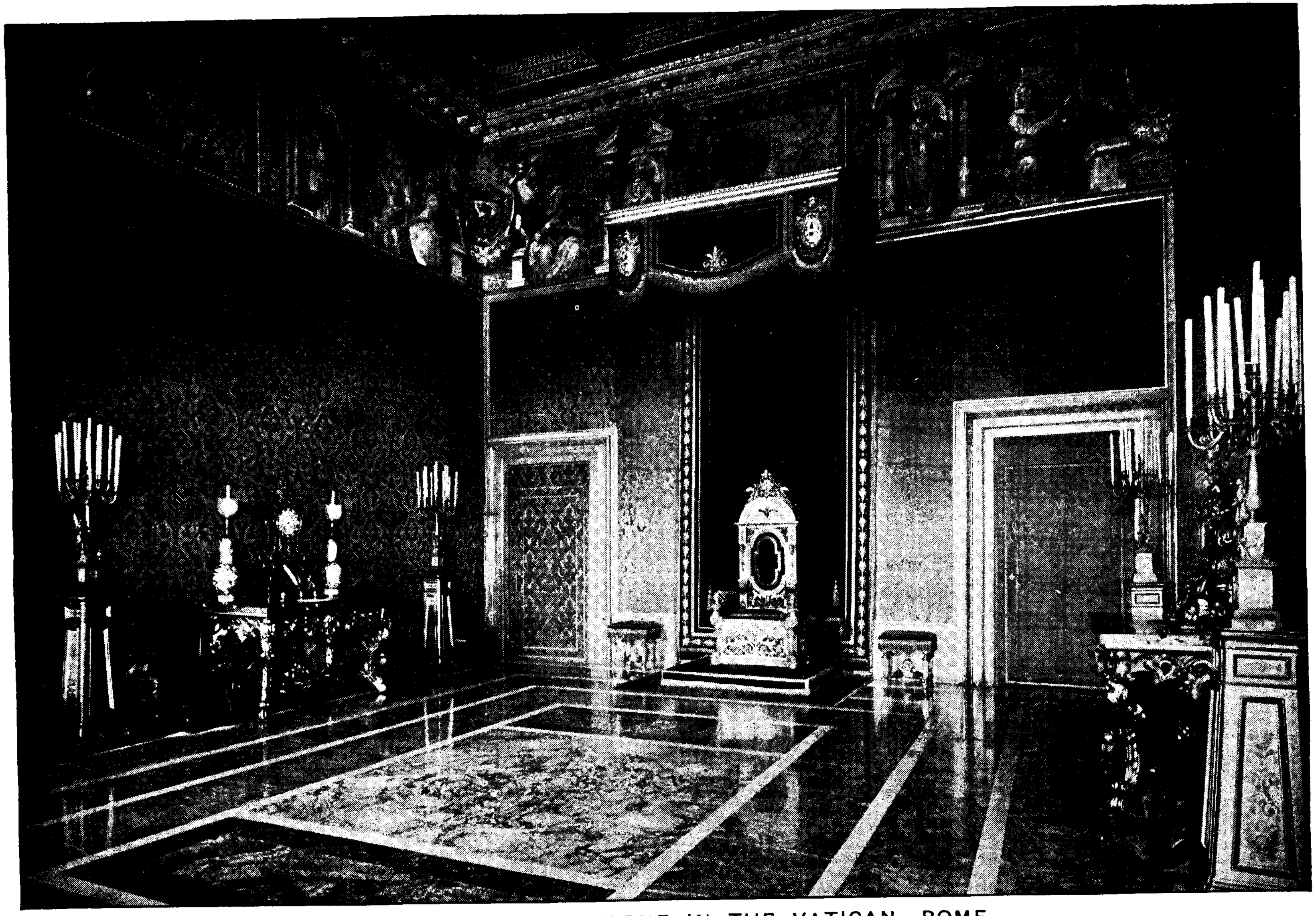
POPE LEO XIII DRIVING IN THE GARDENS WITH GUARDS, PHYSICIAN AND VALET



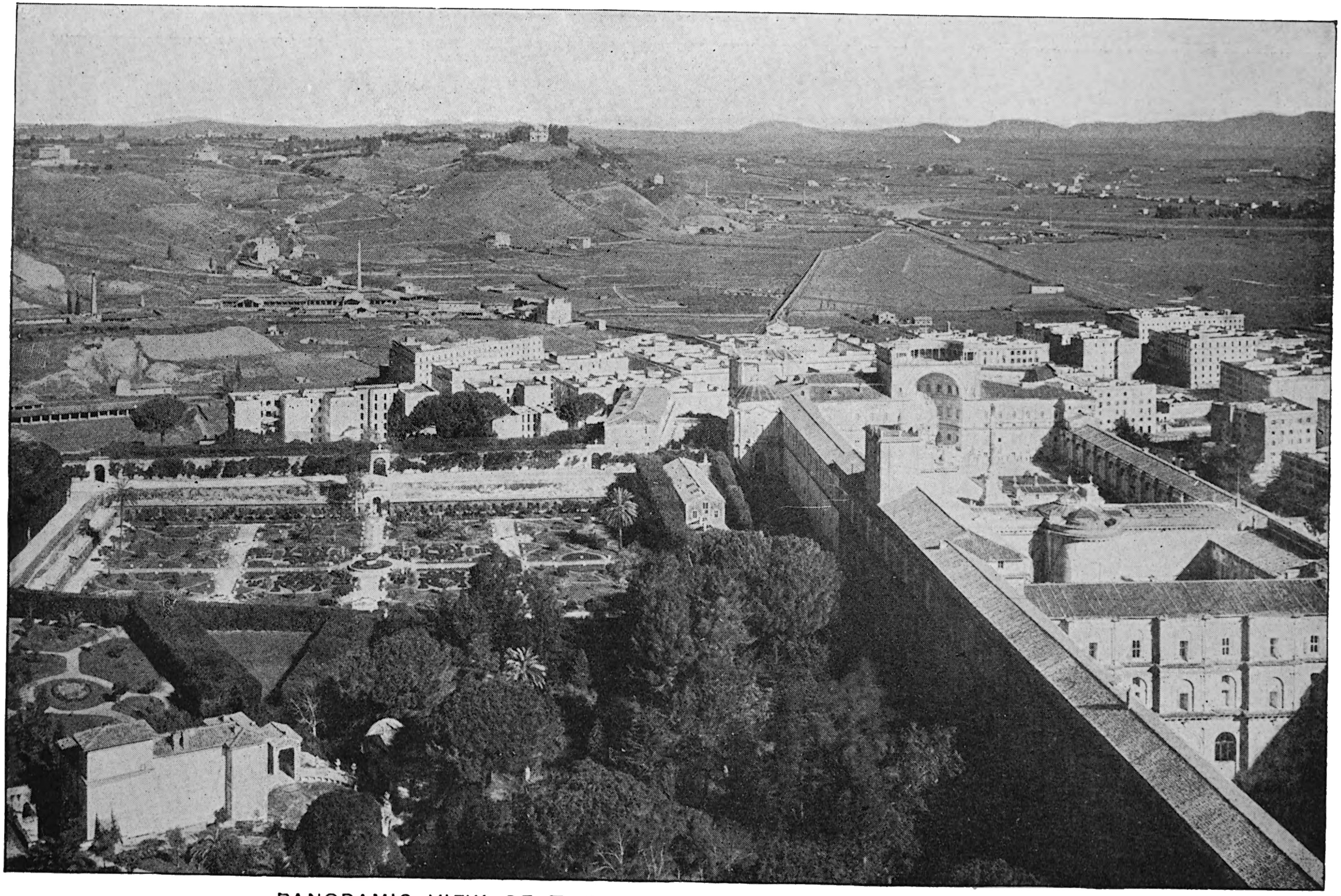

THE BEDROOM OF POPE LEO XIII.

LATEST PHOTOGRAPH OF POPE LEO XIII.

IT SHOWS HIM AS HE APPEARED IN THE VATICAN GARDENS. HIS PHYSICIAN IS STANDING OVER HIM PLEASANTLY CONVERSING. HIS WEAK PHYSICAL CONDITION IS APPARENT



THE PONTIFICAL THRONE IN THE VATICAN, ROME



PANORAMIC VIEW OF THE VATICAN BUILDINGS AND GROUNDS

A FAVORITE WALK OF POPE LEO XIII IN THE GARDEN OF THE VATICAN

THE POPE'S MASS—HIS HOLINESS BLESSING PILGRIMS IN THE CHAPEL AT THE VATICAN

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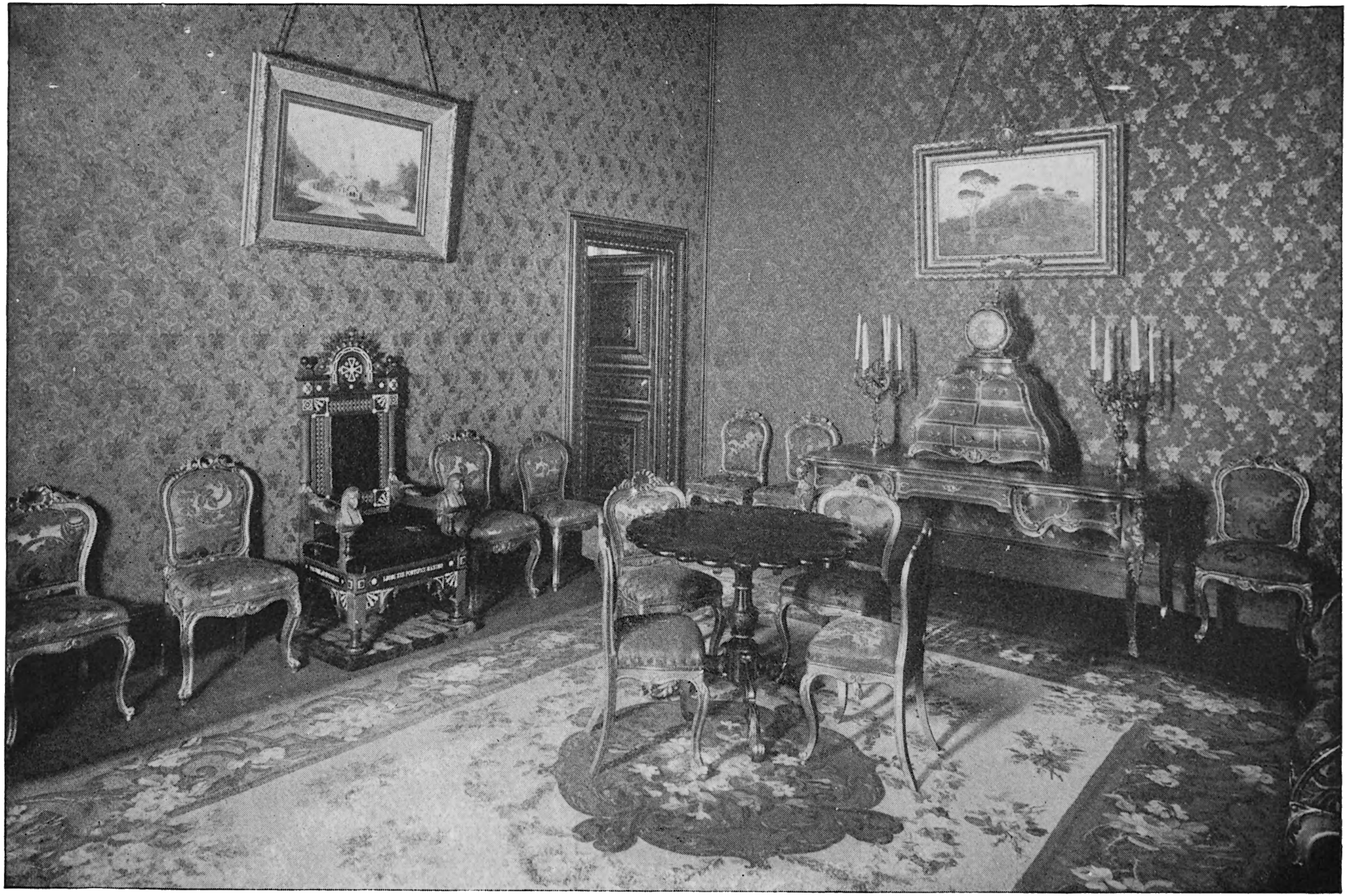
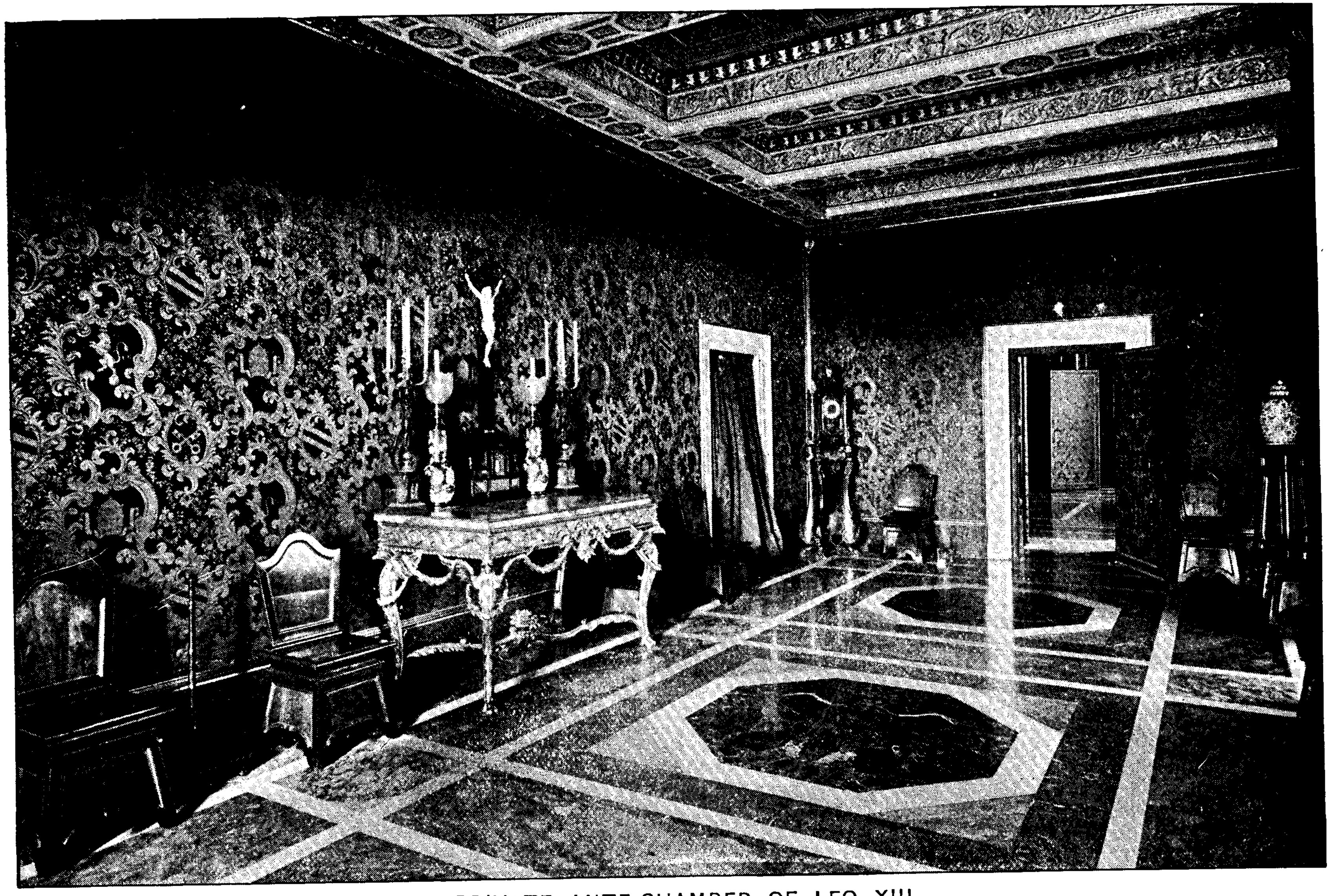
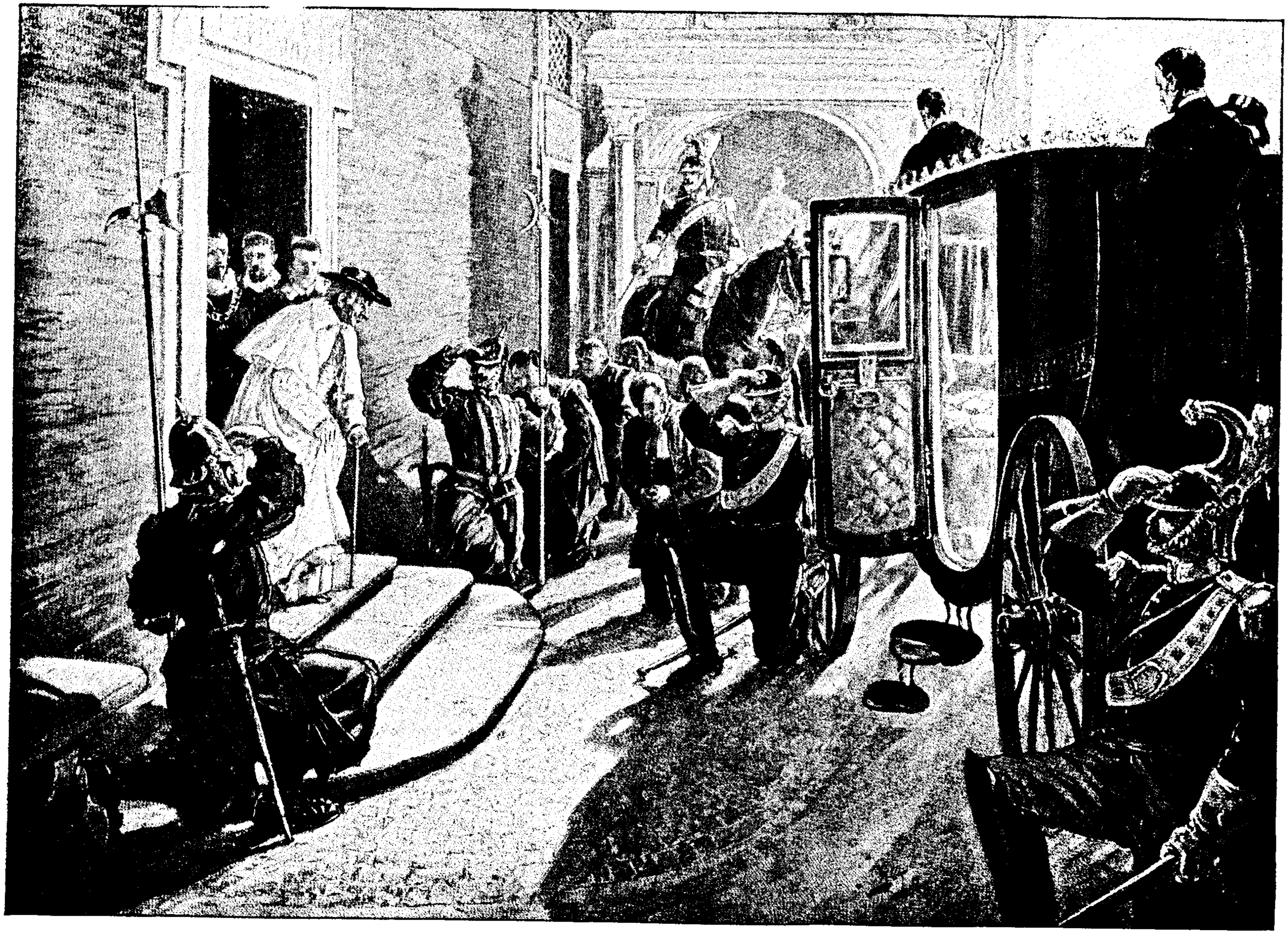


THE VATICAN—WAITING-ROOM IN THE LEONINE TOWER



PRIVATE ANTE-CHAMBER OF LEO XIII



POPE LEO XIII LEAVING THE VATICAN FOR HIS SUMMER PALACE

IN THE MIDDLE OF A WOODED PARK ADJOINING THE GARDENS OF THE VATICAN IS AN OLD CASTLE WHERE THE POPE SPENDS THE SUMMER. THE ESCORT OF GUARDS IS SEEN KNEELING WHILE HE MAKES HIS WAY TO THE CARRIAGE

nervousness. He would not have experienced such torments had not his native pride and his passionate desire to do honor to the name of Pecci rendered the apprehension of even the slightest approach to failure, unendurable to him. His fears were entirely unfounded. The proceedings, which were attended by Cardinals Nicolai, Castracane, Sinibaldi, Altieri, Della Genga, and Massimo, all the leading lights, in fact, among the professed Jesuits, ended in nothing less than a triumph for the young theologian, if we may judge by the following note against the name of Gioacchino Pecci in the records of the Roman College:

### HIS RECORD IN THE ROMAN COLLEGE.

"Inter theologiæ academicos, Vincentius Peccius strenue certavit de indulgentiis in aula maxima, coram doctoribus collegii, aliisque viris doctrina spectatissimis. Quum vero in hac publica exercitatione, academico more parata, industrius adolescens non parvam ingenii vim et diligentiam impenderit, placuit ejus nomen, honoris causa, hic recensere." *

He bore this triumph modestly, and attributed it to his professor of theology, Father Perrone, as the two stanzas which he read to his illustrious audience after the discussion testify:

"Si bene quid dixi, cui gratia? Docte magister,
Plena est præceptis gratia habenda tuis.
Si male quid dixi, non jam culpanda valuntas;
Arguite ad tardum verius ingenium." †

Gioacchino even carried his modesty to the extent of allowing more than a fortnight to elapse before sending his family an

* In the theological schools Vincent Pecci hath strenuously disputed, concerning indulgences in the great hall, in presence of the doctors of the college, and of other men well proved in doctrine. And whereas, in this public exercise, held in accordance with academic customs, this industrious young man showed no little force and diligence of character, it has seemed good to here record his name as an honorary distinction.

† If I have well spoken, whose is the honor? Learned master, to thy instruction must I render full acknowledgment.

If I have ill spoken, the fault lies not in my will but rather in the poverty of my understanding.

account of this memorable day. Finally he announced his victory to his brother in the following terms:

"I am not in a position to say whether everything went well or the reverse, because no one, as the saying is, can be a judge in his own case. I have heard, however, that my superiors were satisfied, and they told me the affair passed off better than was expected."

Perhaps he was not at heart as satisfied as his superiors. It is the privilege of exceptionally gifted natures to require more of themselves than of others, and to judge their own achievements with a severity bordering on injustice. Is not the man of genius powerless to produce anything entirely on a par with his faculties, and has not God made this impotence a ransom for glory?

## YOUNG PECCI EXPRESSES VIEWS ABLY.

All men of high intelligence, or merely of cultivated mind, feel this impotence and suffer from it more or lees. The foolish, on the other hand, take an innocent delight in the emptiness of their thoughts, their words, and their acts. This is a merciful dispensation for which Providence should be thanked on their behalf.

Pius VIII. died in December of the same year (1830), after a reign of twenty-two months. Cardinal Cappellari was elected to succeed him on the 2nd of February, 1831, and assumed the title of Gregory XVI. The Conclave, which resulted in this election, presented but few features of interest. Gioacchino consequently gives few details of it, but he does not omit to show up in bold relief the intrigues carried on by certain cardinals with the object of defeating Cappellari. After a running commentary on these intrigues during the Conclave he sums up the final discomfiture of the instigators as follows:

"'Annuntio vobis gaudium magnum: habemus pontificem Romum DD. card. Maurum Cappellari, qui sibi nomen imposuit Gregorium XVI.' (I bring you tidings of great joy: our new Pope is the Most Reverend Maurus Cappellari, who has taken the name of Gregory XVI.) Cardinal Albani made his announcement yesterday, in the loggia of the Quirinal. He was somewhat nervous, and tried to appear indifferent."

Five weeks later he wrote :—"What a pleasure it is to me to learn that our good Pontiff Gregory XVI is venerated and loved by the faithful in our part of the world ! His great qualities are, in truth, such as to fit him for the sublime dignity to which he has been raised. Come Albani, come Pacca, or any other Cardinal after them, all must hide their diminished heads before this resplendent luminary."

This enthusiasm, however, narrowly escaped being nipped in the bud. The revolution broke out at Bologna on the 10th of February, and all the Roman provinces were soon in open revolt. Rome itself was threatened, and there was some reason to fear that the "resplendent luminary" hailed at its rising by Gioacchino Pecci might be completely obscured and hidden by the storm-cloud.

### YOUNG STUDENT'S FACULTIES IN EVIDENCE.

The danger, however, was averted by the Austrian occupation of the Papal States. As is well known, this occupation gave rise to an exchange of diplomatic notes between the Holy See and France, whose Ambassador at Rome was then the Comte de St. Aulaire. Cardinal Bernetti was entrusted with the task of replying to the remonstrances of the French Government, and the skill displayed in this delicate affair by the Secretary of State delighted the awakening diplomatic faculties of the young student Gioacchino Pecci.

He kept himself posted in the progress of the negotiations, and watched them with the keenest interest. He hailed the entry of the Teutons into Bologna with joy. He was greatly pleased when the French Government at length showed itself favorable to the Papacy, and he attributed this change quite as much to Cardinal Bernetti's diplomacy as to the justice of his cause. In his letters Gioacchino discusses the probable results of intervention by Russia, Prussia and England, and gives a well-reasoned opinion on the progress of the events which were rapidly assuming the proportions of a genuine danger to the independence of the Papacy.

All his letters at this period display extraordinary sagacity.

His accounts of the election of Pius VIII and Gregory XVI were characterized by qualities which the most experienced "special correspondent" might envy. Now we find him writing like the most discreet of diplomatists. This implies intensely hard work on the part of this young man of twenty-one, intuitive knowledge being a myth, in diplomacy as well as in philosophy.

His unremitting labor, or over-work as it would be called now-a-days, necessarily injured his health, which was never particularly robust. The month of June, 1831, brought illness to Gioacchino Pecci. His internal organization revolted against the strain imposed on it by prolonged vigil and study. In spite of Bossuet's assertion that a master intellect can always hold the mastery over the body it animates, Gioacchino Pecci's mind was forced to give way to his rebellious body.

"These attacks are painful and disquieting, especially as they interfere with my studies, which are my sole concern," he writes to his brother, Baptista, July 8, 1831. It would be a mistake to suppose that he gave in altogether. His illness forced him to rest, but not to surrender.

## ENTERS COLLEGE OF THE NOBILITY.

He fought hard against the malady that endeavored in vain to overthrow him; and he was even able to celebrate the conflict, and defy death in a fine set of verses. It is the poet's privilege to forget his ills in song. The muse never fails to console those who invoke her.

His native air restored Gioacchino's health. On his return to the "Eternal City" a letter from his father informed him that the Pecci family was at last "admitted to the Anagni nobility."

There was now no obstacle to his entering the College of the Nobility, especially as (he states in a letter to his father) "the board-fee is only nineteen crowns up to August 15, and another nineteen up to November 15." He entered the institution on the 15th November, 1832. He had already been two years an assistant master at the Germanic College for philosophy students, and

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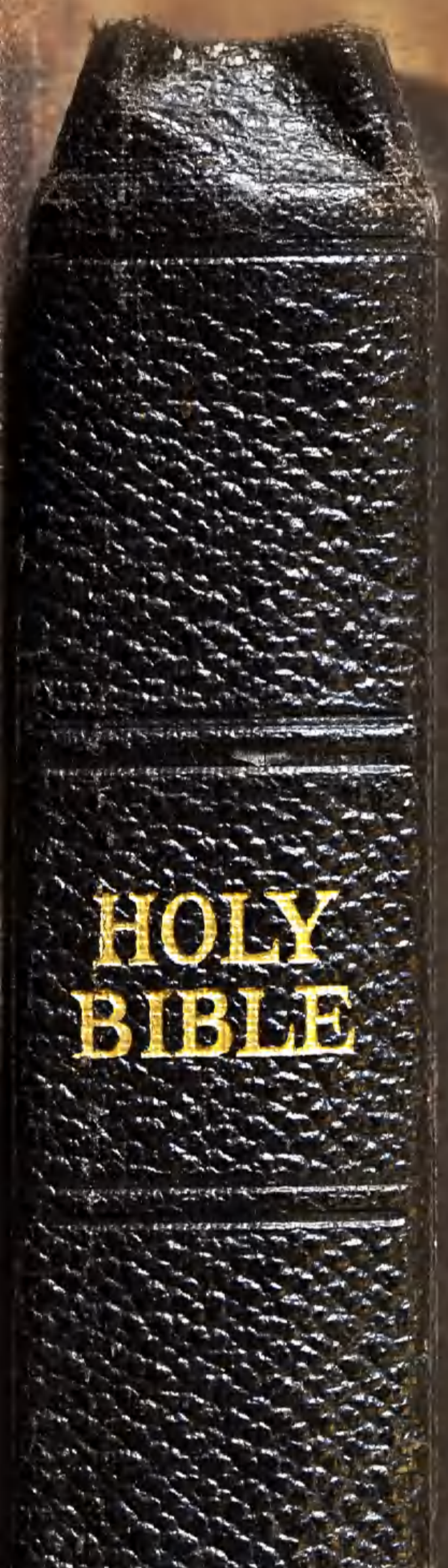

## CHAPTER III.

### "Young Man, are You Ready?"

AFTER his seven years of hard and effective work, Abbé Laureani, the Arcadian Chancellor, handed the future Pope Leo XIII the diploma which entitled him to join the celebrated Theological Academy of the Roman College.

Two days before his admission to the Academy Gioacchino Pecci called on Cardinal Sala, his protector, and the best friend of his family. Gioacchino could not make up his mind what vocation he should adopt.

"Young man, are you ready to take orders?" asked the Cardinal.

"Please wait a minute, Your Eminence," was the reply.

"My young friend," rejoined the Cardinal, "if all the Roman aristocracy were as undecided as you, the Holy Father might as well shut up his college of the nobility."

A mixture of prudence and energy was back of Gioacchino's indecision. He was not the kind of a young man who made up his mind hastily, but once when he arrived at a determination he was sure of his ability to prosecute his design to the very end.

Monsignor Sinibaldi was the head of the Academy, which, as its name implies, was open only to ecclesiastics of noble birth intended for the Romish Priesthood or Diplomacy. Notwithstanding his bad health he soon took the first place by dint of hard work. An occasional competitor was Duke Diario Sforza, afterwards Archbishop of Naples, then Cardinal.

He had barely attended the lectures on canon law and common law a year when he was selected to maintain a public argument in the presence of the Sovereign Pontiff. In order to devote him-

self entirely to the preparation of a thesis likely to have such an important influence on his future, he spent his holidays with his brother, Baptista, at Maenza.

At Carpineto, he wrote to his brother, "there are too many festivities and amusements. Study requires solitude, which, to my mind, ought to be unbroken and even melancholy." He found what he required at Maenza, but his solitude was more melancholy than he could have wished.

He had hardly reached his brother's house, when he was attacked by a severe throat complaint, and was obliged to take a prolonged rest. During his vacation his sufferings left him little opportunity for work, and when he returned to Rome, eager to make up for lost time, he studied so hard as to again, and more seriously, endanger his health.

### THREATENED WITH ILL HEALTH—POVERTY.

His medical attendant, Dr. Cavallini, was obliged to forbid work altogether and the great argument "coram sanctissimo," which he hoped would open up a "most brilliant career" to him was postponed. As the argument would have cost him "at least 700 crowns," its postponement was a great saving, and, poor as he was, this could not fail to be a consideration. The following passage in one of his letters, written about this period to John Baptista, is significant :—

"This morning I received four more numbers of Valadier, for which I have paid out eighteen paoli on your account. This makes six crowns in all. You know my poverty, and the feeling of prudence which forbids my allowing you to run up too large a debt. This is all the more reason why you should send me the amount on the first opportunity."

Gioacchino Pecci delivered his first public dissertation at the Academy of the Nobility on the 6th of May, 1835. The Pope did not attend, but the presence of five cardinals—Macchi, Sala, Castracane, Polidori, and Mattei—and numerous prelates increased the eclat of the occasion. Not long afterwards the future Pope took part in a special competitive debate on public ecclesiastical

law, the question for treatment being "Direct appeal to the person of the Sovereign Pontiff."

For this he obtained a prize of thirty sequins. His most complete and fruitful triumph, however, was in September, 1835, when he delivered a disquisition dedicated to Cardinal Sala. That prelate, Gioacchino writes, attended "in full state and in purple." This time Joseph does himself the justice of admitting that the affair was successful in every respect, and adds:—"I have acquired a powerful protector in Cardinal Sala, who is a prelate of the highest standing." Sala was the former counsellor of Cardinal Caprera, and played an active part in the negotiations which paved the way for the Concordat.

The most eminent among the princes of the Church were glad to have recourse to his advice, and the Pope valued him highly. His protection could not but be, and in fact was, of great importance to Gioacchino. The latter had taken the lesser orders in 1834, but was not to have applied for admission to the sub-diaconate until the end of the year 1837.

## ADVANCEMENT IN DIPLOMATIC CAREER.

In the course of that year, however, he was successively appointed one of his Holiness' prelates, referee of the papal signature, and ponent of the Buongoverno congregation, wherein all the administrative business of the Papal States was transacted. Monsignor Pecci was the junior prelate when he was given this post, in succession to Monsignor Amici. Cardinal Sala's influence could not have been unconnected with so speedy a promotion.

The rapidity of Monsignor Pecci's advancement in the diplomatic career affords a striking contrast to the slowness of his preferment in holy orders. As we know, he respectfully but firmly declined to accede to the wishes of his mother and Monsignor the delegate in regard to the tonsure, and we have read of his hesitation on the eve of taking the lesser orders. "Wait a moment," he said to Cardinal Sala.

This "moment" lasted two years, and three more elapsed before he appears to have thought of definitely entering the ser-

vice of the Church by taking the first of the full orders. He was, as we have already stated, a prelate, referee of the papal signature and ponent, all before he became a sub-deacon. At this period it was in the ordinary course for a man to make his way in the Papal civil service or diplomacy without taking rank in the priesthood.

It is none the less curious that at the age of twenty-seven the future Leo XIII was apparently given up to ambition in which the next world had no visible influence, and was not an aspirant to the honor of standing before the altar. His mental attitude is shown clearly enough in a letter dated July third 1837, to his brother, Charles, at Carpineto. The letter is worth reading from beginning to end. Every word helps to throw light on the writer's mind:—

### AN EARNEST, BROTHERLY LETTER.

"Your letter of the 1st inst. gave me the utmost pleasure, and your prognostications of my advancement were a great comfort to me. With all the sincerity I am accustomed to use in my affairs, and especially in regard to my relatives, I can assure you that since the day on which, to meet my father's wishes, I entered upon my present career, I have had but one object: to devote all my energies to following a praiseworthy line of conduct with a view to rising in the Pontifical service, so that whatever honor and credit I may obtain may redound to the reputation of our family, which has, thank God, hitherto not been without such honor.

"In arriving at this end I believe I shall amply fulfil my father's expectations, which it will be my care never to disappoint as long as I live. Young as I am, I cannot fail to do credit to my family if my conduct is irreproachable and if I am not without protectors, these two conditions being indispensable in Rome, as you know, to safe and rapid advancement. Although I have been a prelate only five months; I have already made the first step upward.

"You will no doubt be very glad to hear that Cardinal Sala has definitely taken me under his protection, and that I have some

credit, assuredly undeserved, with the two Secretaries of State. The Sovereign Pontiff himself regards me with favor. I had a further proof of this yesterday during an audience in which his Holiness, whom I begged to accept my grateful thanks, received me with special kindness and condescension."

The foregoing letter might very well find a place in the records of a general inquiry into the youthful ideals of our most illustrious living men. It might, however, give the reader a false idea of the writer's character, of which it discloses only one side. It shows us merely a young man justifiably anxious to uphold the worldly honor of his name.

### MAKES HIS WILL, FEARS CHOLERA.

Other documents from the same source set forth the tender and unfailing piety of Father Ubaldini's "angioletto." In September Monsignor Pecci, having experienced some symptoms of the cholera then ravaging Rome, wrote his will. It was such as might have been expected from a truly and deeply religious man.

"In the name of God, Amen.

"I commend my soul to God and the most holy Mary. May the Divine Majesty and the Blessed Virgin have mercy on me, a sinner!

"I bequeath all my worldly possessions in equal shares to my very dear brothers, Charles and John Baptista, on condition that they cause fifty masses for the repose of my soul to be said every year for five years. At the end of that period they may consider themselves as relieved of this obligation, but I appeal to their charity to increase the number of intercessions for my soul. I further enjoin on my heirs above-named to make one distribution of twenty crowns among the poor of Carpineto, my native place.

"As an humble token of respect and affection, I bequeath to my uncle Antony the porcelain service presented to me by his Eminence Cardinal Sala.

"These are the last wishes of me, Gioachino Vincent Pecci, written with my own hand this 14th of September, 1837, in the third hour of the night."

It will be observed that this will contains no mention of Count Pecci. The explanation is simple. Monsignor Pecci's father had died during the previous year at Carpineto. Happily it did not become necessary to carry out the prelate's "last wishes." Vigorous medical treatment sufficed to eradicate the disease, and Monsignor Pecci was enabled to spend the greater part of his time at the bedside of the sick, tending them with all the devotion of a sister of charity, and displaying a zeal and self-sacrifice worthy of his old masters, the Jesuits.

"Not one of the Fathers," he exultantly writes, "has been attacked, and yet they are to be seen day and night among the plague-stricken, in every quarter and every parish of the city." Like the Jesuits, he was ready to lay down his life. "If I am to be numbered among the victims, I bow my head in submission to the will of the Most High, to whom I have already devoted my life in expiation of my faults. Whatever may happen, my mind is perfectly tranquil."

## CONSECRATED HIM PRIEST FOREVER.

The Most High did not accept the offered sacrifice of Monsignor Pecci's life. He was reserved for other purposes. What was perhaps the reward of his heroism came in the shape of a vocation for the priesthood. He was admitted a sub-deacon on the 17th December, 1837, by Monsignor Sinibaldi, at the Ecclesiastical Academy. Seven days later Monsignor Sinibaldi also conferred the diaconate upon him, and on the 31st December Cardinal Odescalchi consecrated him priest forever: "Tu es sacerdos in æternum."

The period of preparation for taking the full orders of the priesthood was spent by Monsignor Pecci in silence and meditation with the Jesuit Fathers of St. Andrew. His hesitation was at an end, but he none the less awaited the honor and burden of the priesthood, "with fear and trembling," to use the Scriptural expression.

"This important step," he wrote in all humility to Cardinal Sala, "fills me with dread, when I consider the height and

sublimity of the sacred office and my extreme unworthiness. Do not forget me, your Eminence; pray earnestly and desire the prayers of others for me. I sincerely assure you that I wish to be a 'true priest,' to serve God and show true zeal for His glory." So strong indeed was this desire, that he was on the point of joining the illustrious Society of Jesus, whose members have from the very beginning constituted the moral and intellectual "elite" of the Roman Catholic clergy.

Much to his joy, his first mass was celebrated, at the St. Andrew's Institute for Novices, in the little chapel dedicated to St. Stanislas Kostka, the favorite saint of his youth. On the following day he wrote thus to Cardinal Sala:—

"Your Eminence says in your last note, 'I admire your fervor, but you must not abandon the career you have begun. It may enable you to render important services to the Church and the Holy See.' I must reveal to your Eminence a secret which I have hitherto kept locked in my own breast. For some time past I have felt strongly inclined to renounce worldly pursuits and to devote myself entirely to the inner, spiritual life.

### ADMIRED THE INTELLECTUAL JESUITS.

"I am, in fact, convinced that the world cannot give the heart full contentment and quietude. So great is my esteem and admiration for the Jesuit Fathers, from whom I have imbibed all I know, that I should have become a Jesuit had I been able to recognize within myself something more than an inclination—the special vocation which should be felt for the ministry"

It is to be supposed that if Cardinal Sala had thought fit to guide Monsignor Pecci towards a purely ecclesiastical career, he would have offered few objections to pursuing the same path as his brother Joseph, who had just taken part for the first time in the celebration of mass. The eminent prelate's long experience, however, had made him an excellent judge of character, and, as we have seen, he was chiefly inclined to consider the "important services" Monsignor Pecci seemed likely to render, in either the civil or diplomatic service, "to the Church and the Holy See."

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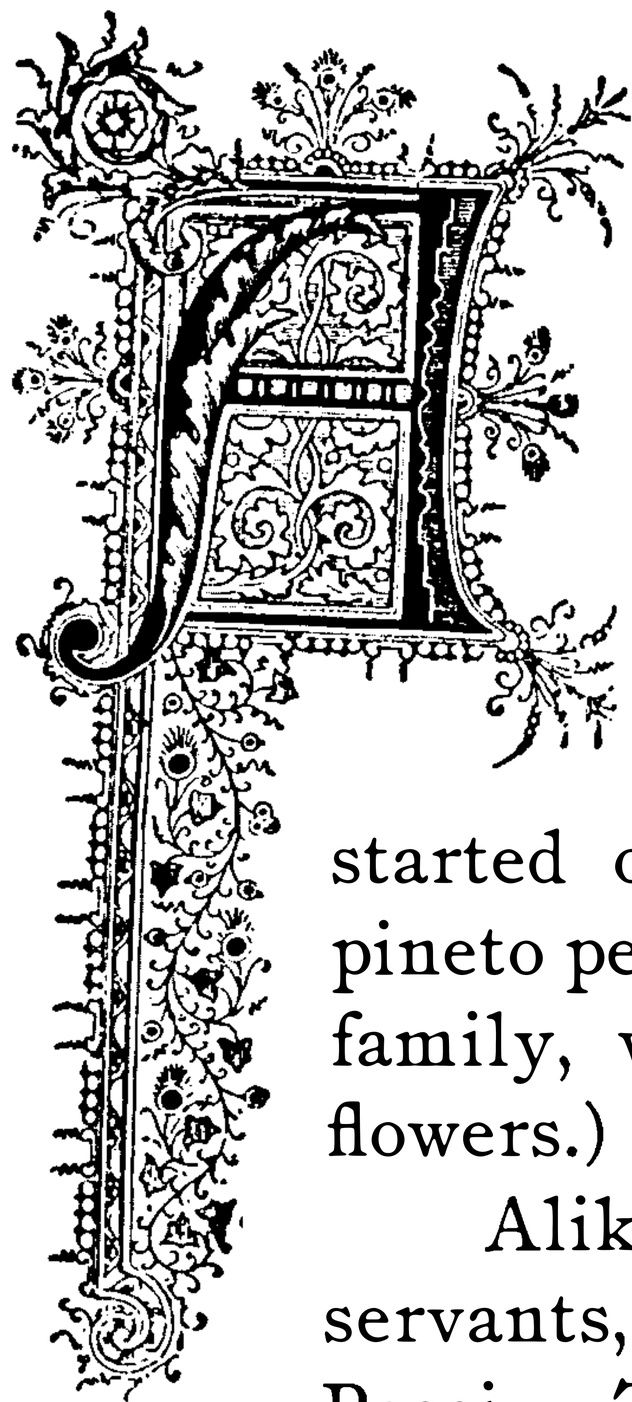
## CHAPTER IV.

### Monsignor Pecci's Happy Nature.



N IMPORTANT province of the old kingdom of Naples was Benevento. It was not far from the capital.

Monsignor Pecci, as the new delegate, had been ordered to take immediate possession of the post to which he had been appointed by the confidence of Gregory XVI. He started out without delay, attended only by five Carpineto peasants, who, being all descended from the same family, were all called Copucci (in English, Cauliflowers.)

Alike in name they were alike in unskillfulness as servants, and this was unfortunate for Monsignor Pecci. They made zealous attempts to prepare the Monsignor's simple meals in an inviting manner, but met with such little success that their master did not scold, but good naturedly and humorously remarked:

"With all these Cauliflowers I cannot make a single soup."

In spite of the inconvenience, Monsignor Pecci retained the five simple and good Carpinetans, but the brigandage prevailing all over his new province left him neither time nor inclination for the cultivation of puns.

The Government of the Ecclesiastical States was so gentle, so paternal, and at the same time so feeble, that criminals of all kinds were in the habit of taking refuge from the Naples police in the province of Benevento, where they were almost certain of being able to continue their exploits with impunity.

This state of things excited general indignation. The public protested strongly, and the Neapolitans also complained bitterly of the Pontifical Government's ill-advised tolerance. The new delegate was consequently hailed with an enthusiasm which

showed plainly enough what was expected of him. "All the leading men of the province," he writes to his brother, Charles, "came to meet me, and I entered the town with more than fifty carriages in my train."

He had hardly arrived before he was seized with illness. As soon as the serious nature of the case became known, the inhabitants marched in a body to the sanctuary of Our Lady of Pardon and implored the Madonna to restore Monsignor Pecci's valuable health. The Madonna heard their prayer. Monsignor Pecci, whom the doctors declared to be at death's door and beyond all possibility of recovery, was miraculously restored to the strength required for his mission. In the words of his brother, Baptista, who nursed him six weeks with never-failing devotion, he was "a dead man brought back to life."

## HIS VIGOROUS ACTION AGAINST BRIGANDS.

The necessity for prompt and vigorous action against the brigands was shown clearly enough by their increased audacity. They were convinced that the new delegate would have enough to do to re-establish his health. Monsignor Pecci began by satisfying himslf that the Pontifical troops could be relied upon. He then drew up his plans of campaign with the utmost secrecy. He obtained the fullest information on the districts in which brigandage chiefly flourished, and despatched columns of troops, led by reliable and experienced guides.

The result soon surpassed all expectations. Most of the robber chiefs were arrested and their gangs dispersed. With a view to restoring confidence among the people, Monsignor Pecci had the dreaded chiefs loaded with chains and marched through the streets of the city. He also took care that all the sentences passed by the courts were carried out to the letter. And brigandage died out, for want of brigands.

Having thus discharged the first duty devolving on justice, the delegate turned his attention to the powerful nobles who carried on the brigand business on a larger scale, openly holding person and property for ransom, smuggling incessantly, and often

appearing at the head of their armed forces on the main roads. Their raiding expeditions completed, they retired into their fortified castles, where the revenue officers were powerless to reach them.

With the approval of Ferdinand II, King of Naples, Monsignor Pecci reorganized the Customs service, and placed it under the direction of Sterpi, one of the most valuable officials in the Papal service. A fierce struggle between the Customs officers and the smugglers began, and soon ended in the complete defeat of the latter, in spite of the insolent attempts of some of the nobility to intimidate the delegate. One of them having complained against the revenue officers for making a search on his premises, Monsignor Pecci quietly pointed out that the laws were made for rich and poor alike, and that every one must submit to them.

## THE TITLED BRIGAND OUTMATCHED.

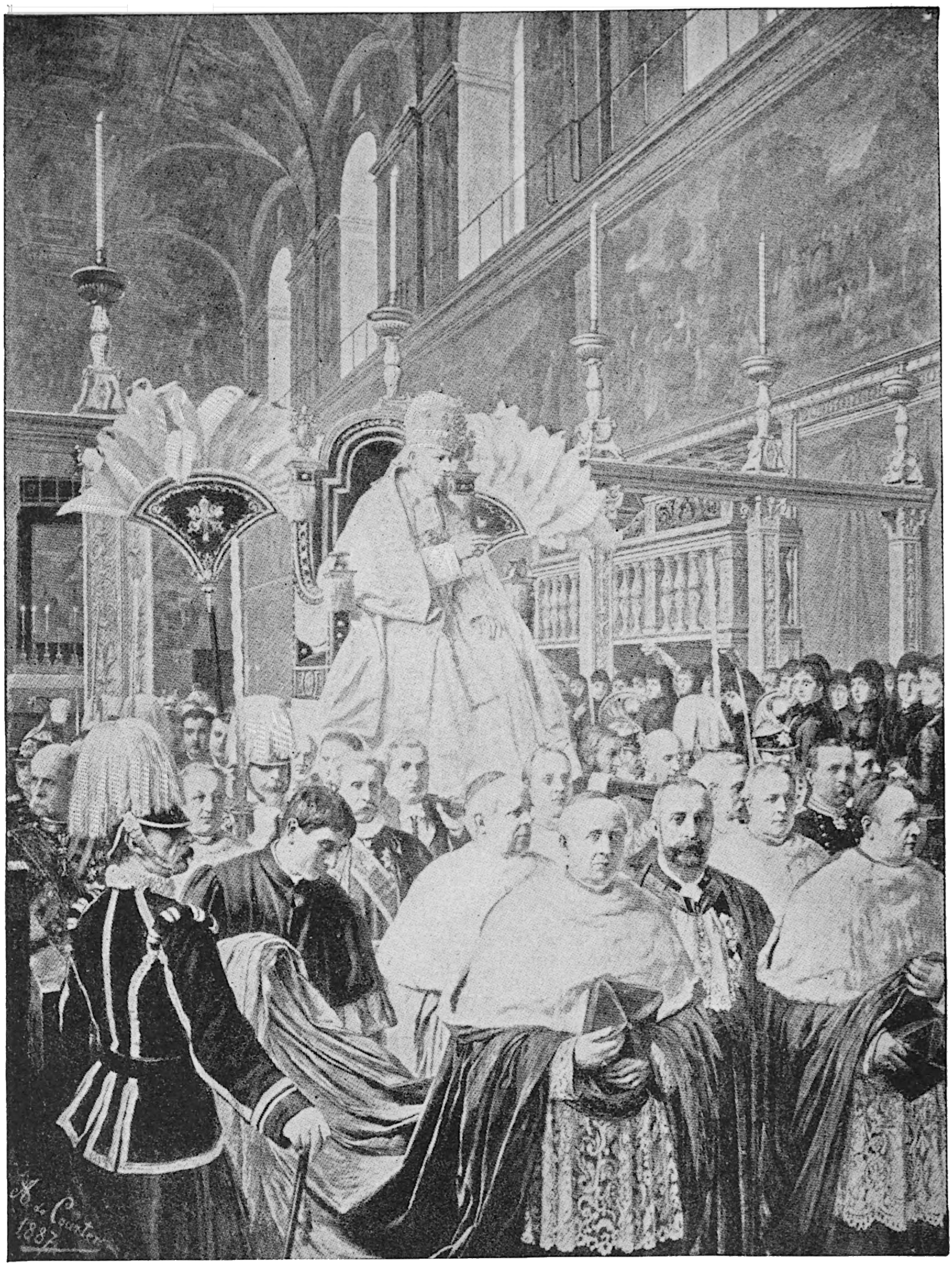
"Very good," exclaimed the Marquis; "I shall go to Rome at once, and I shall not return until I have obtained the recall of the Benevento delegate."

"The Benevento delegate does not in the least desire to prevent your going," quietly replied Monsignor Pecci. "He merely wishes to remind you that you cannot reach the Vatican without going through the Castle of St. Angelo."

The threat contained in these words was not lost on the titled adventurer. The prospect of an enforced stay in the celebrated fortress had no charms for him. Instead of proceeding to the Eternal City, he returned post-haste to his chateau and prepared to defend it. The Pontifical troops made their appearance a few days afterwards, and captured the place after a regular siege.

In this way the province of Benevento, thanks to the delegate's energy, was cleared in a few months of the bandits of all kinds who had infested it for years. Monsignor Pecci did not stop here. He opened new roads for trade, obtained reductions in the most burdensome of the taxes, and carried out quite a series of public reforms, in spite of the opposition of certain interested parties. He was soon able to write to his brother, Charles:—"The affairs

LAST DAYS OF POPE LEO XIII—SCENE IN THE VATICAN GARDENS

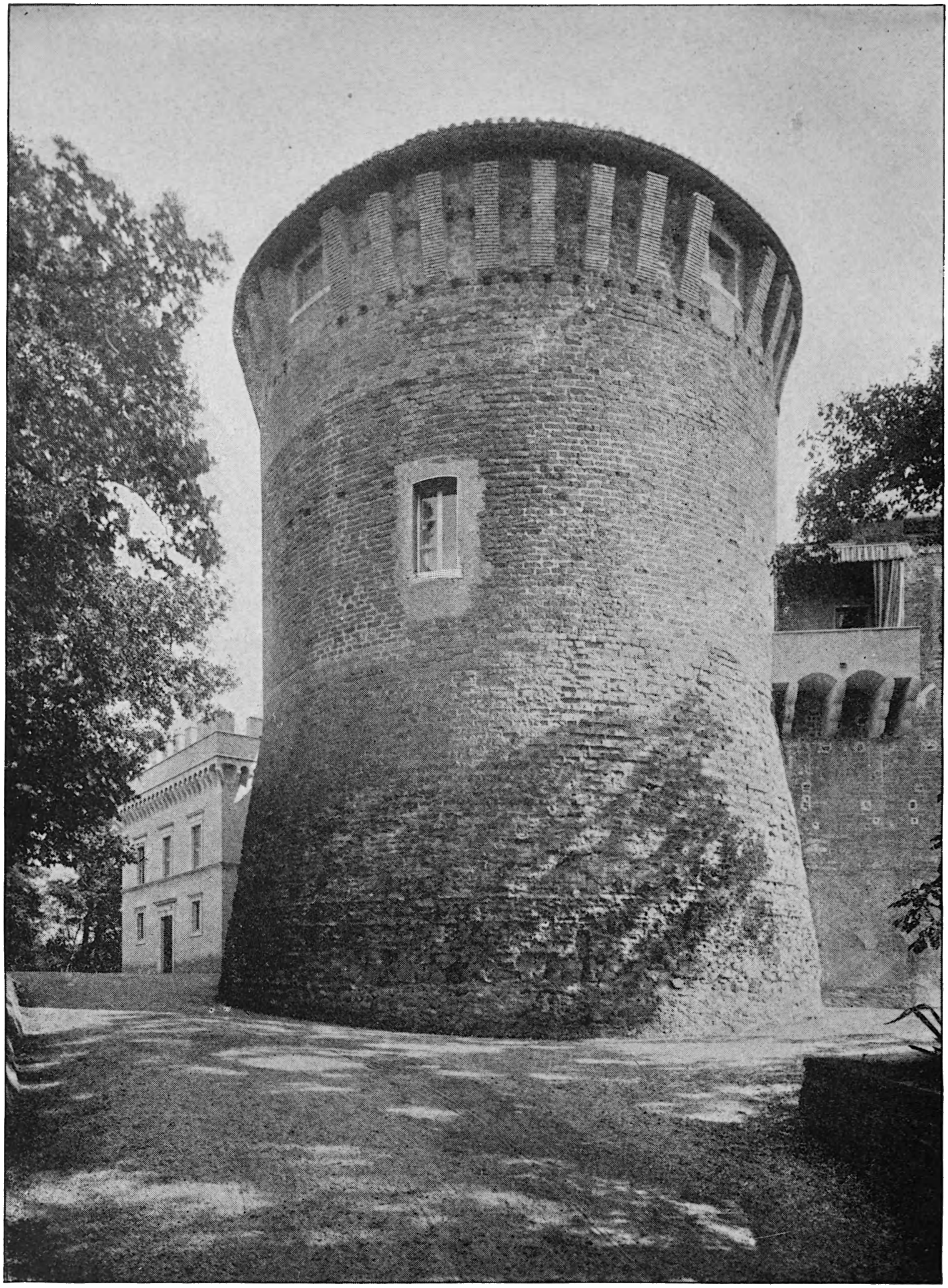



SCENE IN THE SISTINE CHAPEL OF THE VATICAN ON THE OCCASION OF THE ORDINATION OF CARDINALS. POPE LEO XIII, BORNE ON THE SHOULDERS OF SIXTEEN PRIESTS, IS SEEN BLESSING THE AUDIENCE

SPECIAL AUDIENCE AT THE VATICAN

THE POPE RECEIVING ABYSSINIAN MISSIONARIES AND NATIVES

POPE LEO XIII RECEIVING THE OATH OF ALLEGIANCE FROM ECCLESIASTICAL DIGNITARIES



LEONINE TOWER IN THE VATICAN GARDENS

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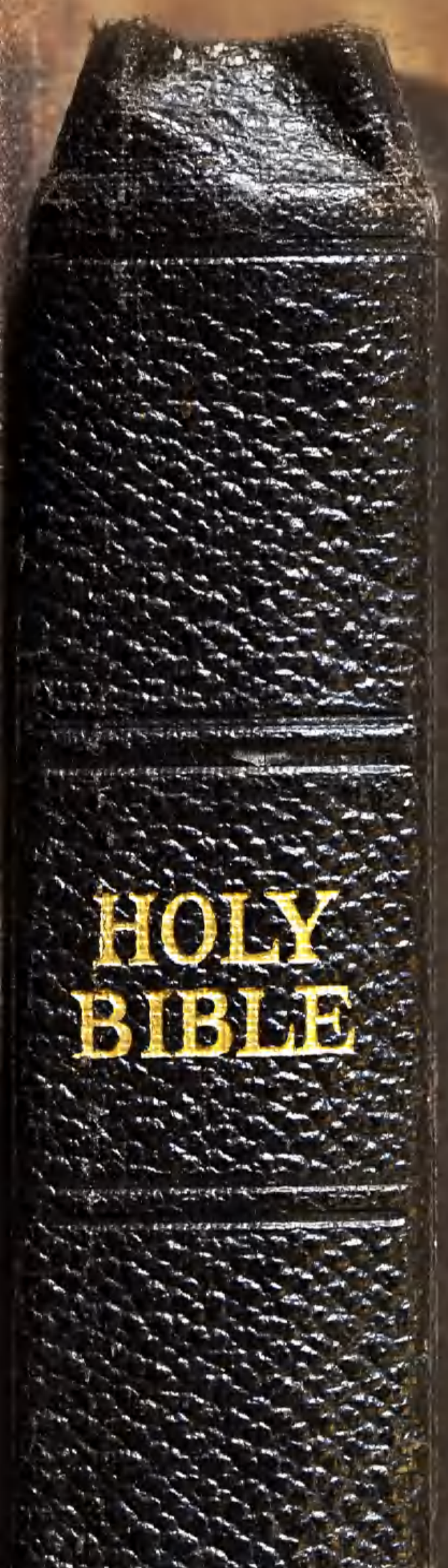
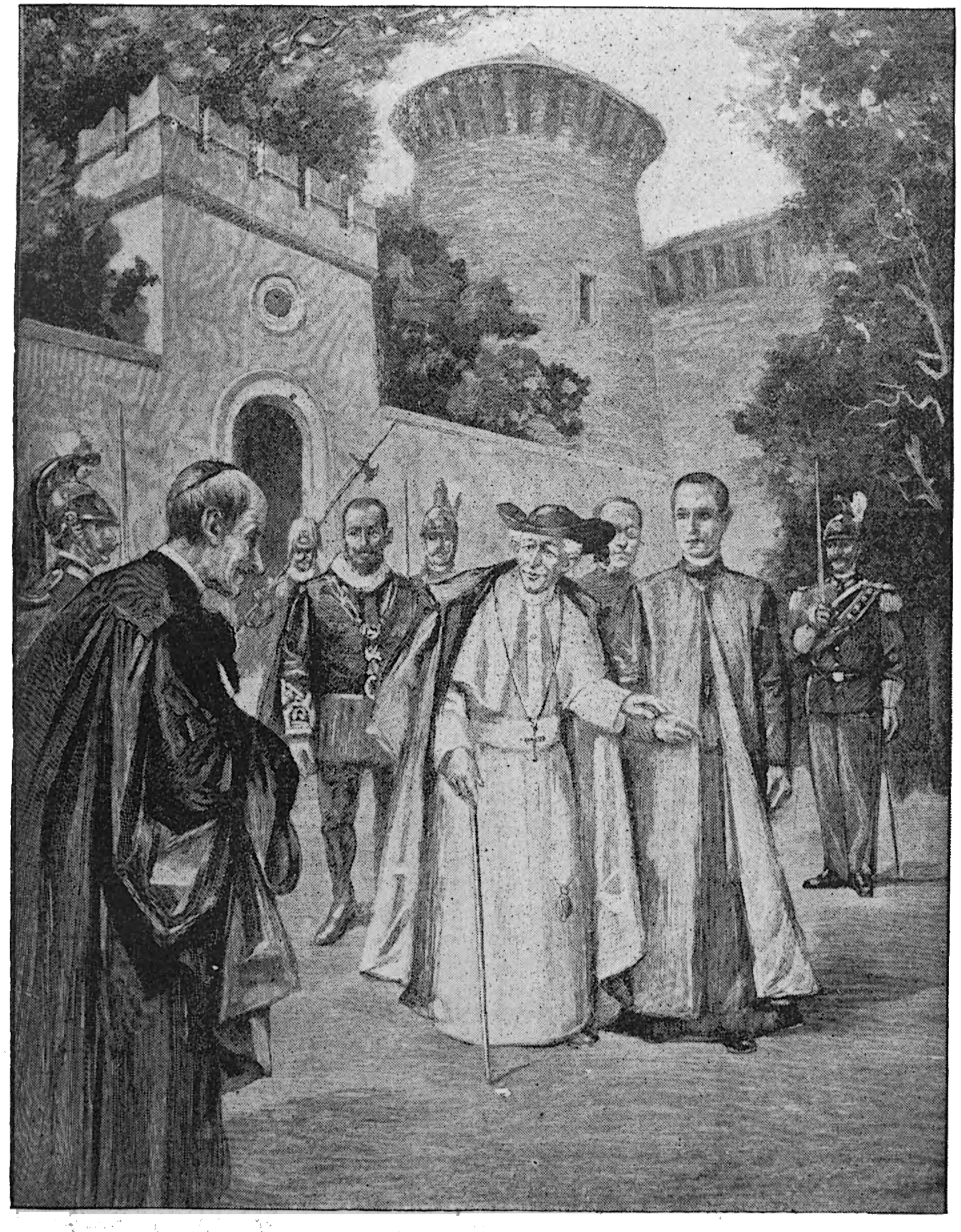
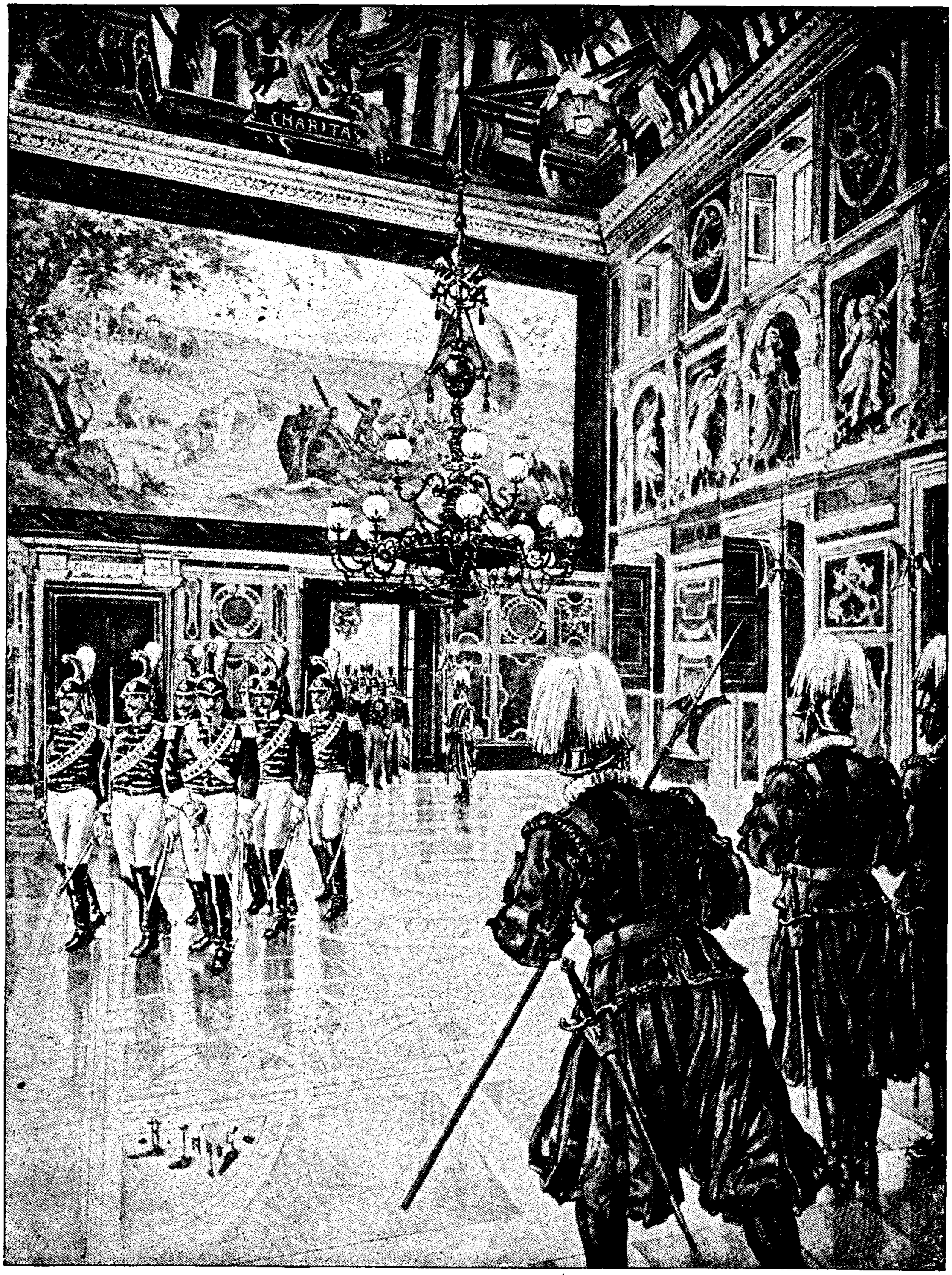


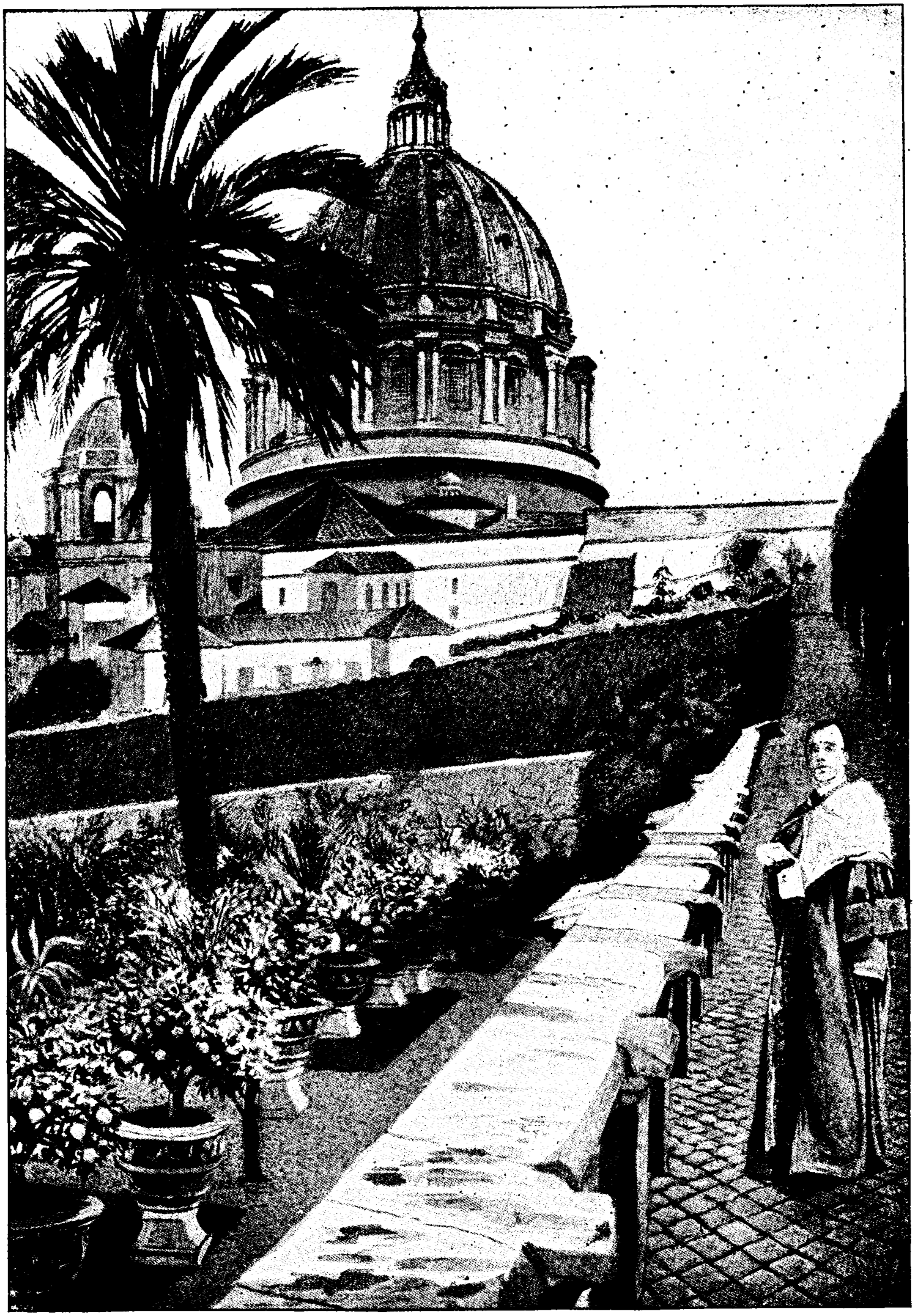


HIS HOLINESS TAKING A WALK IN THE VATICAN GARDENS

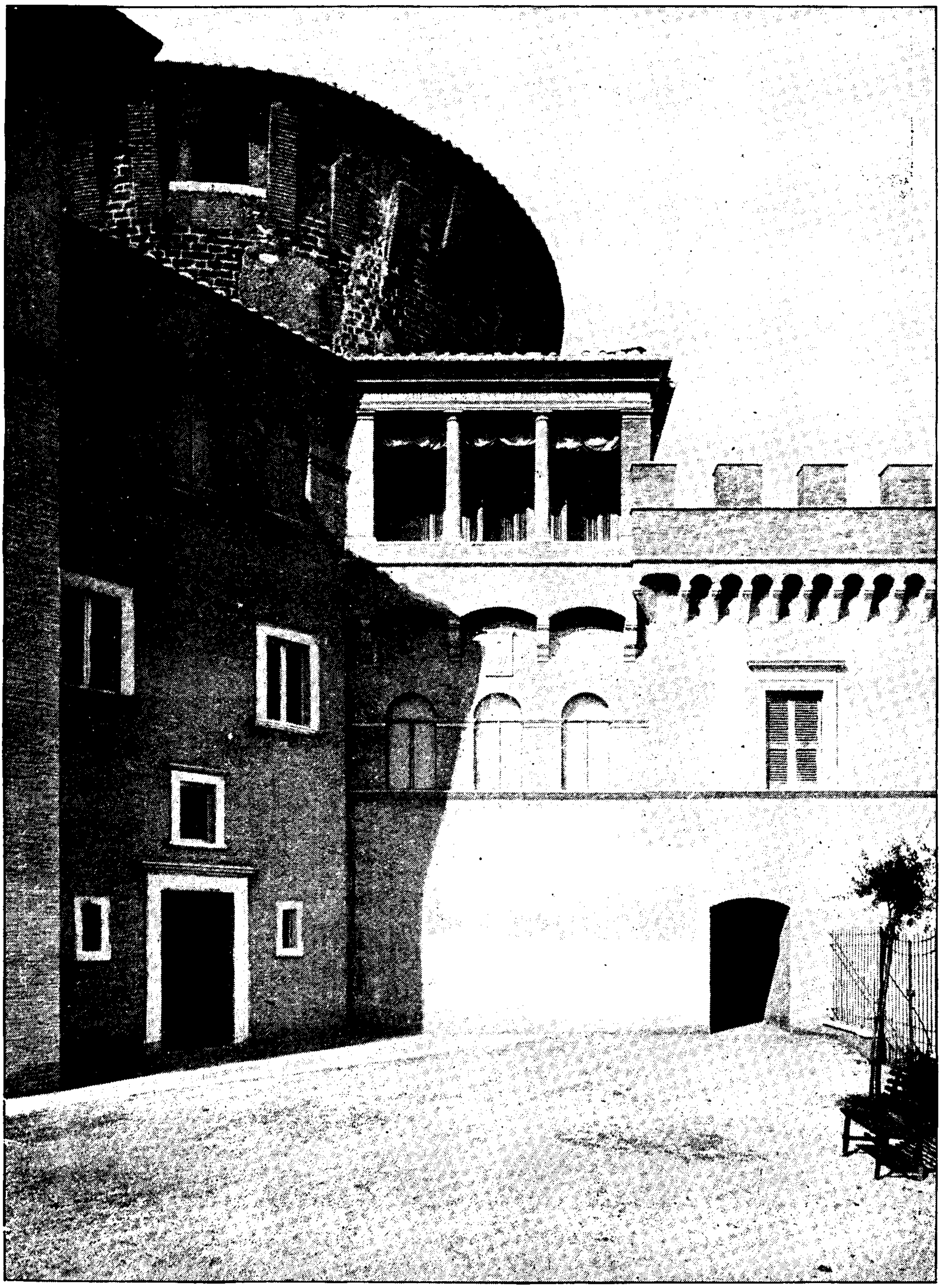
THE POPE OPENING THE HOLY DOOR OF ST. PETER'S




AN AUDIENCE DAY AT THE VATICAN: THE POPE'S BODY GUARD CROSSING THE SALA CLEMENTINA ON THE WAY TO THE AUDIENCE CHAMBER



ST. PETER'S SEEN FROM A CORNER OF THE ITALIAN GARDEN OF THE VATICAN



THE VATICAN—COURT OF THE COUNTRY HOUSE

ARRIVAL AT THE VATICAN OF AN INQUIRER AFTER THE POPE'S HEALTH

CONDUCTING THE VISITOR TO THE PRIVATE APARTMENTS OF HIS HOLINESS

ENTRANCE TO THE VATICAN—SWISS GUARDS' GATE

THE LAST BLESSING GIVEN TO THE PEOPLE BY POPE LEO XIII IN FRONT OF ST. PETER'S

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PEASANTS IN CARPINETO, NATIVE TOWN OF POPE LEO XIII

THE CARPINETOS ARE A VERY RELIGIOUS PEOPLE. IN THE HARVEST SEASON THEY BRING A SHEAF OF WHEAT EVERY EVENING TO THE PARISH CHURCH AS AN OFFERING

of the province are now in order, and the opinion of the majority, of the people I mean, are in my favor. Duty is my guide, and I make it my rule never to have my hands tied by personal considerations.

"These tactics do not greatly please the upper classes, but they have earned me the reputation of a friend of justice, and they satisfy the public and my own conscience." They evidently satisfied the Pontifical government as well. The Pope warmly praised the delegate for "the reforms he had carried out, and the good results he had obtained." King Ferdinand invited Monsignor Pecci to visit his Court and receive public proof of the royal esteem.

Monsignor Pecci had spent three years in Benevento. When his work in that province was accomplished, he was appointed delegate to Spoleto, but Gregory XVI soon realized that it was time to open a wider sphere to the young prelate's activity. Monsignor Pecci had barely begun to prepare for his departure from Benevento, when he received an official notification of his appointment as delegate to Perugia.

## YOUNG PECCI RECEIVES THE POPE.

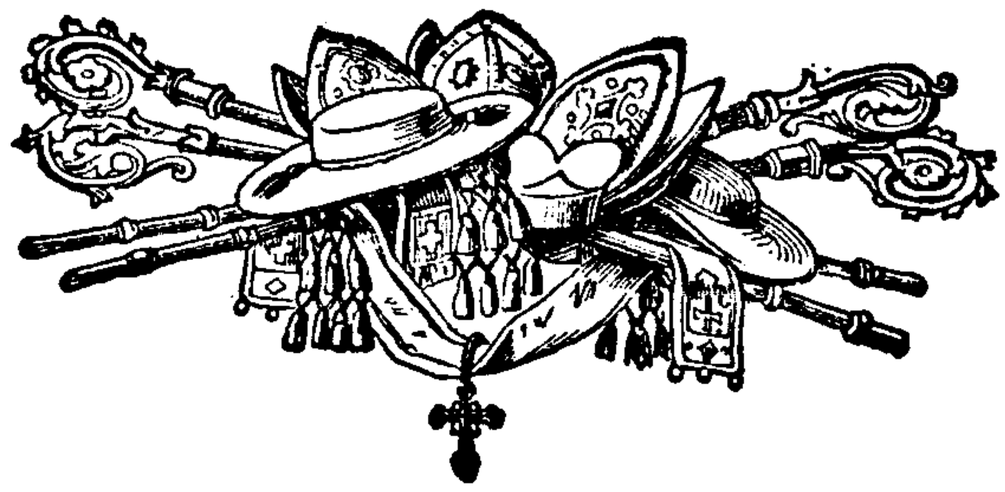
The ancient city, with feudal towers and numerous churches, stands on a mountain overlooking the green plains of Umbria. In Monsignor Pecci's time the city was by no means easy of access. It seemed as if the inhabitants were content to enjoy the splendid view before them, without wishing to mingle with their fellow-creatures below. Monsignor Pecci had only just reached Perugia when Gregory XVI announced his intention of visiting the city.

The delegate had only twenty days to organize a reception for the Pope on a scale appropriate to royalty. The time, however, was so well utilized that a magnificent new road was completed. It was opened by the Sovereign Pontiff on the 25th September, 1841, amid the acclamations of a populace as yet uncorrupted by the revolutionary virus, in spite of the incessant efforts of the secret societies. The new road was christened the "Via

Gregoriana." The Pope, whose name had been given to it, expressed his satisfaction by saying that during his journey through the provinces he had been received in some places like a monk, in others like a cardinal, and at Perugia and Ancona like a sovereign.

Before his departure, the Pope gave a hint of the good fortune in store for his delegate by saying, "When I return to Rome, Monsignor, I will remember you." The Pope kept his word. At the commencement of the year 1843 Monsignor Pecci was appointed Nuncio at Brussels in the place of Monsignor Fornari, who was transferred to Paris.

During his eighteen months' stay at Perugia, Monsignor Pecci had reorganized all the provincial government departments, and especially those connected with public instruction and the administration of justice. In his desire to improve the condition of the working classes, he even founded a savings bank. His record was one of good work executed with a promptitude remarkable in a young man who had been formerly reproached by Cardinal Sala for "indecision."



## CHAPTER V.

### As Nuncio at Brussels.

MONSIGNOR PECCI, the future great Pope, was never made unhappy by anything that fell to his lot. Each of the four great nunciatures—Paris, Vienna, Madrid and Munich—outrank Brussels in importance. But Brussels is certainly one of the most agreeable.

When Monsignor Pecci heard Brussels described as a paradise by his predecessor, Monsignor Fornari, his stay there caused him to agree with the description, perfectly.

He found difficult problems to solve at Brussels but his successful handling of them proved him to be the great diplomat that every act of his subsequent, useful life covering so many years as Bishop, as Cardinal and as Pope, verified.

It being customary for nuncios to be also bishops, Monsignor Pecci was raised to the episcopate immediately after his appointment to Brussels. Gregory XVI proclaimed him Archbishop of Damietta on the 27th January, 1843, and on the 28th Cardinal Lambruschini, the Secretary of State, consecrated him in the basilica of St. Lawrence "in Panisperna," in the presence of Count d'Oultremont and the staff of the Belgian Legation. After the ceremony Cardinal Lambruschini, who knew the deep piety of Monsignor Pecci, said of him:—"He is an angel. He is my favorite son."

The new Nuncio embarked at Civita Vecchia on the 19th March, on board the French ship "Sesostris." He reached Belgium on the 7th April, sickness having detained him at Nimes about ten days, which he managed to utilize by taking lessons in French. At the time of his departure from the capital of Christianity, the Archbishop of Damietta had but a slight acquaintance with the language of diplomacy, but when he arrived at Brussels

he was able to express himself in French with correctness and even elegance.

Fifty-four years later the recollection of this feat provided him with an argument against the Cardinals who tried to persuade him not to send the Bishop of Viterbo to Paris as Nuncio for what they considered the all-sufficient reason that Monsignor Clari did not know French well enough. "If he does not know French," replied Leo XIII, "let him learn it, as I did when Gregory XVI made me Nuncio to Belgium half a century ago."

Monsignor Pecci's knowledge of French was within an ace of becoming superfluous even before he had an opportunity of using it. On the road to Brussels his carriage-horses took fright, and bolted while crossing the Vilvoorde canal, but a catastrophe was averted by the heroism of a priest of a neighboring parish, who saved the young prelate's life at the risk of his own. Monsignor Pecci, who was an excellent walker, finished the journey on foot.

## HAD THE COURAGE OF HIS CONVICTIONS.

Quite a little conflict was created by the Education Act of 1842, between the Belgian episcopate and the Minister of the Interior. This Act recognized the religious character of the primary schools to a certain extent ; but the Government, preferring complete neutrality, applied the law in a very half-hearted way. In a certain letter dated the 26th January, 1843, the Belgian bishops had protested against the equivocal attitude of the authorities.

Immediately upon his arrival at Brussels, Monsignor Pecci was urgently requested to use his influence to silence the bishops. He preferred to incur the Minister's displeasure, and directed his action entirely towards the support of the bishops' just claims. It was an openly uncompromising policy, sufficiently justified by the attack on the imprescriptible rights of the Church in educational matters. Monsignor Pecci soon found it necessary to accentuate his resistance. The Government claimed to be allowed to appoint all the members of the examining boards, two-thirds of whom were, "de jure," selected by the Chambers. The Belgian

Catholics unanimously protested through their bishops, and the young Nuncio's diplomacy gave them such vigorous and useful support, that M. Nothomb's Bill was rejected by a large majority. The Minister bore a grudge against the representative of the Holy See for a long time after this event, if we may judge by a letter to M. d'Hoffschmidt, dated the 14th November, 1847, more than two years after M. Nothomb had left office:—"The departure of Monsignor Fornari was a great misfortune, and his successor has made me regret the non-arrival of Monsignor Garibaldi."

The Nuncio's credit at Court, however, was by no means diminished. "Really, Monsignor," King Leopold I. said to him one day, "you are as good a politician as you are a prelate." The King, moreover, did not confine himself to empty compliments. He sought opportunities to discuss the religious interests of the kingdom with Monsignor Pecci, listened to him with pleasure, gave way to his arguments without too much resistance, and sometimes granted his requests.

## RECOGNITION FROM KING AND QUEEN.

As an instance, the King carried his condescension so far as to be present, with the Queen, at the ceremony of crowning the figure of Notre Dame de la Chapelle on the 25th May, 1843, and to accompany her Majesty soon afterwards on her visit to the school in connection with the Sacred Heart of Jette.

As King Leopold belonged to the Protestant religion, the influence acquired by Monsignor Pecci over his Majesty was all the more remarkable. As for Queen Marie Louise, who was a fervent Catholic, she admired the Prelate's virtues still more than his diplomatic skill. She freely consulted him, not on affairs of State, but on the princes' education, and adopted his advice. Monsignor Pecci always looked back with something more than pleasure to the many hours he spent with the King and Queen as their guest. When Cardinal at Perugia, he remarked one day to a Belgian bishop, "I well knew your present King's father and pious mother. I was often admitted to the friendly intimacy of the royal family, and I have held the little Leopold, Duke of

Brabant, in my arms. I remember that good Christian, Queen Marie Louise, asking me to give my benediction to her eldest son then eight or nine years old, so that he might become a good king."

The Belgians themselves made quite as favorable an impression as their sovereigns on Monsignor Pecci. "I cannot," he writes, "but praise the kindliness and strong religious feeling of this people." Elsewhere he speaks of the "good and hospitable nature" of King Leopold's subjects, and refers with admiration to the state of development attained by the national industries.

Italy being at that time without railways, he sends his friends a full account of the opening of the railway between Brussels and Namur, at which he was present with all the diplomatic body. "Nothing is more agreeable than riding like this at more than twenty miles an hour. The most delightful views, villas, country houses, and villages, sped past on our right and left like a dream or an optical illusion."

## WORK IN THE INTERESTS OF EDUCATION.

The Nuncio's attention was not, of course, entirely absorbed by matters of industrial progress. He was greatly interested in everything relating to education. We have already mentioned the part he took in the discussion excited by the application of the Education Act. He intervened with equal success in the conflict to which this Act gave rise between the University of Louvain and the Jesuit College at Namur.

The heads of the College attempted to introduce certain reforms which could not fail to excite the suspicions of the University authorities. A fairly large number of bishops sided with the College, and others with the University. The Nuncio suggested to the Episcopate that the matter should be referred to the Holy See, and he was skilful enough to obtain a Papal decision calculated to satisfy both parties.

At the same time he used all his influence towards the foundation, at Rome, of a Belgian ecclesiastical college, which he endowed with royal liberality immediately after his own elevation

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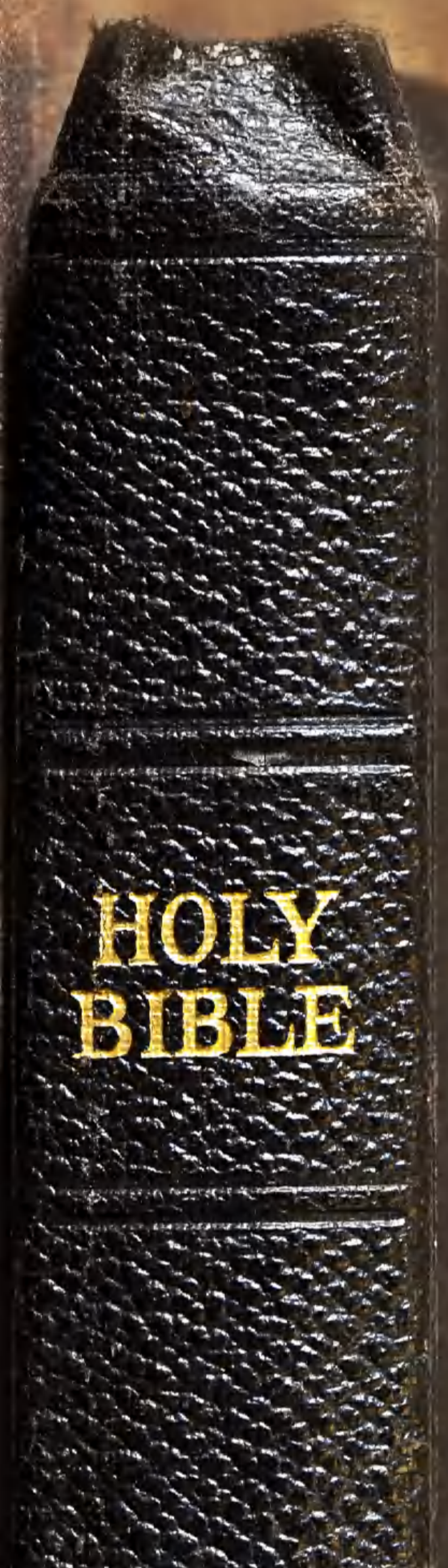


diplomatist than the friend he was about to lose:—"I desire to recommend Archbishop Pecci to your Holiness's kind protection.

"He thoroughly deserves it, for I have rarely seen a more sincere devotion to duty, more upright conduct, or more excellent intentions. His stay in this country has enabled him to do good service both to your Holiness and himself. I beg your Holiness to request him to give a full statement of his views on Belgian ecclesiastical affairs. His judgment is correct, and your Holiness can place full confidence in him."

The Archbishop's departure was thus the occasion for a general expression of esteem and regret. These sentiments were not experienced on one side only, for Monsignor Pecci had learned to love the Belgian people. He introduced several Belgian industries into Perugia, his episcopal palace was always open to Belgian visitors, and whenever the affairs of his diocese took him to Rome, it was his custom to ask for hospitality at the Belgian Ecclesiastical College.

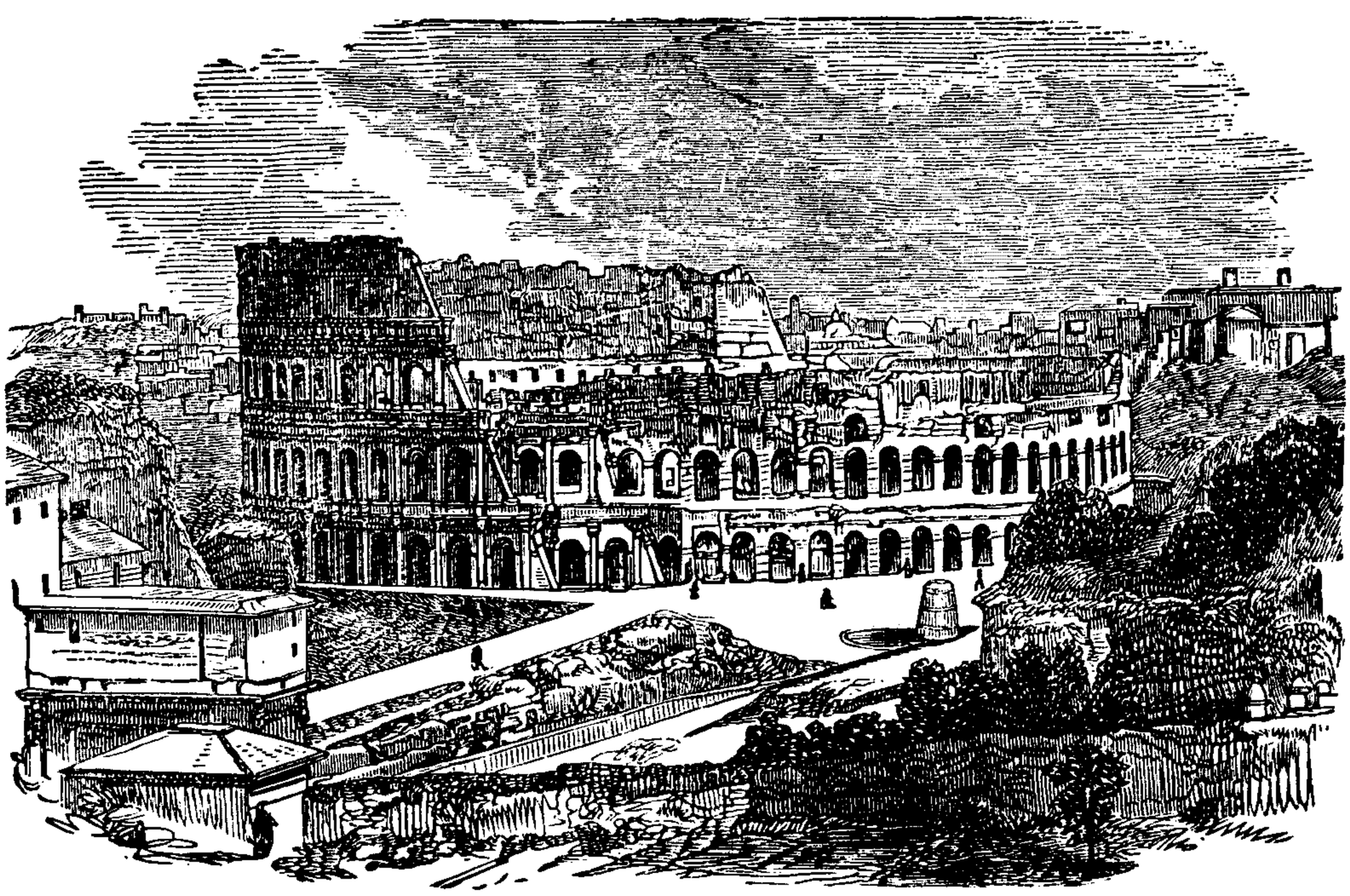
## A GOOD MAN.

He left many tried and proved friends among the Brussels aristocracy. Among these were the ex-President of the Senate, M. de Merode, in whose splendid garden the Nuncio loved to read his breviary; the Comte de Baillet, and the Baron de Man. When the latter's name was mentioned before the Pope, many years afterwards, his Holiness immediately exclaimed:—"Good de Man, I have not forgotten him! He used to regularly divide his annual income of $20,000 into two parts—$10,000 for himself and $10,000 for the poor. Afterwards he discovered that $10,000 was too much for him, and he reduced his own allowance to $5,000." From which it would appear that the Pope has not only a good heart, but a good memory for figures.

Though Monsignor Pecci's health was indifferently suited to the comparatively cold climate of Belgium, it is easy to understand the regret he experienced in leaving a country which had been so hospitable to him. He perhaps hardly realized that this regret had some share in the weight of uneasiness inspired by the prospect of new responsibilities awaiting him. Writing to

Monsignor Spinelli, one of the "Auditores Rotae,"* to whom Monsignor Pecci attributed his nomination to the See of Perugia, he says:—"Will your hopes be realized as you expect? I must frankly confess that when I examine myself I find no cause for anything but fear and confusion. In spite of my very keen desire to do good at Perugia, I fear my feeble efforts will not suffice to make that desire fruitful."

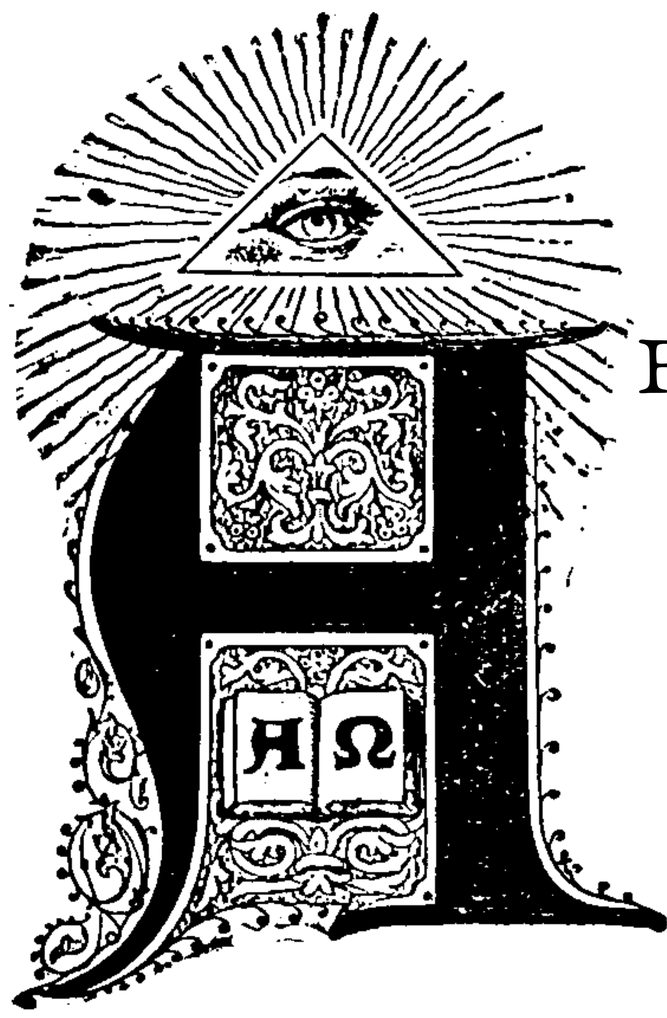
* The Rotae is a judicial department of the Pontificate, consisting of twelve learned dignitaries called Auditors of the Rotae, selected from prelates of Italian, French, German, and Spanish nationality.—Trans.



COLOSSEUM AT ROME.

# CHAPTER VI.

## Traveled in Three Great European Countries.



AFTER leaving Brussels Monsignor Pecci visited Germany, Austria and England before returning to Italy. He formed the acquaintance of Cardinal Wiseman in London, and had the honor of a presentation to Queen Victoria. He informed himself as to the condition of Catholicism in England.

From London Monsignor Pecci went to Paris and spent three weeks as the guest of Monsignor Fornari who secured him a long interview with Louis Philippe.

During his stay in Paris Monsignor Pecci several times celebrated mass in the Church of St. Thomas Aquinas, and a few years ago he reminded the curé of that parish of the fact. On his return to Paris the curé, M. Ravailhe, conceived the idea of commemorating the event by placing a marble tablet, with an appropriate inscription, in the church, but, owing to his retirement, the plan has not yet been carried out.

From Paris Monsignor Pecci proceeded to Rome. On his arrival he found that Gregory XVI was dead, and that the members of the sacred college were already assembled in the Conclave which was to result in the election of Pius IX. The new Bishop of Perugia had a long conversation with Cardinal Ferreti on the position of the Church.

The interview between the two future Popes is a singularly interesting event, when the destiny common to both and the difference in their methods of thought are taken into account. Some time after his elevation to the Papacy as Pius IX, Cardinal Mastai Ferreti reminded the Bishop of Perugia of this conversation.

It was Pius IX who answered the letter in which King Leopold had so strongly recommended the former Nuncio at

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ful—stormy, because he was twice, in 1849 and 1860, brought face to face with a revolution. In 1849, the Garibaldians took possession of the city, and the Austrians, under the command of Prince von Lichtenstein, were preparing to attack them when Monsignor Pecci intervened, with the result that order was restored without bloodshed.

## AN ARMY FIFTEEN THOUSAND STRONG.

Eleven years afterwards, on September 14th, 1860, Perugia was captured by an army of 15,000 Piedmontese under General de Sonnaz. The enemy took possession of the seminary and the Bishop's palace. All that Monsignor Pecci could do was to implore the conqueror's clemency for the inhabitants. In spite of this appeal an ecclesiastic named Santi, who was wrongfully accused of firing on the Piedmontese, was shot.

The Bishop subsequently made no less than nine indignant protests against the excesses committed by the conquerors. It was also his painful duty to lay an interdict on several priests who had forgotten their duty towards the Sovereign Pontiff. These priests actually had the audacity to take legal proceedings against the head of the diocese, and though Monsignor Pecci was acquitted, it can easily be imagined how greatly his feelings, both as a priest and the father of his clergy, were wounded.

Amid the general upheaval the Bishop of Perugia remained more closely united than ever to the Bishop of Rome. Below is the noble letter he wrote to Pius IX after the events of January 28th, 1860:

"MOST HOLY FATHER:

"The Cardinal Bishop of Perugia and the whole chapter of his cathedral, deeply deploring the impious and cowardly attacks constantly made on the Holy See, humbly assure you of their filial duty and submission. They keenly sympathize with the bitter sufferings that wring your Holiness' paternal heart They weep for the blindness and malice of those ungrateful and degenerate sons who have joined with the enemies of the Church against its august head.

"They indignantly denounce the underhand manœuvres

employed to seize upon your secular sovereignty, and the perfidious attempts to strip the Sovereign Pontiff of his dignity and independence by stirring up rebellion and schism in the very centre of Catholic unity.

"In common with the whole of Christianity they protest against such dark designs, and they pray the Prince of Shepherds, whose living oracle and august vicar you are, that He will not permit the accomplishment of these guilty and sacrilegious machinations, and that He will again make patent to all, in your august person, that St. Peter's chair is the corner-stone against which all human effort is vain.

EVER STEADFAST IN OBEDIENCE.

"May this humble token of love, laid by the undersigned at your feet on behalf of the entire Church in Perugia, assuage your grief! They implore your benediction, and pray that it may render them ever steadfast in their obedience to you as well as in the profession and defense of Catholic unity."

Five months later (June 21), the courageous prelate ventured to appeal to the King himself against the unworthy treatment which the Government Commissioner, believing himself secure from punishment, did not hesitate to inflict on members of the religious orders in the diocese.

The Bishop wrote: "This, Sire, is how the royal decrees are set at naught by want of fairness in their application. Many excellent and worthy ecclesiastics must inevitably suffer from the harsh and oppressive measures of the royal Commissioner—measures which are not only without a parallel in other provinces but are, moreover, altogether out of harmony with the most elementary conceptions of the social rights of religion.

"The outcome of such conduct ought not to remain unknown to your Majesty. In hereby denouncing it, I cannot but express the painful feeling of bitterness which I, as a Bishop, experience in witnessing the repeated insults directed against the true interests of religion, and the wretched condition to which the ecclesiastics now living among us are reduced."

Monsignor Pecci had previously protested with the utmost

energy against the introduction of secular marriages. His efforts were not always crowned with success, but they did not remain altogether fruitless, and his courageous attitude, if it brought no practical result, at least had the appreciable advantage of extorting admiration and respect from the bitterest adversaries of the Church, as the two following letters from Urban Ratazzi to his wife testify:

"This Pecci is a man of undeniable merit. He is gifted with great energy and power of management, coupled with the mildest manners imaginable. The fact is that, in spite of his incorruptibility and loftiness of mind, and in spite of the deep-rooted respect he has inspired in our officials, Cardinal Pecci's concessions will be mere matters of form. He will give way just to the extent that would be expected from a man of the world, and no more.

### HIS PRINCIPLES ARE UNBENDING.

"He is very strongly attached to the Holy See, and his principles are unbending. A man of his invincible, almost aggressive, firmness will not yield. He is distinctly one of those priests who compel admiration. He has considerable political talent, and his knowledge is still more extensive.

"Cardinal Pecci does not condescend to small compromises. When we took possession of his seminary, he merely replied that he needed only a few rooms, and he is now living in his palace with the pupils from the seminary. He has them to dine and spend the evening with him.

"He is doing for Perugia what Cardinal Riario-Sforza tried to do for Naples: he is creating a scientific movement. In the meantime, not one of our officials has been invited to cross his threshold. If he should encounter me, I feel sure he would run away as if he had seen the devil."

These details, given by a man who certainly cannot be accused of preconceived admiration for the Bishop of Perugia, show how great was Monsignor Pecci's care for his young clergy. He was greatly assisted by his brother, Joseph, who had been compelled by bad health to leave the Society of Jesus for a time, and

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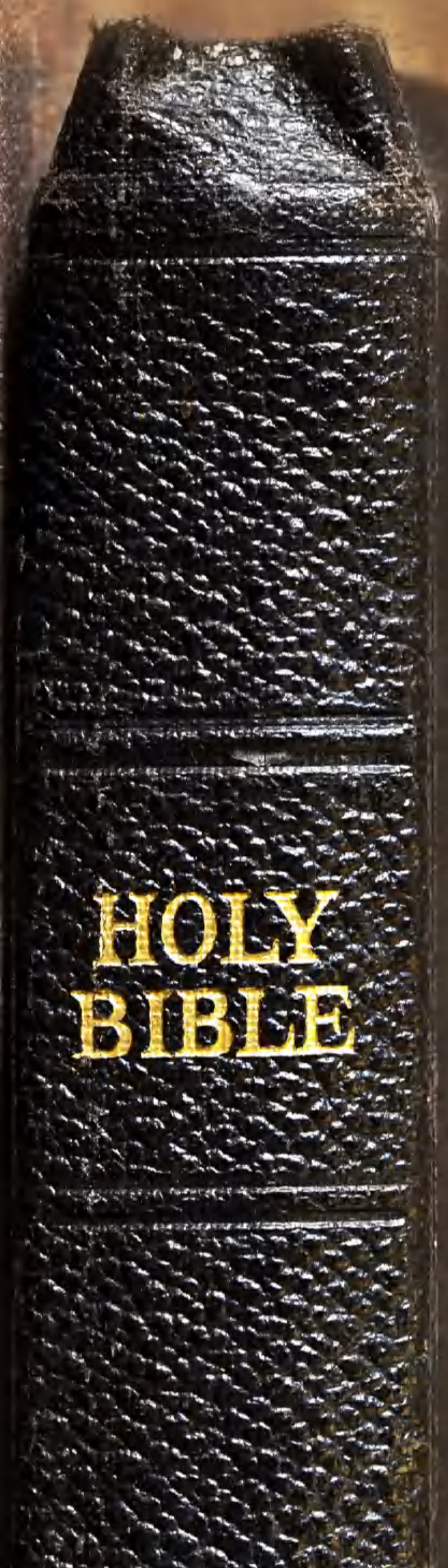
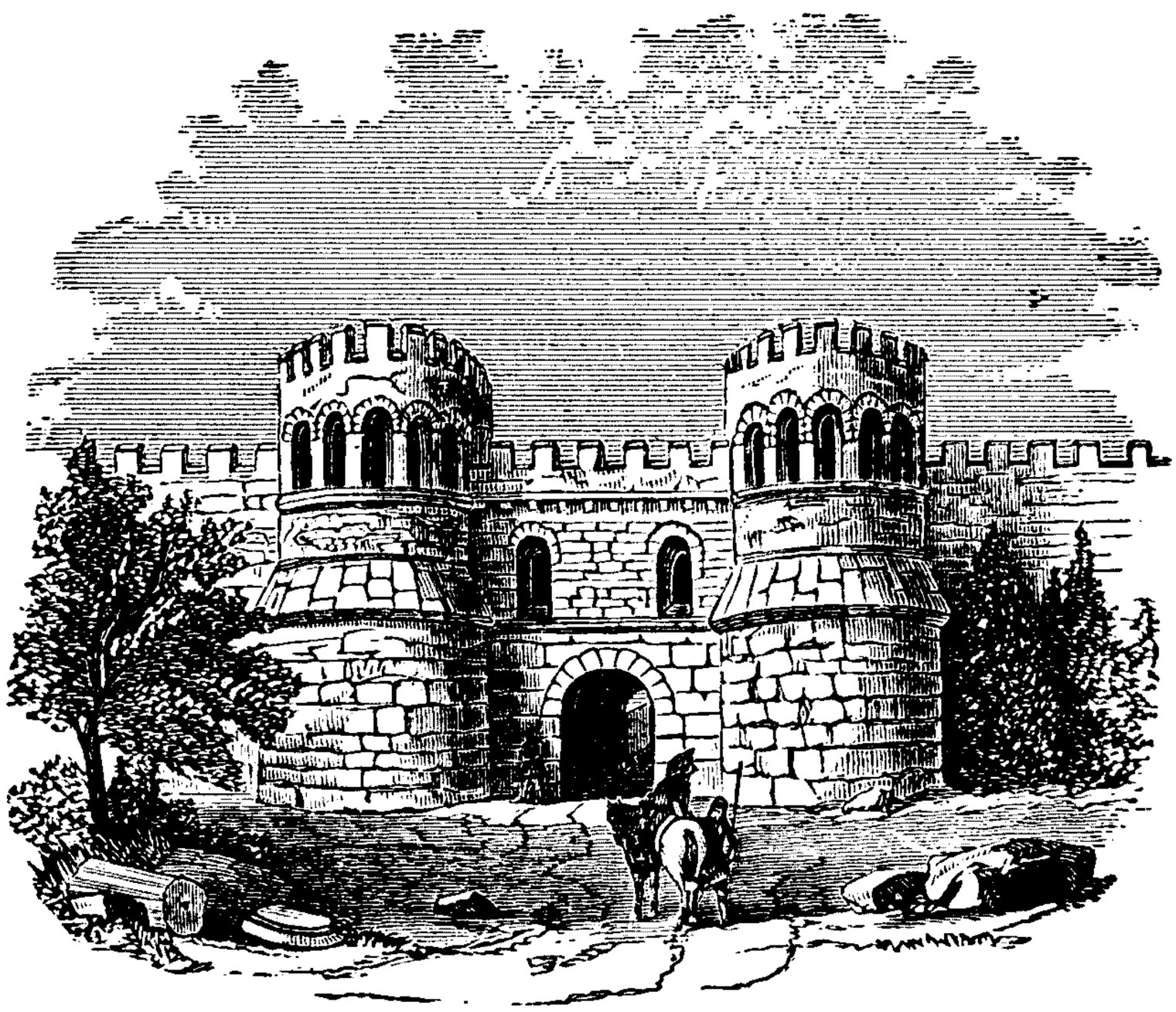
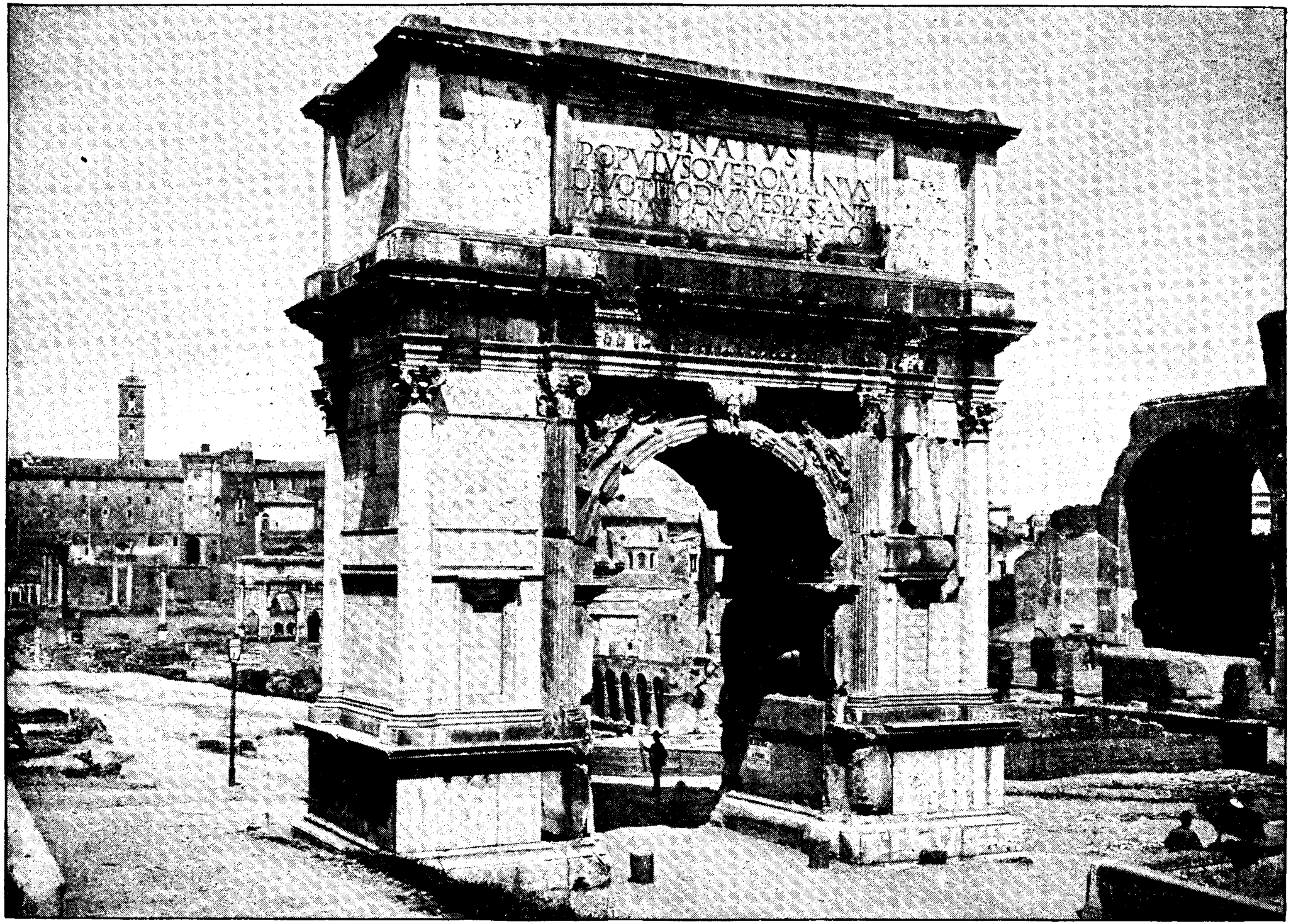


the service. The Bishop took his place, offered the Sacrament, preached a sermon to the great edification of the congregation, and returned to Perugia, still incognito. When the vicar arrived on the following Sunday he was told of the occurrence.

He asked for a description of the unknown preacher, and had little difficulty in identifying him as the Bishop. The lesson given with such delicacy and originality had its effect. The vicar hurried to ask pardon at the episcopal feet, and was never again guilty of a breach of his residential obligation.

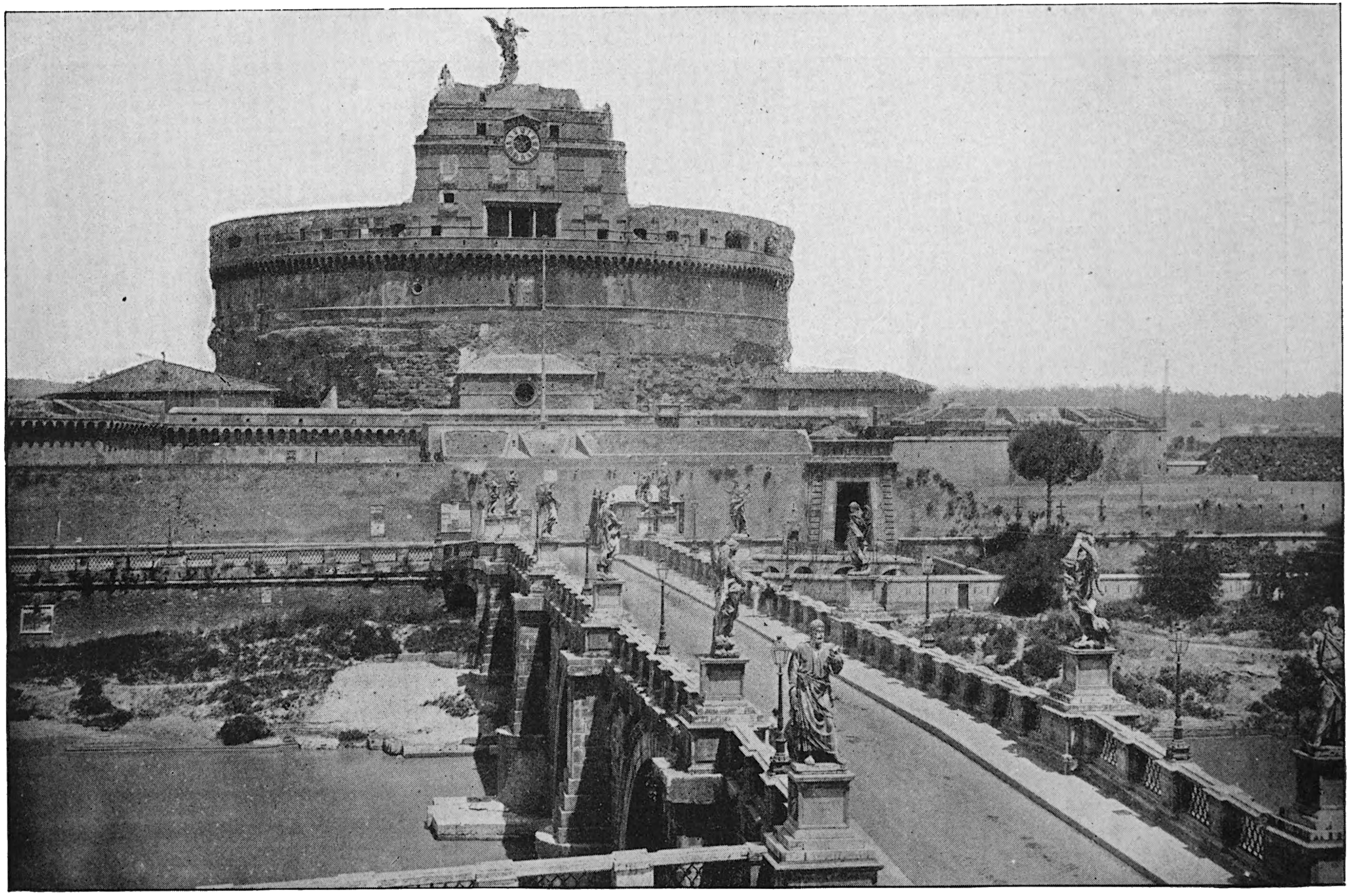


THE OSTIAN GATE, ROME.




ARCH OF TITUS—ROME

MANY IMPOSING TRIUMPHAL ARCHES WERE ERECTED THROUGHOUT THE ROMAN EMPIRE, OF WHICH THAT OF TITUS IS ONE OF THE MOST FAMOUS



CASTLE AND BRIDGE OF ST. ANGELO—ROME

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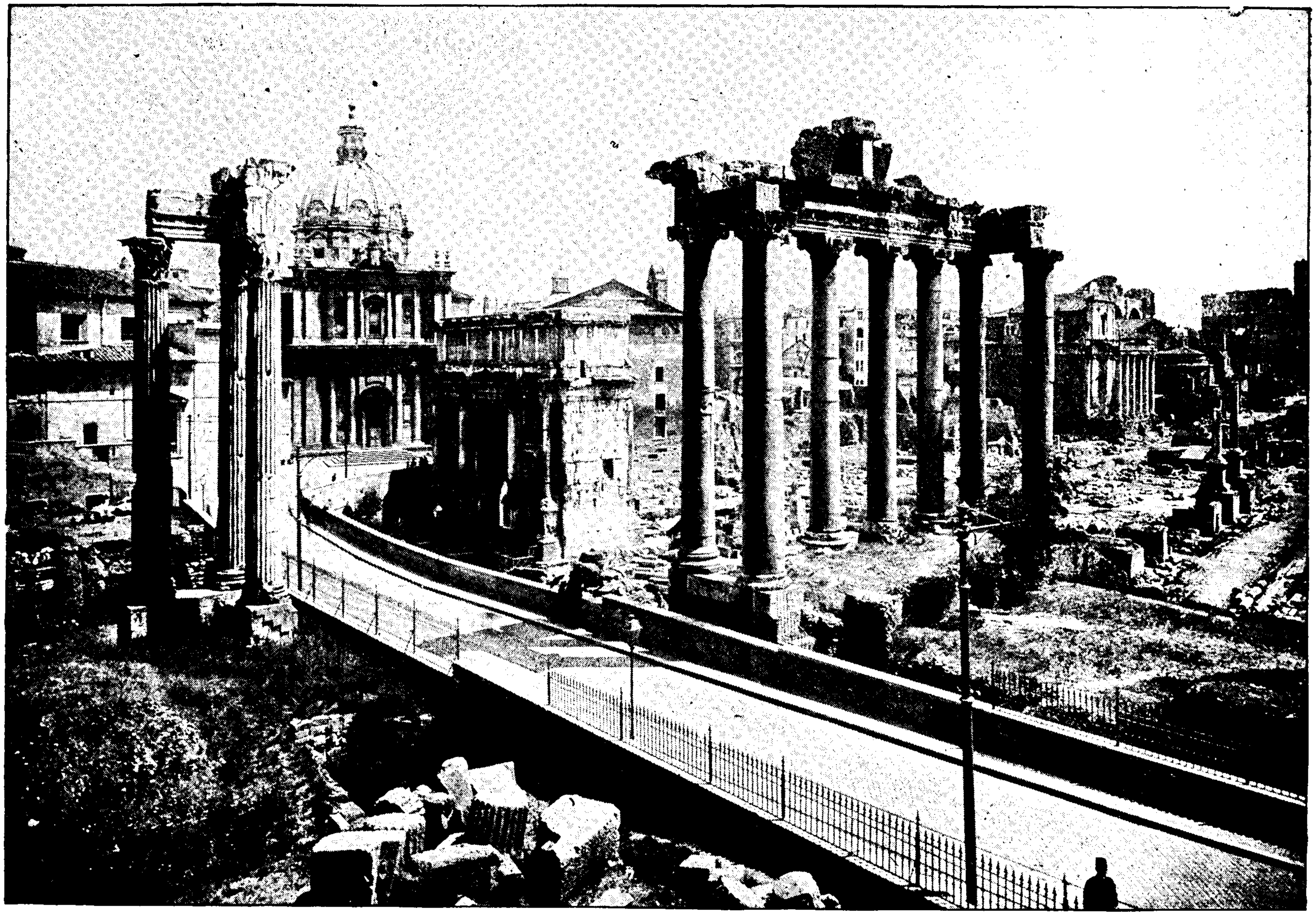

RUINS OF THE FORUM—ROME

THE ORIGINAL STRUCTURE WAS ONE OF THE MOST FAMOUS EDIFICES OF THE "ETERNAL CITY" AND ITS PRESENT RUINS EXCITE GREAT INTEREST

FORUM OF TRAJAN—ROME

THE FORUM OF THE EMPEROR TRAJAN WAS A MAGNIFICENT BUILDING. ONLY THE RUINS NOW REMAIN

CANDELABRA GALLERY OF THE VATICAN MUSEUM

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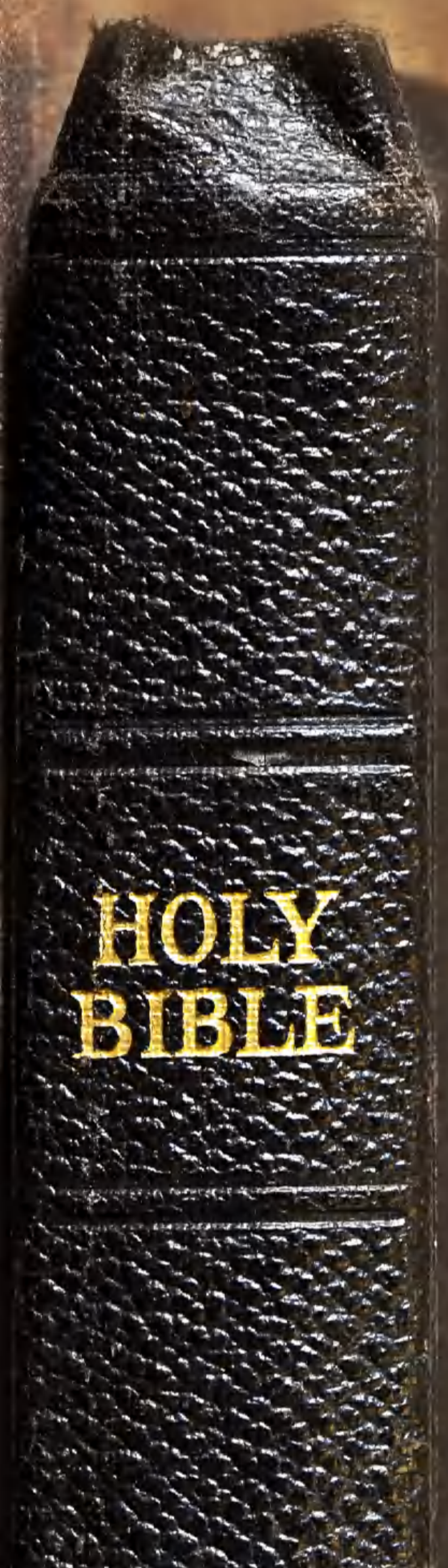

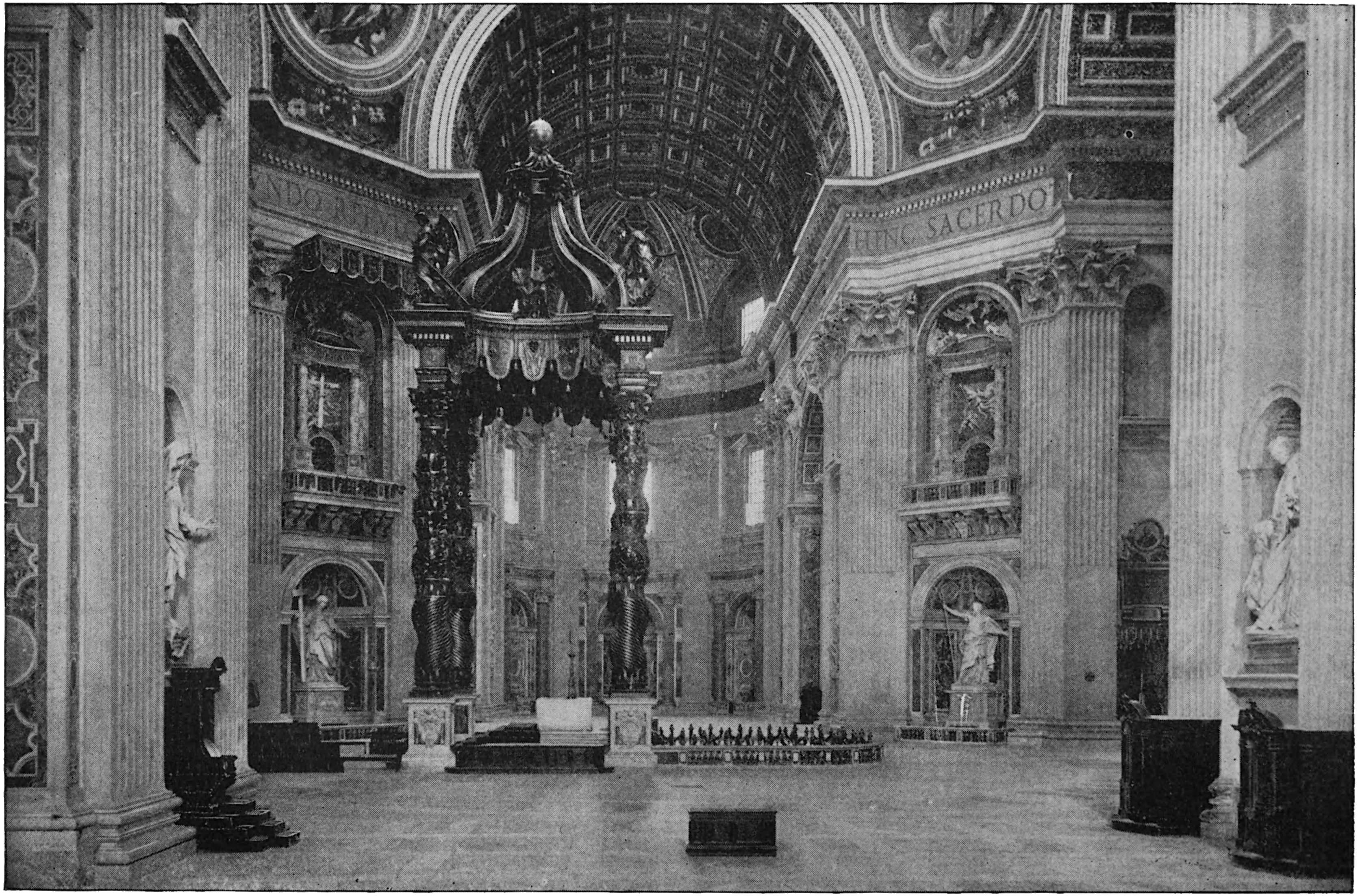


INTERIOR OF ST. PETER'S, ROME—THE GREATEST CHURCH IN THE WORLD

ASSISTING HIS HOLINESS TO KNEEL AT THE MASS IN THE PRIVATE CHAPEL

POPE LEO CELEBRATED MASS EVERY DAY AND WENT THROUGH THE SERVICE WITHOUT ANY AID EXCEPT WHEN HE WAS TO KNEEL. TWO VALETS IN THE ECCLESIASTICAL GARB TOOK HIM BY THE ARM AND LENT HIM ASSISTANCE

CARDINAL VANNUTELLI

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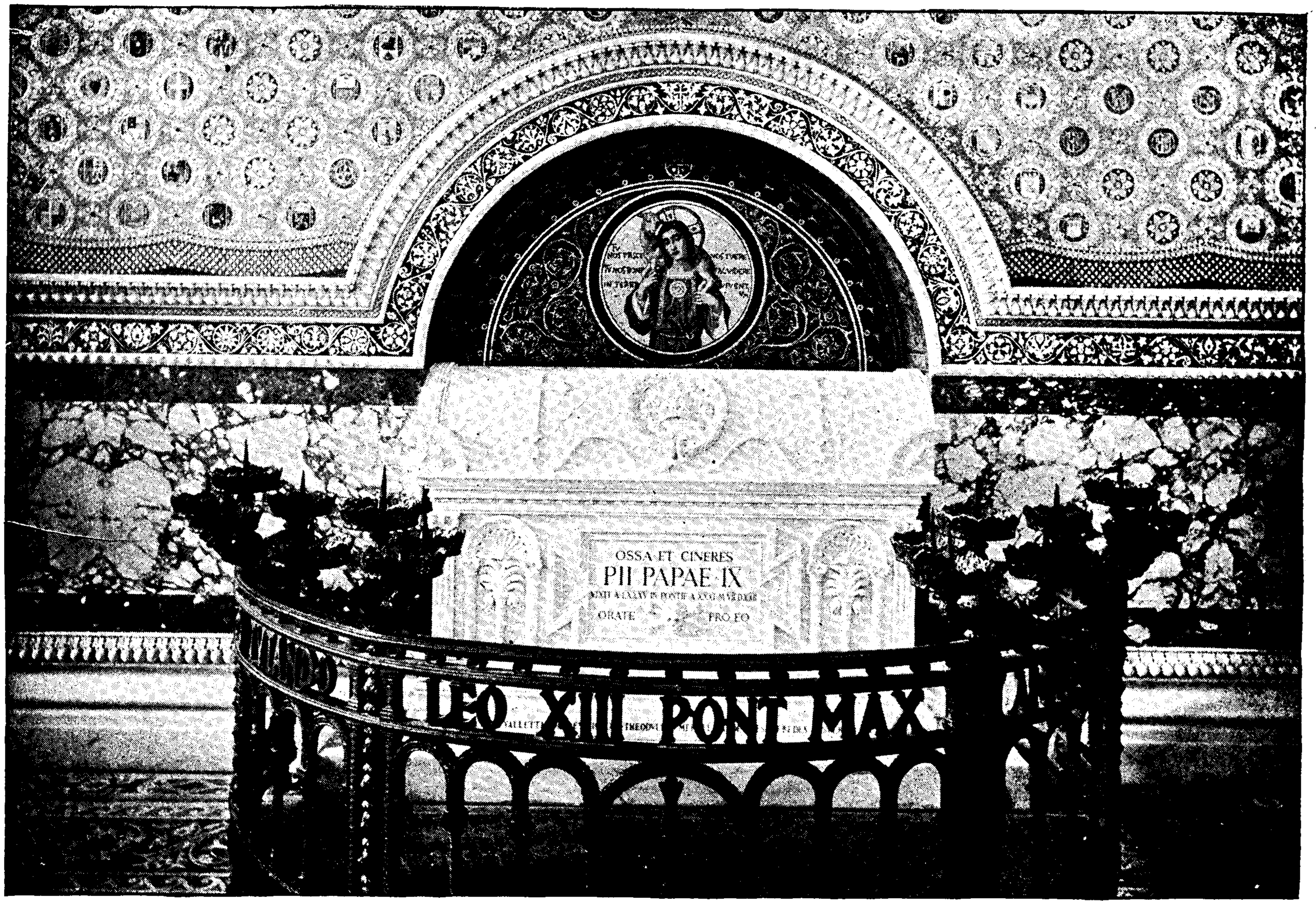
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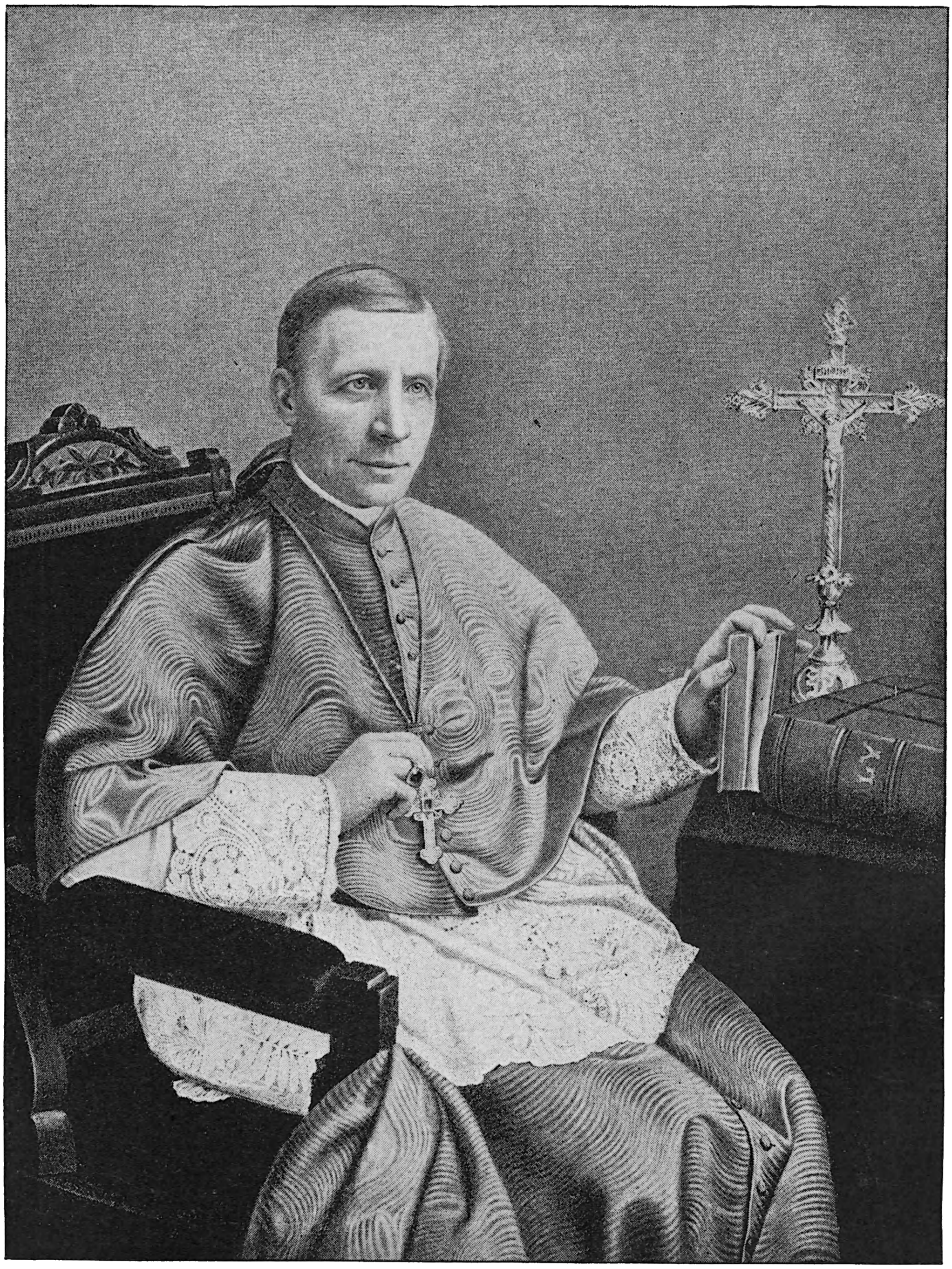
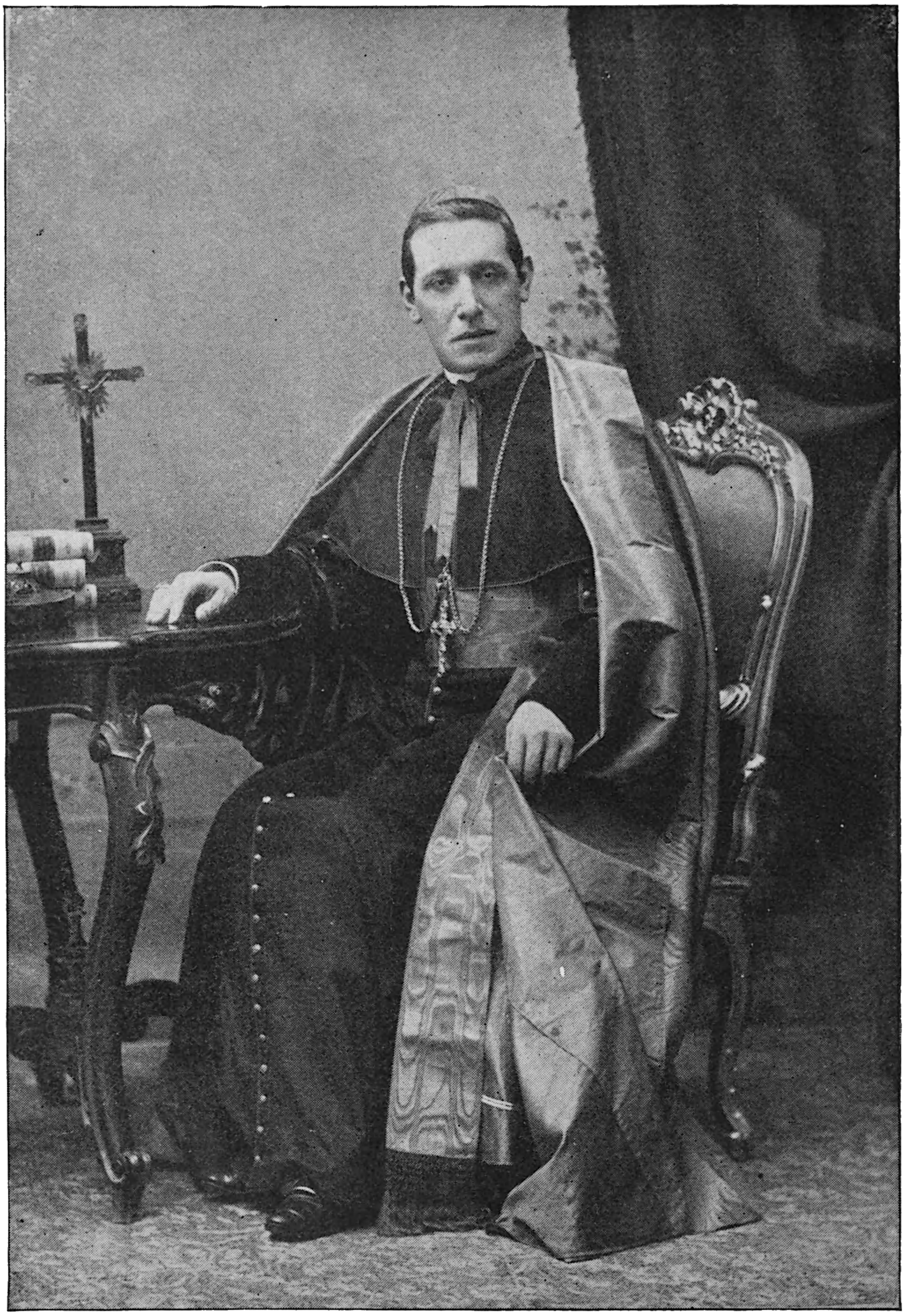


HIS EMINENCE JAMES CARDINAL GIBBONS



CARDINAL RAMPOLLA

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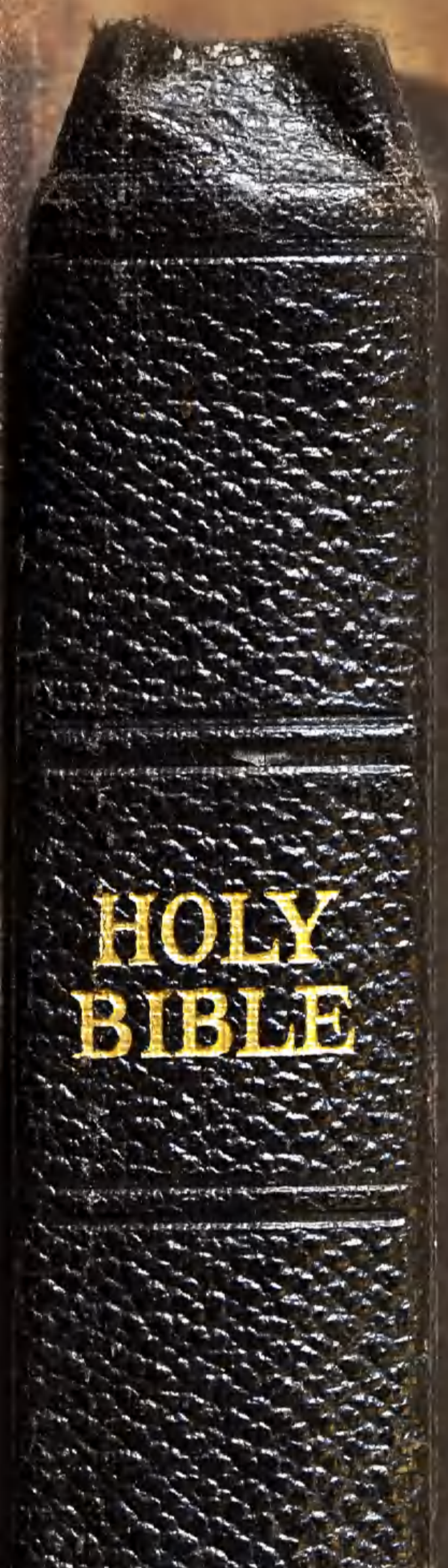
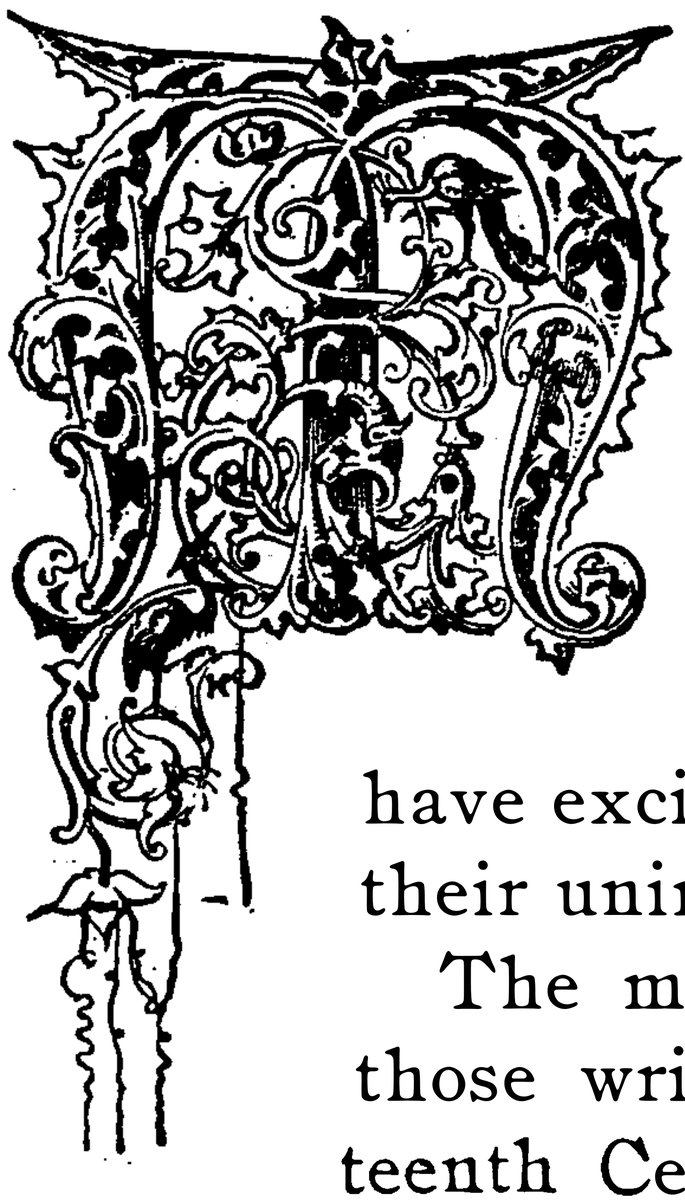


ARCHBISHOP RYAN

# CHAPTER VII.

## A Constant Example of Industry.



MONSIGNOR PECCI set his clergy a constant example of industry. As M. Leroy-Beaulieu remarks, "the Pontiff has done little more than carry out what the Bishop of Perugia conceived among the mountains of Umbria." Monsignor Pecci's pastoral letters, in fact, contained the germs of nearly all the numerous encyclicals that have excited the admiration of the Christian world by their unimpeachable style and sound doctrine.

The most remarkable of these pastoral letters are those written in 1876 on "The Church in the Nineteenth Century," and in 1877 on "The Church and Civilization." To these must be added Monsignor Pecci's splendid essay, composed in 1860, in favor of the temporal sovereignty of the Pope, and his masterly reply (1863) to Renan, who had scandalized the Catholic world by devoting his great literary talents to a misrepresentation of Christ.

Monsignor Pecci's letters on "Popular Errors in Regard to Religion" (1864), "The Conduct of the Clergy in the Present Day" (1866), and "The Christian Conflict" (1868) should also be mentioned.

The Bishop did not disdain to leave the heights of doctrine in order to discuss certain every-day questions which afforded little scope for literary display. In 1852, he showed his constant desire for the welfare of the poor by publishing a set of rules for the management of the Monte di Pieta, or State pawnbroking system.

The same desire inspired his important encyclical on the social question—a Pontifical act of incalculable importance, which earned him the title of the workmen's Pope. To return to Perugia, Monsignor Pecci founded in that city a great number of

charitable institutions—a boys' orphanage, a home for female penitents, a woman's almshouse, an apprentices' association, a benevolent society in aid of indigent priests, etc.

His love for the poor was only equalled by his zeal for the house of God. He could not bear to see a place of worship too unfit to be the abode of the Divine Majesty. He restored the cathedral, built nearly forty churches, and erected a sanctuary, dedicatad to Our Lady of Compassion, at the Ponte della Pietra, near Perugia. He completed what he had already done for the instruction of the young clergy by founding the Academy of St. Thomas Aquinas.

This establishment was specially intended for the refutation of current errors, whether in philosophy or theology, and the Bishop frequently taught in it.

## ATONING FOR BREACH OF HOSPITALITY.

Monsignor Pecci's labors kept him almost constantly at Perugia. He left it only when the affairs of his diocese summoned him to Rome, or when his health required change of air. In 1876, however, he made a rather long stay at Sinigaglia, during the seaside season, and became acquainted, under somewhat singular circumstances, with Monsignor Clari, the future Nuncio at Paris, recently deceased.

Cardinal Pecci was the guest of Monsignor Aggarbati, the Bishop of Sinigaglia. This prelate's style of hospitality was peculiar to himself. He gave up one of the best suites of rooms in his palace to the Cardinal, but gave him clearly to understand that he would not be provided with food!

One of the Vicars General who resided in the palace, and had observed his Bishop's singular breach of hospitality, endeavored to atone for it as far as lay in his power by devoting himself to Monsignor Pecci, organizing fetes in his honor, and accompanying him on long walks, in the course of which the Cardinal was led to give full expression to his views on the government of the Church.

"May your Eminence soon have an opportunity of carrying

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appointing Cardinal Pecci camerlengo,* which he did on September 21st, 1877, was to prevent the Cardinal's elevation to the Sovereign Pontificate. During the interregnum the camerlengo is liable to create a good deal of discontent among the members of the Sacred College, and, consequently to diminish his own chance of succeeding the defunct Pontiff. Pius IX was not so Machiavelian.

## HIS EMINENCE, CARDINAL PECCI, MENTIONED.

It is quite true that Monsignor Pecci, who desired to obtain a post in or near Rome as a change from the climate of Perugia, had been unable to obtain either the bishopric of Albano or the office of datary.† This double failure, however, was the work of Cardinal Antonelli. It is none the less a fact that on the death of Cardinal Barnabo, Prefect of the Propaganda, in 1874, Pius IX thought of appointing Cardinal Pecci to the vacancy.

"How am I to replace Cardinal Barnabo?" the Pope asked an English prelate.

"It seems to me, your Holiness, that there is at least one successor of great merit to be found in the Sacred College."

"Whom do you mean?"

"His Eminence, Cardinal Pecci."

"You are quite right," replied the Pope.

Cardinal Antonelli, however, was on the alert, and Monsignor Pecci remained at Perugia.

After the Cardinal's death Pius IX was free to do justice to Monsignor Pecci, with the result that the Bishop of Perugia handed his diocese over to his coadjutor, Monsignor Laurenzi, and took up his abode in Rome at the Falconieri Palace as camerlengo. This version of the appointment is more credible and does more honor to Pius IX.

Towards the end of his reign the "Syllabus Pope" realized

* The cardinal who presides over the apostolic assembly, and holds authority in matters temporal during the interval between the death of a Pope and the election of his successor.—Trans.

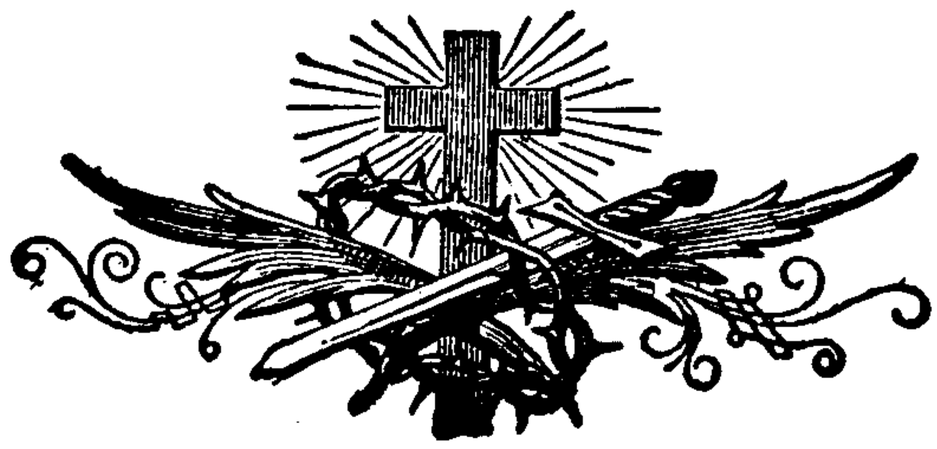
† An official of the Papal Chancellor's department, so called because one of his principal functions formerly was to record the date on which petitions were received.—Trans.

that his policy of no compromise would have to give place to something different. Speaking to Monsignor Ferrata (then nunciates' auditor, afterwards Nuncio at Paris and now Cardinal) the Pope said—"I know there must be a change, but it will have to be left to my successor. I cannot break with the traditions of my reign."

Is it altogether improbable that Pius IX saw in Monsignor Pecci the successor destined to change the direction of the policy of the Holy See in conformity with the views of Providence, or that he summoned the Cardinal to Rome in order to facilitate, rather than to hinder, his accession? In any case, the appointment—all the more important in view of the fact that the Conclave was known to be close at hand—was received with the utmost favor both in political and religious circles.

Signor Bonghi, the Italian ex-Minister of Ecclesiatical Affairs, undoubtedly expressed the general opinion prevailing among statesmen in the following passage in his book "Pius IX and the Future Pope":—"Cardinal Pecci, the newly-appointed camerlengo, is undoubtedly one of the most distinguished intellects in the Sacred College.

He is by nature moderate, and he is one of the most vigorous cardinals in regard to health. He has studied deeply, is a good manager, and was a bishop of great merit. His ideal of a cardinal is as high as any one's, and he has realized it in his own person." Monsignor Pecci was soon to realize his ideal of a Pope, even more completely and unmistakably.



# CHAPTER VIII.

## Cardinal Pecci as Camerlengo.

SINCE the pontificate of Pius II, more than five hundred years ago, the duties of the camerlengo were:

"To manage the property of the Church, to keep watch over the doings of the city magistrates, to provide for the safety of the State, to keep up the military forces of the Holy See, to be ready for war and maintain peace, to have special regard to money, which is the sinew of all public affairs."

The camerlengo is the permanent head of the financial department of the Apostolic See. With the single exception of the Chancellor, he is the only dignitary of the Sacred College whose appointment is formally submitted to the cardinals assembled in consistory. When the name is announced, the Pope consults the cardinals by the traditional "Quid vobis videtur?" This, however, is purely a matter of form. The Pope, without waiting for an answer, begins the customary address, concluding with the solemn words—"By authority of the all-powerful God and of the Apostles Peter and Paul we entrust the office of camerlengo of the Holy Church to Cardinal ——, and we hereby invest him "for life" with all the duties, privileges, and powers laid down in the apostolic bulls. In the name of the Father, and of the Son, and of the Holy Ghost."

On the day following his appointment in the manner just described, the new dignitary receives the staff of office from the Pope. This ceremony takes place in the presence of the Apostolic Chamber and the entire Papal Court. The Pope, seated on his throne, makes the investiture with the words—"Receive this staff in token of thy jurisdiction and thy authority, and be henceforth the camerlengo of the Holy Roman Church."

The camerlengo is the only dignitary of the Sacred College

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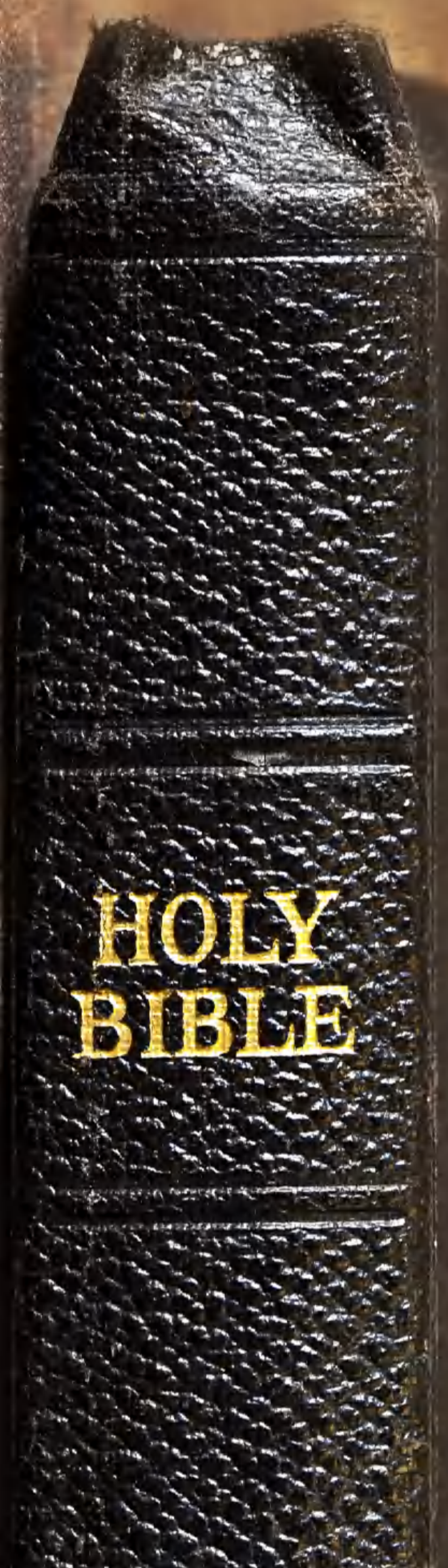


the Apostolic Chamber, and instructed one of them to take possession of the Pope's apartments and to draw up an inventory of their contents. He then ordered the Vatican to be cleared of all outsiders, and after having caused every drawer and receptacle for papers to be locked and the keys to be given to him, he proceeded, with the other prelates, to the death chamber.

It was then about eight o'clock in the evening. The majordomo and the chief usher of the confidential "camerieri" were already in attendance, while the penitents of St. Peter knelt near the bed, reciting the burial service and the penitential psalms. Robed in violet—the Cardinal's mourning color—without his camail, and his rochet covered by a purple mantle, Cardinal Pecci approached the lifeless body of Pius IX. No hand had yet touched the remains. The face was concealed from view by a white veil. Cardinal Pecci knelt on a violet cushion, whispered a short prayer, and rose to verify the Pope's demise. Meanwhile the attendant valets had reverently uncovered the visage of the august deceased. Three times the camerlengo touched the icy forehead with his silver mallet. Three times his voice broke the silence—"John! John! John!" Turning towards those present, Cardinal Pecci announced "The Pope is dead."

## RING REMOVED FROM HIS FINGER.

Then he recited the "De Profundis" and performed the aspersion. The chief usher removed the Fisherman's ring from the dead Pope's finger and handed the ring to the camerlengo, in token of the temporary transfer of the authority of the Holy See. A kneeling prothonotary read the official record of the Pope's death, the identification of his remains, and the transfer of the ring to the camerlengo.

At the close of this patriarchally simple but awe-inspiring ceremony Cardinal Pecci withdrew to an adjoining room, whence he immediately forwarded telegrams officially announcing the news to the cardinals and despatches containing his instructions with regard to the Conclave.

The death of Pius IX was made known to the public by a

notice, signed by the Cardinal Vicar, posted on the doors of all the churches and basilicas in Rome. The members of the diplomatic body were informed of the event by letters from the Secretary of State.

In the meantime Cardinal Pecci, acting in virtue of his position as head of the executive during the vacancy in the Holy See, appointed the prelates of the Apostolic Chamber to various important posts, such as those of guardians of the datarium, secretarial offices, chancellery, library, archives, and seals; superintendents of the staff, gardens, museums, stables, and offices.

## ALL UNDER HIS OWN HAND.

His control extended to every department. From the death of Pius IX on February 7th, to the end of the Conclave on the 20th of the same month, Cardinal Pecci kept the management of every department of the Holy See in his own hands. With his thoughtful but decided and commanding mien, manifesting the conscious superiority of the future Pope, Cardinal Pecci seemed as if already installed, and many of the cardinals were compelled to inwardly admit that in him they had found their master.

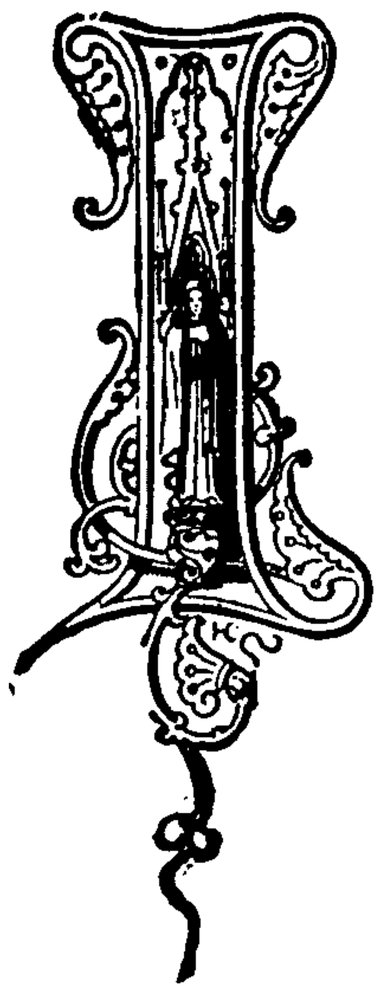
In view of the serious nature of the situation, Cardinal Pecci did not hesitate to break with sundry venerable traditions so as to better insure public order and complete freedom from interference with the Conclave. With these two objects in view, he took upon himself to make an important alteration in the funeral ceremony.

Instead of being taken to the Sistine Chapel, and placed to lie in state throughout the night, the body of Pius IX was conveyed directly to St. Peter's, at seven o'clock on the evening of February 9th. The gathering of a crowd, attracted by the presence of the police, was thus avoided.

The procession traversed the Raphael galleries and the ducal and royal rooms, but instead of entering the Cathedral, where the Italian police were on duty, it made its way to the Chapel of the Holy Sacrament, the railings of which had been previously closed.

# CHAPTER IX.

## Cardinal Pecci Firm in Duty.



IT was ten o'clock the following morning when the first of the nine services, or Novendiales, ordered by Gregory XV was celebrated. The canons of the Cathedral were awaiting the funeral procession in the chapel of the Holy Sacrament. The omission of the lying-in-state at night in the Sistine Chapel was of special importance in regard to the date of the Conclave. It gained a day, and Cardinal Pecci managed to gain another. Out of the nine services, six devolve upon the canons of St. Peter's, and the last three upon the cardinals.

The camerlengo ordered that the first six services should be performed by the canons alone, in their choir, and that the second series should be carried out by the cardinals in the Sistine Chapel instead of the Cathedral, the first service of the second series to coincide with the last of the first series.

This innovation caused a considerable sensation in the political world, but Cardinal Pecci remained unmoved. He was quite aware of the extent of his rights and duties, and he was fully resolved neither to abandon the one nor neglect the other.

Moreover, he did not take the responsibility of deciding on any really important point without previously consulting the Novendiale congregations, as the meetings held by the cardinals present in Rome during the period between the death of the Pope and the opening of the Conclave are called. Formerly the first of these Novendiales did not take place until three days after the Pope's death.

Cardinal Pecci, however, summoned this first assembly to meet on the day after the decease of Pius IX. This proceeding was distinctly clever. It had the double advantage of securing the camerlengo the good graces of the electorate, and diminishing the importance of the private meetings of the three heads of

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They shall also see that no hole, fissure, or other secret opening of any kind has been made in the walls, floors, or ceilings.

14. The officials admitted to the Conclave or to communicate with its members shall be as follows:—a sacristan with one attendant; two masters of ceremonies; a confessor of the Conclave; a secretary of the Sacred College; two physicians, a surgeon, a chemist, and two assistants; a carpenter, a master mason, and a barber with two assistants; and eight or ten servants for general attendance upon the Conclave, such servants to have been chosen by secret ballot by the Sacred College.

15. As soon as the Conclave is formed no one shall be allowed to converse at the entrance. Such permission shall be given to ambassadors themselves for urgent reasons only.

16. All communication with persons outside the Conclave, either by words, signs, or letters sent or received, is forbidden.

17. All bets relating to the election of the Sovereign Pontiff shall be null and void.

18. No cardinal shall benefit by food prepared for any other. Each shall take his food in his own room. Each meal shall consist of a single course.

## SHOULD SILENCE ALL PASSIONS.

19. The prelates entrusted with the guardianship of the Conclave shall, under penalty of ecclesiastical interdiction, most carefully examine the food brought into the Conclave, as well as every other person or thing passing in or out, so that letters, notes, etc., can neither be brought in nor taken out.

21. No cardinal who has not reached deacon's orders shall take part in the election.

22. The cardinals are most earnestly exhorted to have God alone before their eyes. They should silence all passions and tread all wordly interests under foot. They should ignore the solicitations of princes. They should abstain from party spirit, trickery, and fraud, and especially from all illicit contracts, compromises, agreements, or engagements. They should avoid disclosing their votes. They are forbidden to stir up tumults or to bring about delay in the election.

25. In order to avoid conflicts and schisms, it is hereby laid down that no ecclesiastical censure or excommunication shall prevent a cardinal from exercising his right to vote at the election of a Pope.

26. The terms of this Bull shall be observed in whatever place the Conclave may be held, whether Rome or elsewhere.

"ÆTERNI PATRI" BULL.

1. The election of the Sovereign Pontiff shall take place only in secret conclave.

2. No election shall be valid unless supported by a majority of at least two-thirds of the voters.

3. The ordinary form of election requires that there shall be a ballot and written voting papers.*

4. Any electoral session which may not have produced a definite result at the first ballot shall be completed by a second ballot, or "accessit."

5. In no ballot shall any cardinal vote for himself.

6. No candidate shall be considered elected until after the announcement of all the votes. In the event of a candidate receiving exactly two-thirds of the total number of votes, that part of the papers containing the voter's signature shall be opened,

* "The voting papers," says Lucius Lector in his remarkable work, "The Conclave," "are so contrived as to maintain the secrecy of the ballot, while at the same time permitting an examination of the papers in case of need. The papers are prepared beforehand, general directions being printed on them. They are divided into three compartments, in the lowest of which the elector inscribes any device or cypher.

The top compartment, which is unsealed except in extreme cases, contains the voter's name: "Ego cardinalis ——." The middle compartment contains the candidate's name with the following formula: "Eligo in summum pontificem R. D. meum D. card. ——." The paper is folded so that only the middle compartment is visible, the other two being turned under and sealed with a fancy seal of no particular design, so as to give no clue to the voter's identity.

For additional security, so that nothing shall be seen of the contents through the paper, the back of the upper and lower compartments is covered with vignettes and arabesques. The words "nomen" and "signa" are also printed in large letters on the back so as to prevent the scrutineers from inadvertently opening the paper." The shape of the voting papers as thus described by Lucius Lector, and the usual way of filling them up, folding, sealing, and counting them, are in strict conformity with the provisions of articles 9 and 10 of the "Æterni Patris" Bull.

in order to make sure that the candidate has not voted for himself.

12. Should an "accessit" ballot be necessary, the same precautions shall be taken with a view to preserving the secrecy of the voting. Electors who, at such second ballot, desire to vote for the same candidate as before, can merely employ the formula, "Accedo nemini."

## HOW THE VOTES ARE COUNTED.

18. Three scrutineers shall be chosen by lot among the cardinals to count the votes. Three revisers shall also be appointed by lot to check the scrutineers. The voting papers shall afterwards be burnt in the presence of the whole Conclave.

19. The ballots shall take place twice daily; in the morning after Mass, and in the evening after the singing of the "Veni Creator." All cardinals must attend these services under penalty of excommunication.

20. The cardinals are most strictly forbidden to enter into any compact or agreement, or to give any promise or undertaking. All threats or signals of any kind, whether written or spoken, intended to bring about the inclusion or exclusion of any person or persons through the giving or refusal of votes, are also strictly forbidden, but these provisions shall not exclude any proper exchange of views or understanding with a view to the election of the Sovereign Pontiff.

21. The election shall be null and void—

a. When not conducted in closed conclave.

b. When no candidate shall have received a majority of two-thirds of the votes, his own excluded.

c. When it is effected by a compromise * without the unanimous consent of all the cardinals present, or when the cardinal so elected shall have voted in his own favor.

---

* The election by compromise is effected by the cardinals unanimously appointing a certain number of their colleagues to select the Pope. This appointment is recorded in a special form laid down by Gregory XV, indicating the conditions under which the delegates are to vote and the procedure agreed upon to establish the validity of such vote.—Lucius Lector in "The Conclave."

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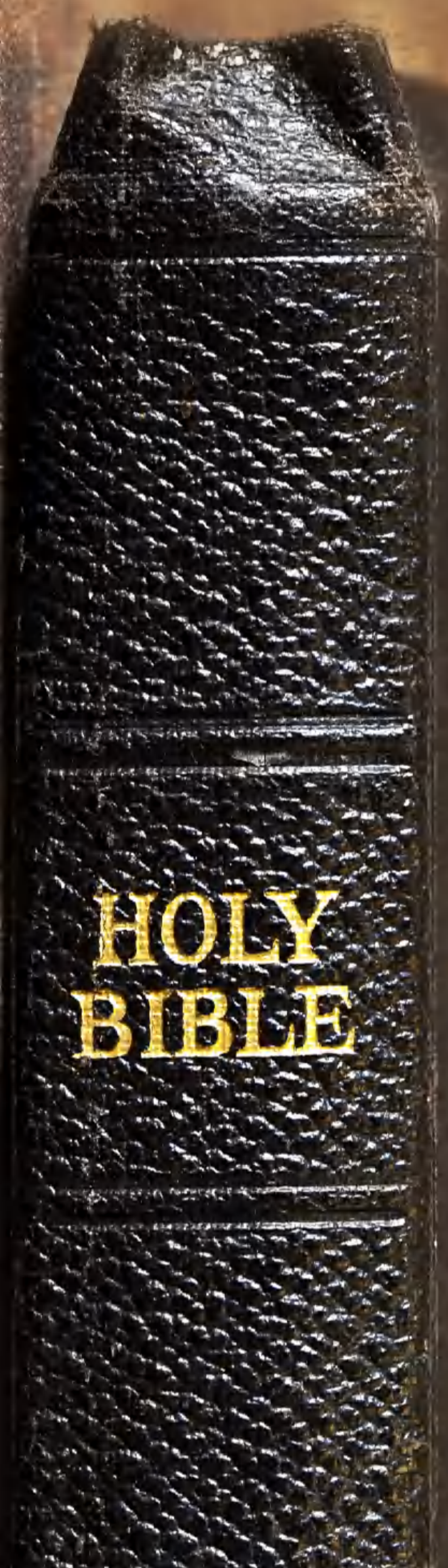


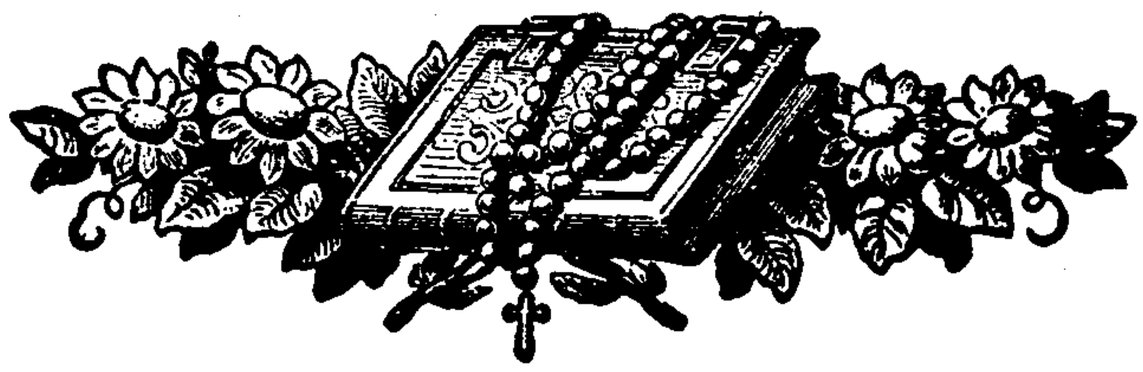
strongly in favor of his election, began to influence public opinion in that direction. Cardinals Franchi and Bartolini, for instance, distributed specially written pamphlets on the needs of the Church.

Fully realizing the influence of the Press in a question exciting as much interest in the political as in the religious world, they "inspired" sundry newspapers. It is only justice to point out that the example was set by the Italian Government.

Moreover, the Quirinal has not abandoned a practice, the advantages of which it has often realized. Signor Nicotera, the Premier, informed the members of the Press during the session of the Chamber on January 22nd, 1892, that a special Vatican information bureau had been opened for their accommodation at the Ministry of the Interior—a thoughtful attention that was not left altogether unrewarded.

That worldly preparations were made, as on previous occasions, for the 1878 Conclave, is certain. It could not well be otherwise, seeing that the preparations were made by men; but human designs are not necessarily in contradiction of those of Providence. Experience shows that God makes light, when it pleases Him, both of ordinary calculations and deep political combinations.

When the princes of the Church are called upon to perform the responsible duty of giving that Church a new head, its members should believe that the Spirit exerts its silent influence within the mind of every elector, so that the Pope, designated by the majority of the Sacred College, is in reality the elect of God.



# CHAPTER X.

## Cardinal Pecci's Election as Pope.

THE Conclave of 1878 abolished separate cells for the cardinals, for the first time.

Every floor of the Pontifical palace or Vatican, was included in the area shut off for the proceedings. All the arrangements had to be made afresh, the previous Conclave, which resulted in the election of Pius IX, having been held in the Quirinal. What, it may be asked, had become of the scaffolding, planks and hangings which were used on that occasion, and were no doubt put aside for use at future Conclaves? No one knows, but in any event there can be little surprise at the disappearance of these mute witnesses of the commencement of so long a reign—so exceptionally long as to demolish the legend that no Pope can hope to "see Peter's years" (non videbis anuos Petri). If this unpleasant prophecy really formed part of the coronation ceremony, Pius IX would have been still more justified than Benedict XIV in making the witty reply attributed, on doubtful evidence, to that prelate: "Hoc non est de fide" ("That is not an article of faith").

To return to the arrangements for the 1878 Conclave, the spacious halls of the Vatican were divided into sets of small apartments, each containing three or four rooms separated by mere partitions. In this way a set of rooms was provided for every member of the Sacred College, and every cardinal was able to have his "conclavist" and servant at hand. This was a most satisfactory arrangement.

The consistory hall, on the second floor, was set apart for the meetings of the full Conclave. The first-floor rooms in the Gregory XIII wing, under the clock pavilion, were devoted to meetings of committees and various congregations. The

kitchens* were fitted up on the ground floor of the same wing, and the other subordinate offices were installed in the premises of the Palazzo Vecchio, in the vicinity of the Sistine Chapel.

The work carried out under Signor Martinucci's plans cost exactly 57,871 lire 67 centimes (about $11,735). To this sum should be added 20,000 lire ($4,000) paid to another architect, Signor Vespignani, for fitting up the Sistine Chapel for the ballots. The total cost of the vacancy in the Holy See amounted, in round figures, to $30,000—a comparatively small sum. In former times the expenses usually exceeded $100,000, and sometimes reached double that amount

### THE SECRETARY PRACTISING ECONOMY.

The camerlengo effected considerable savings in other directions. He reduced the gratuity usually paid to the Conclave attendants from 15,000 to 5,850 crowns. He flatly refused Signor Martinucci a special gratuity of 1,000 crowns, and strongly objected to satisfy the claims of the discontented Swiss Guards. "These usages are abuses," was his invariable reply when tradition was pleaded; and he had his own way.

The Conclave† opened on the 18th February with the Mass of the Holy Spirit, sung by Cardinal Schwartzenberg in the Pauline Chapel, and with the oration "pro eligendo pontifice," delivered in the Sistine Chapel by Monsignor Mercurelli, secretary to Pius IX. All the cardinals in Rome attended this double ceremony. These cardinals were much more numerous than at the previous Conclave. Among them were twenty-five foreigners, while the Romans alone took part in the election of Pius IX.

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* Kitchens were used for the first time within the precincts of the Conclave in 1878. On previous occasions the cardinals' meals were prepared outside and brought in gala carriage. These culinary processions with their "dapifer" seneschal, flanked by a cup bearer and an equerry, used to form one of the curiosities of old Rome.

Notwithstanding all this display, the dishes were carefully examined by the guardians of the "rotas," who were instructed to see that no illicit missives were concealed in the food. At the 1878 Conclave, Cardinal von Hohenlohe was the only member of the Sacred College who had his meals brought from outside. It is needless to say that this solitary exception excited a good deal of comment.

† Only five members of the Conclave which elected Leo XIII survive him—Cardinals Oreglia di Santo-Stephano and Parocchi, of the order of bishops; Ledochowski and Canossa, of the order of priests; and Mertel, of the order of deacons.

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imperious reply. Monsignor Ricci was obliged to obey and make his appearance, pale, wasted and shivering with fever.

The superficial observer might conclude from this incident that Leo XIII was hard-hearted. The fact is that every man designated by Providence to command other men is naturally inclined to regard them first of all as instruments of his own will. So absorbed is he in his work, that he often sacrifices his tools.

This is neither just nor charitable, but the really great man always knows how to atone for whatever injury he may have inflicted in the interest of his own higher purposes. Immediately after his elevation to the chair of St. Peter, Leo XIII sent for Monsignor Ricci and said to him—"I have hurt your feelings, Monsignor, and I beg your pardon." He reappointed Monsignor Ricci major-domo of the apostolic palaces, and soon afterwards summoned him to the Senate of the Church.

## THE PUBLIC RIGIDLY EXCLUDED.

On February 18th, at half-past five in the afternoon, the Conclave was finally separated from the outer world. The ringing of a small bell, and the repetition of the formula "Extra omnes!" by the Master of the Ceremonies, was the signal for all outsiders to retire. All the outlets had already been walled up, with the exception of the great door of the Sala Regia, through which the last of the crowd passed out at about seven o'clock.

The camerlengo, accompanied by the three heads of orders, then went through all the rooms by torchlight to make sure that communication between the two hundred and fifty persons shut up in the Vatican and the rest of the world was impossible, except through the four rotas, or small receptacles turning on pivots. These rotas, contrived for the admission of provisions and official correspondence, were placed under the watchful care of prelates of the apostolic chamber, the prothonotaries, the bishops, and the prelates of the signature.

The first ballot began, after Mass, at half-past nine on the following morning. In accordance with the regulation, all the cardinals were clad in an ample violet robe of woolen material, with a

pleated, sleeveless cape lying flat on the shoulders. This robe, which has no sleeves, is fastened at the chest with a hook, and ends in a long train.

On their way to the Sistine Chapel, the cardinals passed through the Sala Regia, with its splendid frescoes by Vasari and Della Porta, representing Pepin and Charlemagne offering presents to the head of the Church, Peter of Aragon laying his sovereignty in homage at the feet of Innocent III, Gregory VII absolving Henry IV of Germany at Canossa, the reconciliation of Frederick Barbarossa with Alexander III. in St. Mark's Square, Venice, the battle of Lepanto, and the return to Rome of Gregory XI, the last of the Avignon Popes.

## COSTLY CHALICE TO RECEIVE VOTES.

An altar had been erected in the Sistine Chapel, below Michael Angelo's "Last Judgment." On this altar was the silver-gilt chalice in which each cardinal was to deposit his voting-paper. At the foot of the altar was a table for the examination of the papers. Close at hand were the cardinals' stalls, arranged in a semi-circle and surmounted by canopies, which emblems of sovereignty were to be taken down as soon as the new Pope's name was announced.

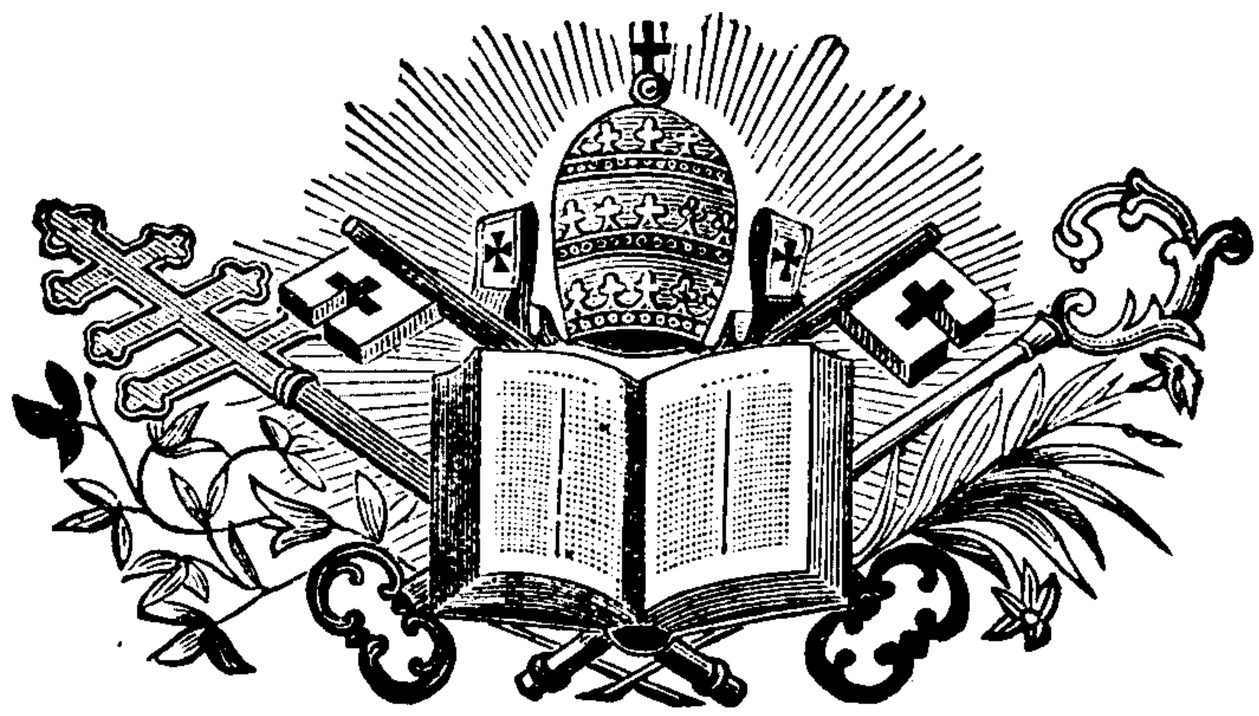
In front of each stall was a small table for convenience in filling up, folding, and sealing the forms. Near the altar was the open grate for burning the papers after each ballot. To the right and left of the entrance were two dressing rooms, one containing white vestments for the future Pontiff. Cassocks of various sizes were of course kept here, so that whoever the new Pope might be, he would find a garment to fit him.

When the cardinals—each preceded by his attendant carrying the portfolio and inkstand—had reached the chapel, the bishop sacristan recited the ritual prayers. The Master of the Ceremonies proclaimed the order "Extra omnes!" and the electors were left to themselves. A cardinal bolted the door, and the election began. The first ballot resulted in twenty-three votes being cast for Cardinal Pecci. At the second, which took place in the

evening of the same day, he received twenty-six, and then thirty-eight, an accessory ballot being taken. He was still three votes short of the required majority, but his election on the following day appeared to be a certainty, in spite of the opposition of Cardinals Randi, Bilio, and Oreglia, who acted as faction leaders against him.* Cardinal Randi made persistent but unavailing efforts in favor of Cardinal Chigi, while Cardinal Bilio supported the candidature of Cardinal Martinelli, who he declared was "a saint.†"

* The voting is carried out as follows: Each cardinal, when his name is called, approaches the altar, kneels, rises, and before placing his voting-paper in the chalice, holds the paper above that vessel and utters the following words: "*Testor Christum Dominum, qui me judicaturus est, me eligere quem secundum Deum judico eligi debere, et quod idem in accessu praestabo*" (I call upon Christ our Lord, Who shall judge me, to witness that I vote for him who, I believe before God, ought to be chosen, and that I will do the same at the accessory ballot).

† Cardinal Pecci was elected at the third ballot by forty-four votes, or three more than the required majority. When the papers were counted it was seen that one of them bore the words "*Eligo neminis*" (I chose no one). This paper was of course annulled amid general laughter. The identity of the cardinal who had the bad taste to perpetrate this pleasantry is not known.



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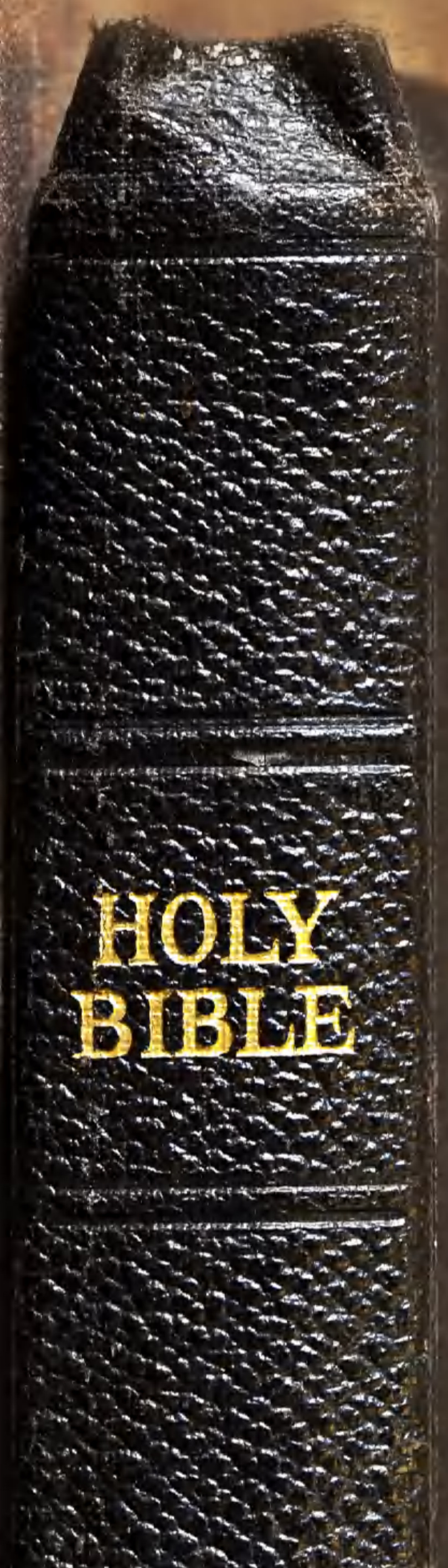

appeared to him in a dream and declared that Cardinal Pecci would be elected Pope.

The cardinal did not even smile at this piece of childish simplicity. He was visibly depressed and excessively nervous. "Don't you know," he said, "what they want of me? I am old and feeble, and shall soon succumb. They are giving me death and not the Papacy."

## CARDINAL PECCI'S STATE OF MIND.

In his book, "Sovereigns, Statesmen, and Churchmen," Mr. Charles Benoist gives an admirable description of Cardinal Pecci's state of mind on the morning of the memorable 20th of February. This passage deserves to be cited in full: "Vainly he tried to take refuge in the past. The quiet old house at Carpineto, the Jesuit College at Viterbo, his ordination, his first appointment, the cardinal's hat itself: how far away all these things seemed! Everything he had, felt, and experienced appeared to have forsaken him as he stood trembling at the threshold of this glorious but mysterious future, preparing for solitude and knowing how high he must stand above even those nearest to him. Why would they not let him finish reciting his verses to his fellow-students in the olive grove on the slope of the hill behind St. Peter's in Montorio?

> 'Quam flore in primo felix, quam prima Lepinis
> Orta jugis, patrio sub lare, vita fuit!'

"Yes, that was it: the Garden of Olives. He was there, like Jesus, and they were betraying him and preparing a Calvary for him: the throne! Then he seemed to fall into a slumber, and dream that he was clasping the trunk of a poplar, and that the tree grew and grew within his arms until it touched the sky. From time to time he seemed to hear his own name uttered by the dean of the Sacred College.

"Then the prophecy of St. Malachi recurred to him. Was not Pius IX, 'Crux de cruce,' to be succeeded by a Pope who should be 'Lumen in cœlo'? 'Lumen in cœlo!' That must be the star on his coat-of-arms! But what was he that he should hope

to become the most honored patriarch and lord, the bishop raised to the apostolic summit, the gatekeeper of the House of God, the head and mouthpiece of the apostolate, the bond of union; to become an Abraham in patriarchal dignity, a Melchisedech in priestly sanctity, a Moses in command, a Samuel in jurisdiction, a Peter in power, and an Anointed like Christ Himself! A mist came before his eyes with every vote added to those already cast for him. In this, the evening of his day, he saw, not night, but the dawning of eternal day.

## HE ACCEPTS THE PONTIFICATE.

"Suddenly he saw the sub-dean prostrate at his feet, and heard the words, 'Acceptas-ne electionem de te canonice factam in summum pontificem?' (Dost thou accept thy due and regular election to the sovereign pontificate?) He remembered Celestin V, and the undying stigma inflicted by Dante, his own favorite poet, on 'the shade of him who, in cowardice, uttered the great refusal.' His voice rose to his lips in almost a sob as he replied, 'Such being God's will I cannot gainsay it?' 'Under what name wilt thou be known?'

"'As Leo XIII, in remembrance of Leo XII, whom I have always venerated.' All the canopies save his were thrown down. They clad him, dazed and barely conscious, in white:* 'Lumen

* After the members of the Conclave have removed the newly-elected Pope's cardinal's robes, they clothe him in white stockings and red slippers, white cassock, cap and silk girdle, rochet, red velvet or silk mozetta, and red stole embroidered with gold. When the cardinals take off his red cap, it is usual for the Pope to take it from them and place it on the head of the secretary of the Conclave, this post being always considered as a preliminary to the cardinalate.

Owing either to absence of mind or a desire to give a hint that he did not consider himself bound by this tradition, Leo XIII quietly put the red cap in his pocket when it was presented to him. The secretary of the Conclave, Monsignor Lasagni, was none the less raised to the cardinalate soon afterwards.

On being led back to the altar on which the voting had taken place, Leo XIII received the homage of the cardinals, and accomplished the first act of his Papacy by appointing, as pro-camerlengo, Monsignor Schwartzenberg, Archbishop of Prague, who placed the Fisherman's ring on the Pope's finger.

The election was announced at a quarter-past one by Cardinal Caterini from the balcony of St. Peter's. The bells of every church in Rome immediately rang out to

in cœlo,' they gave him a garment of light. They kissed his ring, his feet; they led him where they would. From the inner loggia of St. Peter's he blessed the city and the whole world. His tall, wasted form, with arms extended in the act of benediction, was like a living cross. He was the Vicar of Jesus Christ, the successor of the Fisher of Men, stretching forth his hands to bless two hundred million souls."

Every convict, as the saying is, is allowed twenty-four hours to curse the judge who sentenced him. The cardinals who had been foremost in opposition to Cardinal Pecci did not wait so long to express their joy at the judgment the Conclave had given against them. "This is not an election but a Divine inspiration," proclaimed Cardinal Ferrieri, who had boasted only a few hours before of lowering young Pecci's pride by getting the better of him in debate at the Academy of Theology.

## EXPRESSIONS OF LOYALTY.

Another opponent, Cardinal Pietro, found a pithy phrase to express his devotion to Leo XIII. "Ecce nos, os tuum et caro tua erimus" (We desire to be thy mouth and thy flesh), he said in his address as sub-dean of the Sacred College, at the coronation of the new Pope.

On that day, March 3rd, Leo XIII celebrated Mass in the Sistine Chapel, at the altar beneath Michael Angelo's great fresco. As soon as the chair on which he was seated reached the nave, an usher waved before his eyes a bundle of tow at the end of a silver staff, and uttered the words, "Pater Sancte, sic transit gloria mundi."

The Church gave this admirable lesson of humility to its new head at the very moment of his taking possession of his threefold power, doctrinal, sacramental, and pastoral, symbolized by the triple tiara placed on his head by the "doyen" of the cardinal

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announce the "tidings of great joy." Leo XIII gave the benediction "urbi et orbi" from the inner loggia of St. Peter's. He received, for the second time, the homage of the cardinals, and of the representatives of the Roman patricians, and finally retired to his apartments at six o'clock.

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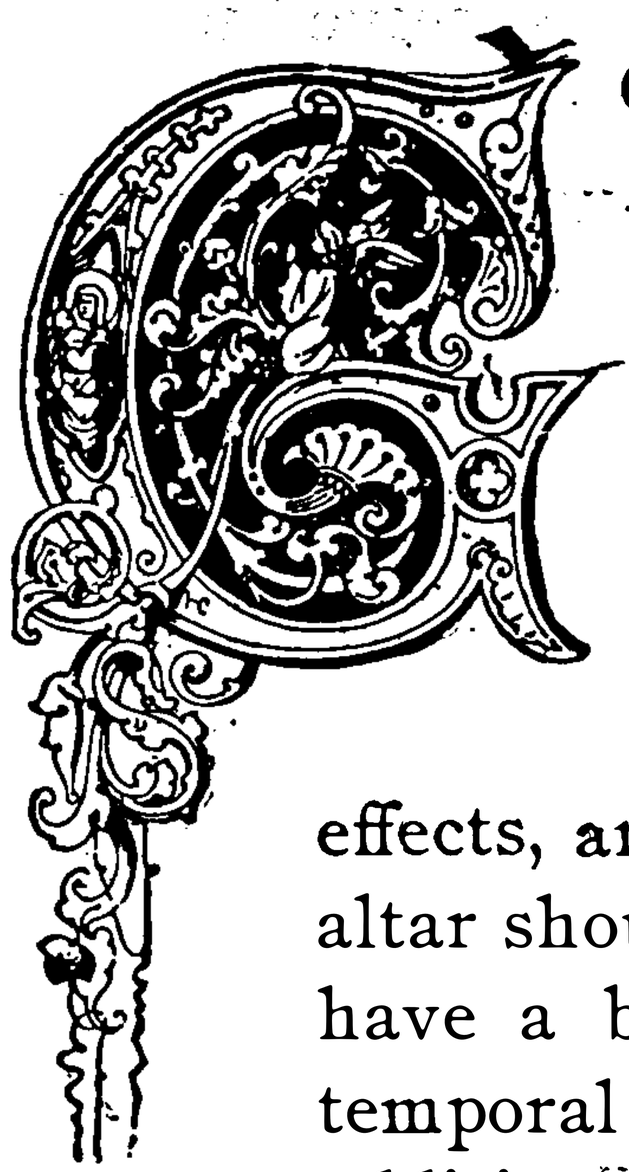
## CHAPTER XII.

### The Vatican of Four Thousand Rooms.



GOOD business ruled at the Vatican in the conduct of its financial affairs under Leo XIII.

As a matter of course the exercise of a spiritual power extending over the whole world of catholicism necessitates large outlays of money.

Man being made up of mind and body, material means must be used for spiritual effects, and it is only just that those who live for the altar should live by the altar. Therefore the Pope must have a budget. When the Pope was still in reality a temporal prince, the estimates of the Papal States, in addition to his own revenues, provided for a civil list of 600,000 Roman crowns, or 3,225,000 lire (about $645,000.)

Under the Act of Guarantee, this civil list is now replaced by a perpetual and inalienable "rente" representing a capital of 64,500,000 lire (about $12,900,000). The Act of Guarantee, however, has never been, and cannot be, recognized by the Holy See. Such recognition would imply acquiescence in the confiscation of the Pope's temporal power, and to this the Papacy can never consent. In consequence, the "rente" is a mere fiction, just as the former civil list is nothing more than a historic souvenir.

Nevertheless, Leo XIII required a sum of $1,400,000 every year for the administration of the Church. This expenditure was apportioned as follows :—cardinals and diplomatic representatives, $100,000, maintenance of the Vatican and its dependencies (libraries, museums, etc.), $500,000 ; Papal charities and subsidies to Catholic schools in Rome, $300,000 ; presents and grants in aid, $300,000 ; various expenses, $200,000.

The pay of the little Pontifical army of course comes under the head of maintenance of the Vatican. The sum is comparatively small, the Pontifical army now consisting of only three

corps of guards—the Noble Guard, Swiss Guard, and Palatine Guard—and a body of gendarmes. The Swiss Guard alone is a tax upon the Vatican finances. "Pas d'argent, pas de Suisse," says the proverb.

The Noble Guard is drawn entirely from the Roman aristocracy, and the Palatine Guard from the lower middle class. The Noble Guard is under the command of Prince Emilio Altieri, and consists of a colonel, a lieutenant, a sub-lieutenant, eight officers of inferior rank, a cadet, forty-eight guards, a quartermaster, a mounted messenger, four trumpeters, a master-at-arms, and a storekeeper.

## HOW THE GUARD IS CHOSEN.

Admission can only be obtained between the ages of twenty-one and twenty-five. Every candidate for the Noble Guard must belong to a family of at least sixty years' recognized nobility in the Papal States. He must also prove that he has a capital of at least $4,000, and that his constitution is good. One of the duties of the Noble Guards is to convey to prelates not living in Italy the news of their elevation to the cardinalate, and to hand them the red cap, the first mark of their new dignity.

The Noble Guards cannot marry without the consent of their commanding officer. They are promoted according to seniority, except the commandant, who is appointed by the Pope. Neither the Noble Guards nor the Palatine Guards live in the Vatican, and they are summoned there for service only on special occasions.

The Swiss Guards, on the other hand, are quartered in barracks behind the apostolic palaces. This corps was founded by Julius II who was Bishop of Lausanne, and the uniform was designed by Raphael. The Swiss Guard consists of one hundred officers and men, all tall, and all natives of Catholic cantons. Their sole duty is to keep guard at the outer doors and in the corridors of the Vatican, where their fine appearance makes a great impression on visitors.

Their present commandant is Colonel de Courton, an officer

whom the Pope esteemed highly. Their pay is only fifty lire ($10) per month, and out of this small sum they have to provide one meal a day. The gendarmes, who number one hundred and twenty, are responsible for the maintenance of order in the Vatican. The entire strength of the Pontifical army thus amounts to six hundred officers and men—the smallest physical force at the service of the greatest moral force in the world.

## THE VATICAN INCOME.

The Vatican income is derived from St. Peter's Patrimony and St. Peter's Pence—two things which are often confounded but are essentially distinct. The "patrimony" consists of the regular revenue derived from investments of capital, from a small amount of house-property, from the granting of patents of Pontifical nobility, from registration and other fees charged on dispensations—especially matrimonial. These receipts amount to about $200,000 in all. The "pence" are the voluntary contributions of the entire world. A few years ago they totalled $2,000,000, of which about two-thirds was supplied by France.

The income from this source had since, however, considerably fallen off, owing to certain political considerations, the French Monarchists having thought fit to show themselves less generous to Leo XIII in retaliation for the advances he had made to the Republic. On the other hand, St. Peter's Pence was swelled by the numerous offerings sent to the Pope on his priestly jubilee in 1886, and his episcopal jubilee in 1893, amounting to about $8,000,000. At the death of Pius IX there was a reserve fund of something like $6,000,000, amassed by the far-seeing economy of Cardinal Antonelli.

Unfortunately Monsignor Folchi, the Secretary of the Committee of Cardinals appointed to manage this capital, conceived the idea of investing it in Italian Government stock, with the object of alleviating the financial crisis from which Rome was suffering. Leo XIII consented to this proposal. The mistake cost him fully $4,000,000. It should be added, that the Pope's capital was invested abroad, chiefly with Messrs. Rothschild in Lon-

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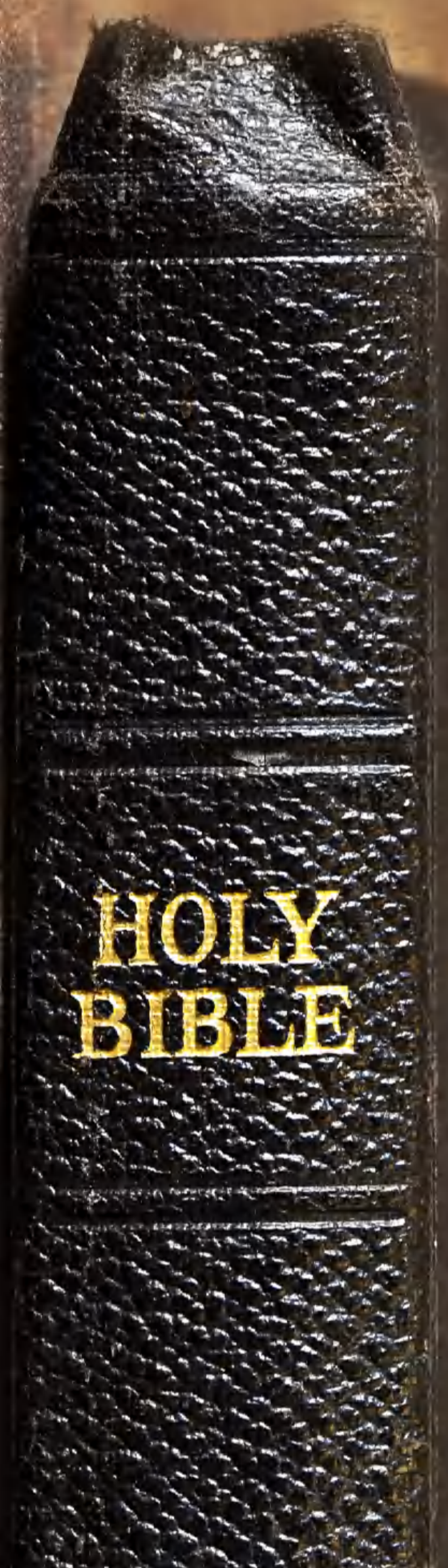

magnificently restored. These apartments (known as the Pontiffs', Mysteries, Saints', Fine Arts, Credo and Syllabus rooms) are named after the real or imaginary figures in Pinturicchio's frescoes, and after the Biblical personages therein represented.

At the entrance to the Pontiffs' room is the following inscription :—

LEO XIII. P. M.
HAS. ÆDES
CAMERARUM. PICTURIS. INSIGNES
PAVIMENTO, REFECTO
EXCULTIS. ORNATU. VARIO. PARIETIBUS
IN. DIGNITATEM. PRISTINAM
RESTITUIT. ET DEDICAVIT
AN. PONT. XX.

As soon as the restoration of the Borgia rooms was completed, in September, 1897, the Pope gave orders for the preparation of a magnificent album of photogravure reproductions of the frescoes. Copies of this album, bound in massive oak boards, with an artistically chiselled hasp bearing the Pontifical arms, were presented to the heads of all the principal states.

This album contained a Preface by Father Francis Ehrlé, of the Society of Jesus, Prefect of the Vatican Library, and by Commendatore Stevenson, Director of the Vatican Museum of Numismaties. On the first page was the following dedication—which posterity ratifies—to Leo XIII, the "immortal patron of science, literature, and art":—

ALLA SANTITA
DI NOSTRO SIGNORE
LEONE PP. XIII
IMMORTALE FAUTORE
DELLE SCIENZE, DELLE LETTERE E DELLE ARTI
NELL' OCCASIONE IN CHE LE STANZE BORGIA
DALLA SOVRANA MUNIFICENZA DI LUI
SONE RESTITUITE ALL' ANTICO SPLENDORE
GLI AUTORI U. O. D. D.

Though the Pope's generosity was readily aroused by questions of great religious or artistic interest, it should be added that

he displayed the utmost parsimony in regard to expenditure on himself or on matters of mere utility. He nevertheless decided to have the electric light in the Vatican, and the benediction was bestowed on the new plant with all due solemnity by Monsignor Pifferi, sacristan of the apostolic palaces The Pope would probably not have made up his mind to the outlay had it not been pointed out to him that there would really be a considerable saving.

It was calculated that instead of an annual expenditure of at least $3000 on gas, the electric light would not cost more than $360 or a saving of $2640 a year, which in three or four years would cover the cost of fitting the electric light.

The current was obtained by means of a specially contrived waterfall, forty-three feet in height, the water being supplied from the Eagle basin in the Vatican gardens. The waterfall generates a force equal to ten horse-power, which is transmitted by a turbine to a dynamo, and suffices for the six hundred electric lamps in the Vatican. By order of the Pope, a figure of the Blessed Virgin holding the infant Jesus in her arms was placed on one of the walls of the electric lighting shed.

Perhaps, after all, it is a mistake to include the Vatican electric plant among works of mere utility. Doubtless the Pope was not sorry to find an opportunity of once more proving that the Church, though steadfast and immovable in regard to dogma and morals, readily adapts its external existence to the discoveries of modern science, and moves, as the popular expression is, with the times.

# CHAPTER XIII.

## Leo Thirteenth's Papal Family.

EO XIII so dwarfed the light from the lesser luminaries of his sphere that little is known of them.

Writers without number have described the Vatican and its inmates. Briefly, the Vatican has been a prison for Pope Leo XIII, for he never left it after his election as Pope. But this imprisonment was self imposed and was meant as a dignified protest against the treatment dealt out to the Church by the Italian Government at the end of the pontificate of Pius IX.

The papal family included four personages, whose duties brought them into very close intercourse with the Pontiff's august person: his private secretary, Monsignor Angeli; his confessor, Monsignor Pifferi; his medical attendant, Dr. Lapponi; and his valet, Cavaliere Pio Centra.

Monsignor Angeli was a notable character. His chief duty was to take charge of his Holiness' private correspondence, but the confidence with which the Pope rightly rewarded Monsignor Angeli's exceptional devotion gradually brought about a considerable increase in this prelate's privileges and prerogatives. Monsignor Angeli was not merely the private secretary of Leo XIII, but his shadow, his confidant, and, if I may use a word which diplomatic etiquette would undoubtedly condemn, his friend.

It can be readily understood that the post of secretary to such a man as Leo XIII was not exactly a sinecure. The Pope and his secretary often worked sixteen hours a day; and even when Monsignor Angeli had retired to rest from his labors, it was by no means certain that his slumbers would not be suddenly disturbed by a summons from the Pope's chamber.

Leo XIII slept very little, and as he could not endure pro-

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The sacristan or prefect of the apostolic provinces must always be selected from the order of Augustins. He is "ex-officio" Bishop of Porphyra, attendant on the throne, prelate of the Pope's household, adviser to the congregations of Rites, of Indulgences, and of Relics, member of the Theological College of the Roman University, member of the Pontifical Committee on Christian Archaeology, and administrator of the pious offerings made to the Madonna del Parto in St. Augustin's.

## ADMINISTERS EXTREME UNCTION.

He is entrusted with the sacred vases, ornaments, and relics in the Papal chapel, and finally, it was his privilege to administer extreme unction to the dying Pope. Leo XIII was a long time in giving Monsignor Pifferi an opportunity of exercising this privilege. Even during one illness, which caused such deep anxiety in Catholic hearts throughout the world, the Holy Father's life was at no time in immediate danger, notwithstanding the pessimistic accounts circulated, with obviously interested motives, by the adversaries of the Papacy. Besides, these erroneous reports were often issued in good faith.

The mere arrival of Dr. Lapponi at an unusual hour, whether he had been sent for or came of his own accord, was quite sufficient to give birth to the most sensational stories.

"During my last stay in Rome," the eminent Bishop of Orleans, Monsignor Touchet, told me, "it was rumored that the Pope was dying, and the news of his death was even telegraphed in various directions. The only foundation for the rumor was that the Pope had trapped his finger in a drawer, and that Dr. Lapponi had been sent for to bind up the injured part. On the day after this 'accident' Leo XIII held the consistory in which the new French bishops were appointed, and you know how long and tiring the ceremonies on these occasions are.

"On the following day (Tuesday) the Pope presided over a meeting of the Congregation of Rites, and on the Wednesday he was present at a meeting of the Cardinals' Committee on the Union of the Churches. During this meeting, which lasted three

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hours, and at which Cardinal Langenieux attended, the Pope several times gaily questioned the venerable Archbishop of Rheims without showing the slightest trace of suffering.

"That was not bad for a dying man, was it? The fact is, that Leo XIII was never better. I was so struck with his appearance that I ventured to express the hope that he would become a centenarian.

### HIS EXTREME AGE.

"'Oh,' he replied, 'only one of my one hundred and sixty-three predecessors (Gregory IX) ever reached the extreme limit of old age.'

"'Unus ne desperes,' I remarked.

"'Unus ne confides,' replied his Holiness, completing the quotation from St. Augustin.

"It was nevertheless visible that the Pope did not at all despair of following the example of Gregory IX. My own impression is, that he may yet live a long time. Some publishers," Monsignor Touchet added, "have already begun to bring out books on the next Conclave. These publications irritated the Pope, who considered them inopportune and in bad taste."

After this conversation, his Holiness passed through a painful crisis, and had to submit to a surgical operation, which succeeded perfectly. During this crisis every one at the Vatican seemed uneasy, except himself. He insisted on being shown the bulletins signed every morning and evening by Drs. Mazzoni and Lapponi, and he expressed surprise at so much alarm having been caused by these bagatelles! Sometimes he greeted the astonished doctors by reciting, from memory, a canto of the "Divine Comedy," or some poetry he had composed during the night, in spite of his medical attendants' order that he was not to do any kind of work. On several occasions he expressed an intention of composing satires at the expense of those who believed him to be half dead, and were indulging, rather too early in the day, in prognostications as to his successor in the Holy See.

Dr. Lapponi tended his illustrious patient not only with very

great skill but with boundless devotion. This devotion was all the more meritorious when it is remembered that Leo XIII was not exactly an easy patient to deal with. Dr. Lapponi had the utmost trouble to get the Pope to follow his orders, and often the Pope took delight in showing that he could ignore them.

For instance once when the Pope was suffering from hoarseness, Dr. Lapponi prescribed a powder, and advised his patient to considerably curtail a discourse he was to deliver during the day. Leo XIII pocketed the powder and thought no more about it. As to the discourse, the Holy Father did not omit a word of it.

### DID NOT WANT MEDICINE.

In vain did the doctor, who was present, repeatedly clear his throat with much emphasis as a reminder to the Pope to economize his strength. His Holiness kept on, and even purposely raised his voice. After finishing his address, he sent for Dr. Lapponi, handed him the powder, and said, laughing, "Here, my dear doctor, take your powder yourself; you evidently need it more than I."

During the Pope's illness, the doctors thought it their duty to prohibit him from snuff-taking. The illustrious patient suffered keenly from this deprivation. The times have greatly changed since Urban VIII and Innocent X vigorously proscribed tobacco, the former Pope going so far as to threaten to excommunicate any one who might take a pinch of snuff within the precincts of the Vatican.

The brief issued on the 1st February, 1659, by Innocent X against the use of tobacco was abrogated on the 16th January, 1725, by Benedict XIII, for good and sufficient reasons. Like Benedict XIII, Leo XIII took snuff in large quantities, and it is well known that Pius IX used to smoke. A snuff-taking Pope after a smoking Pope! Tobacco is restored to favor in the Church.

A few years ago Dr. Lapponi narrowly escaped being supplanted by Father Kneipp, the Bavarian priest, since deceased, who prescribed pure water as the sole remedy for all the ills of poor humanity. This was in 1894. Father Kneipp had been

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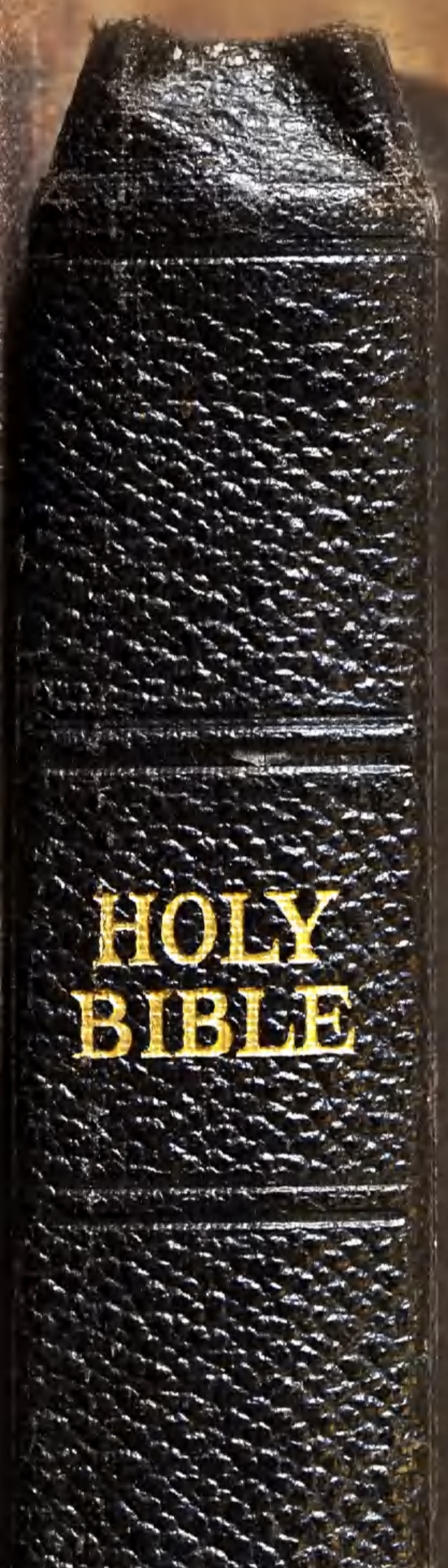


that is why I always take the precaution of receiving the viaticum at morning mass."

The Pope's secretary, confessor, and physician, the three functionaries most closely attached to his person, have now been dealt with, and it only remains for us to mention the other members of the Pontifical family in order of rank. They were as follows under Pope Leo :—

1. THE CARDINAL PALATINS, so called because they formerly resided in the Pontifical Palace. They were four in number : Cardinal Aloisi Masella, Pro-Datarius, the Pope's deputy in the superintendence of the Datarium ; Cardinal Rampolla, Secretary of State ; Cardinal Macchi, Secretary for Briefs ; and a Cardinal Secretary for Memorials.

2. THE PRELATE PALATINS, who also number four : H. E. Monsignor Francis di Sales Della Volpe, his Holiness' majordomo, the future governor of the Conclave, and superintendent of all the ceremonies in which the Pope and his Court took part ; Monsignor Octavius Cagiano di Azevedo, Master of the Chambers, whose jurisdiction extended over everything and everybody connected with the daily working of the Vatican, and to whom all applications for an audience had to be addressed ; Monsignor Augustus Guidi, titular Archbishop of Nicæa, auditor to his Holiness, whose chief duty was to examine and report upon all episcopal elections or nominations ; and Father Albert Maria Lepidi, Master of the Sacred Apostolic Palace (a post open only to Dominicans), the Pope's theologian (and, in this capacity, censor of all speeches to be delivered before the Holy Father, and of books printed in Rome), and adviser to the Holy Office, the department of Rites, and the Index.

3. Nine ecclesiastical participant secret "camerieri": Monsignor Joseph Maria Constantini, titular Archbishop of Patras and High Almoner to his Holiness ; Monsignor Alexander Volpini, Secretary for Princely Briefs ; Monsignor Louis Tripipi, Assistant Secretary of State and Secretary for the Cypher ; Monsignor Agapit Panici, Sub-Datarius ; Monsignor Vincent Tarozzi, Secretary for Latin Letters ; Monsignor Cajetan Bisleti, Cup-

bearer; Monsignor Louis Misciatelli, Secretary of Embassy, who conveyed the Papal messages to sovereigns and heads of reigning houses; Monsignor Raphael Merry del Val, Master of the Wardrobe; and finally, Monsignor the Prince of Croy, last participant secret "cameriere," who had no special functions.

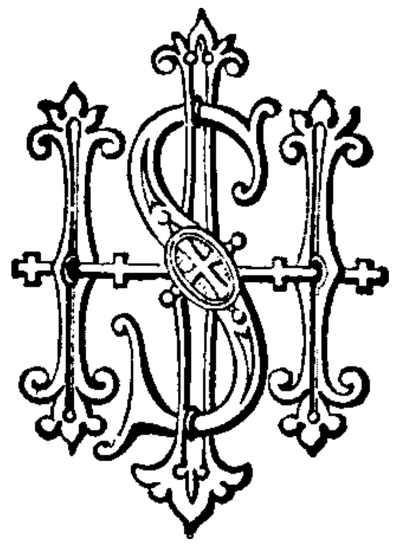
4. Monsignor Guglielmo Pifferi, Sacristan of the Apostolic Palaces and Confessor to Leo XIII.

5. Monsignor Cesare Sambucetti, titular Archbishop of Corinth, Secretary to the Congregation of Ceremonials.

6. Prelates of his Holiness' household, comprising: the college of prelates attendant on the throne, the prelatical college of apostolic prothonotaries, the prelatical college of auditors of the Rota, the prelatical college of clerics of the Apostolic Chamber, the prelatical college of voters and referees of the signature, and the college of abbreviators.

7. Secret participant armed "camerieri." 8. The staff and senior officers of the Noble Guard. 9. Supernumerary ecclesiastical secret "camerieri." 10. Armed secret "camerieri." 11. Supernumerary armed "camerieri." 12. Honorary "camerieri" (in violet). 13. Honorary "camerieri (extra urbem)." 14. Honorary armed "camerieri." 15. Supernumerary honorary "camerieri." 16. Senior officers of the Swiss Guard. 17. Senior officers of the Palatine Guard. 18. Familiars destined for the religious service. 19. Other familiars.

It will be seen that the cadres of the Papal Court were wide enough to excite and satisfy the legitimate ambition of many. It may be truly said of the Vatican: "In my Father's house are many mansions."



## CHAPTER XIV.

### How the Pope Lived.

AVALIERE PIO CENTRA, the faithful valet of Leo XIII, always entered the room of his master every morning at six o'clock. It was very rarely indeed that the Pope was not awake.

Usually Pio Centra would find his master up or else the wonderful old man would still be at the desk where he had seated himself the night before, to put the last touch to some encyclical or to look over Dante and Virgil, his favorite poets.

The Pope's bed was exceedingly simple. It was very narrow, and was raised a bit above the marble floor which was carpeted.

In the half-light of the alcove, festooned by heavy curtains, was an image of the Madonna "sal acro bambino" holding the infant Jesus in her arms. At the foot of the bed, beneath a handsome crucifix, was a "prie-Dieu," with the Pope's book of hours resting on a red cushion. The Papal escutcheon was carved upon this "prie-Dieu."

On it the Pope offered his first daily prayer, after having devoted a few moments to a hasty toilet. This toilet, for which the holy father used eau de Cologne, was completed later by Pio Centra, who would brush the Pontiff's hair and shave him.

Apropos of this it is said that the "valet-de-chambre" of Pius IX used to distribute the Pontifical bristles among his friends. That Pio Centra could be persuaded to follow this example is not so certain, for although Romish fetishism was not buried with Pius IX, it had at least diminished considerably since the accession of Leo XIII.

Besides, Pope Leo's valet, who was a son of a former valet of Cardinal Pecci, would not be easily corrupted. Some

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or "café au lait." After 1888, the sacerdotal jubilee of Leo XIII, the milk was supplied by goats penned within the myrtle hedges of the Vatican gardens, near the Zitella fountain. Rustic and simple as in the days of his youth, the Carpinetans, who wished to present him with a jubilee offering, sent their compa triot a flock of goats, under the escort of a shepherd named Cacciotti.

The Pope often visited this flock, caressed the gentle animals, and conversed with the shepherd from his native place. Cardinal Rampolla would arrive about eight o'clock, and was immediately conducted into the presence of the Holy Father. After this daily interview, always granted to the eminent Secretary of State, the Pope, if the weather was fine, would take a short walk in the Vatican gardens.

## UNDERSTOOD HORTICULTURE.

He did not disdain to occasionally chat with the gardener, and even give him good advice, for the Pope was by no means ignorant of horticulture, and was keenly interested in agriculture, as Don Cesare, the gardener, learned one day to his cost. On that occasion the Pope summoned Don Cesare and complained about some ivy which appeared to be in a pitiable condition.

"Why are you letting this plant die?" the Pope asked.

"Holy Father, the soil is so bad."

"You don't know what you are talking about, or else you think we believe everything you may please to tell us."

Then followed a regular lecture which made the mortified Don Cesare exclaim, when the Pope had disappeared:

"He can teach every one, from the cardinals to his gardener. You can't get over him."

After his walk would follow the receptions. One by one he received those dignitaries who had regular stated audiences several times a week with his Holiness to dispose of current business, either connected with the internal administration of the Vatican, or the general government of the Church. These audiences would include the prefect of the apostolic palaces, the major-domo,

the prefects of the various congregations, and visitors who had been granted a private audience.

For these audiences there was a special ceremonial; first, the threefold salutation, one at the entrance door, a second in the centre of the apartment, the third when kissing the Pope's slipper. The Pope did not rise, and the visitor remained standing throughout the audience. It rested with the Holy Father to say when it should be finished.

## HOW VISITORS ARE RECEIVED.

The visitor must step backward when retiring, so as to avoid turning his back upon the head of the Church. This ceremonial applies to Roman Catholics only. It is a curious fact, that the Papal masters of ceremonies have never drawn up any code of etiquette applying to receptions of non-Roman Catholics, although these have been fairly frequent during the reign of Leo XIII.

When a distinguished American Protestant, to whom the Pope had granted a private audience, asked the major-domo what ceremonial he was to observe, the official was obliged to refer to the Pope for instructions. "Tell him," commanded his Holiness, "to do just as if he were being received by the President of the United States."

The Pope always dined at two o'clock. He took a "consomme," some eggs, rarely any meat, Bordeaux wine (supplied gratis for some years by a women's community in the Gironde), and nothing more. Leo XIII was extremely fond of salad, mixed with plenty of vinegar. Alas! salad was forbidden his Holiness by Dr. Lapponi, but it happened sometimes that the Pope evaded all supervision.

The Pope always dined alone. Formerly dinners used to be regularly provided at the Vatican at two o'clock for twelve guests of distinction, but they dined after the Pope had finished. For some reason this custom was discontinued.

Sometimes Leo XIII would pay his secretary the compliment of inviting him to his table. Monsignor Angeli sat down to the meal, and conversed freely with the Pontiff, but ate nothing

However, the Pope attached little importance to such matters, and he despatched his meals with a rapidity which was the despair of the good Dr. Lapponi and the head cook.

After dinner the Pope would take a short nap followed by a drive. The "sediarii" would carry him in a special chair called the "portentina," as far as the garden railings or the Paul V gate, where he would be awaited either by a black landau with red wheels, and lined inside with white damask, or a large varnished wood vehicle, also upholstered in white damask. The Pope preferred the latter conveyance. Pius IX used it often during his country visits to Castel Gandolfo. The other carriage was a comparatively recent acquisition. Both were drawn by a pair of large black Roman horses.

## THE VATICAN STABLES.

The Vatican stables can boast of only twelve horses (four of which are used by the Noble Guards, and four by the Pontifical Court) and two mules, which are harnessed to the conveyances especially reserved for transporting ecclesiastical objects sent by the Pope to the Roman churches.

When Leo XIII would take his place in the "portentina" the Pontifical procession was formed. It always consisted of two Swiss Guards carrying halberds, and two Noble Guards preceding the chair-bearers, after whom would come an officer of the Noble Guard and a chamberlain.

The procession generally crossed the Raphael rooms, map galleries, tapestry and candelabra salons, and reached the garden by the grand staircase of the museum, where the Pope, before getting into his carriage, would throw a red mantle over his shoulders, and put on a hat of the same color. The carriage, with its two footmen standing behind in black coats and high hats to match the coachman, would be escorted by mounted Noble Guards. Any person who accompanied the Pope would sit opposite, not beside him. The drive, which usually lasted two hours, was always taken in the same place, through a magnificent avenue of plane trees and oaks, extending from the Angelica Gate to the Cavalleggeri Gate.

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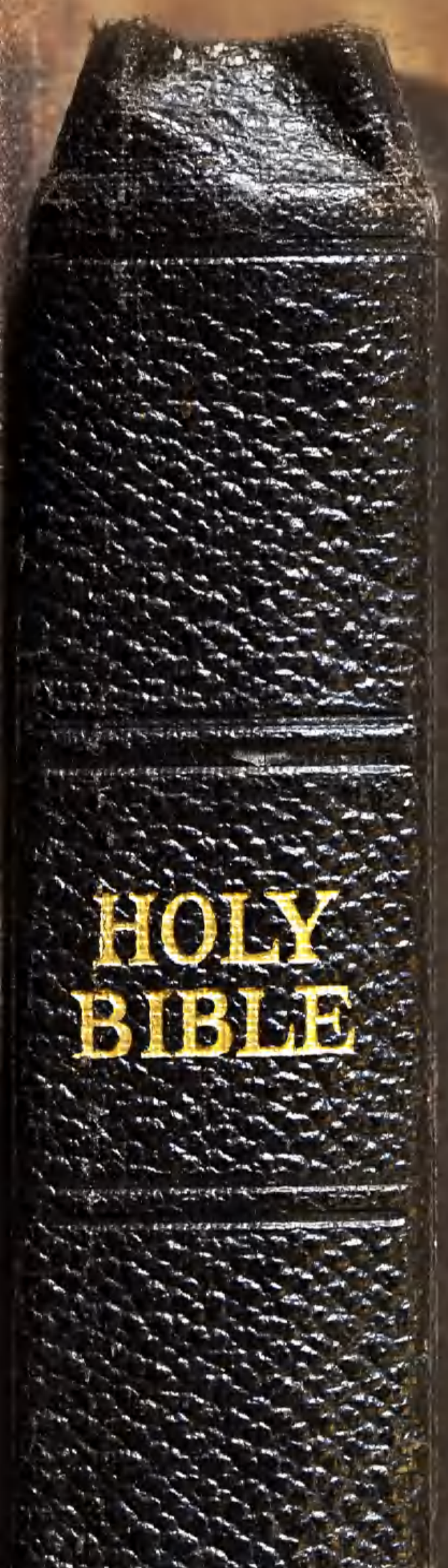

the sharp, repeated calls of an electric bell. It was the Pope, at work again, summoning his secretary."

The Pope's study was of the simplest possible kind. It contained an official desk with a crucifix above it, and a few chairs upholstered in red. Opposite, and at some distance from the desk, were an arm-chair and a tiny table covered with green velvet. Behind the hangings was a cage of little birds, which enlivened the austere surroundings by their joyous twittering.

During the summer the Pontiff spent nearly the whole of the day in the historic Leonine tower. This massive structure dates from the end of the ninth century and the reign of Leo IV, who built it to protect the city of Rome against the Saracens. It formed part of the fortifications, which extended from the Castle of St. Angelo, up to the Vatican hill, skirted the Tiber and joined the Aurelian wall.

The Leonine tower consists of three floors. The Pope usually occupied a large round room lighted by two windows. The walls are nearly sixteen feet thick. In the recess of a third window, walled up, is a couch on which the Holy Father can enjoy the siesta so dear to the Roman heart. There is an exact reproduction of the Massabiella grotto in the most poetical and charming spot in the palace.

A statue of our Lady of Lourdes stands in the hollow of the rock. The Sovereign Pontiff often had himself carried to this grotto to tell his beads. He delighted in tending the flowers growing all around. When a cardinal asked him one day why he visited this spot so frequently, Leo XIII replied, "It's my bit of France."

The Pope would sup at ten o'clock, after having said his rosary, in company with the prelates on duty, in his private chapel. Then he had newspapers read to him, the passages most likely to interest him having been previously marked and annotated by the Secretary of State, and by Monsignor Angeli. He would still be at work when all others within the palace were at rest, and his lamp was never extinguished before midnight, or one o'clock in the morning.

# CHAPTER XV.

## The Pope's Writings Survive Intact.

POPE LEO will live in literature because he was a great writer, and he was a poet. Particularly his productions connected with the perennial life of the Church will live through all time.

Encyclicals are the declarations of the Pontiff's doctrine, and those of Leo XIII were masterly efforts from a literary standpoint.

He adhered throughout his pontificate, with the perseverance of genius, to the principles he had laid down for himself in April, 1878.

"The world," he then wrote, in a letter to the bishops, "is in a state of great unrest in regard to doctrine, social intercourse, and State government. But," he added, "God has made nations curable, and as He founded the Church for the salvation of His people, and promised to grant her His help unto the end of time, we are fully confident that the human race will be warned by the evils and calamities that oppress it, and will finally seek salvation in submission to the Church and the infallible authority of the Apostolic See."

Of all the Pope's encyclicals, those devoted to political questions were the most important and numerous. It will be well to quote those respectively dealing with the origin of civil power (June 29, 1881), the religious question in France (Feb. 8, 1884), and the Christian constitution of states (Nov. 1, 1885), with its remarkable views on the spirit of tolerance and liberty. The "Libertas" Constitution, in which liberty of conscience, liberty of religion, and liberty of the press are defined with an incomparable loftiness of view, should also be mentioned, as well as the 1892 encyclical to the French people, to which we have already referred.

The social question, big as it is with coming storms, attracted quite as much of the Pope's attention as the political outlook. If

his utterances on the former were less frequent than on the latter, the reason was to be found in the fact that he encountered opposition of only a half-hearted character in regard to social questions.

His masterly "Rerum novarum" encyclical, in which he clearly lays down the reciprocal obligations of employers and employed, rightly earned him the title of the Workmen's Pope—the workmen's, not the socialists', those far from disinterested labor advocates whom he denounced with the utmost vigor in his encyclical on the 28th December, 1878, on modern errors. A similar motive dictated the encyclical of the 20th April, 1884, in which the Pope stigmatized Masonic sects as enemies of the Church and the public weal.

## A PROFOUND PHILOSOPHER.

In Leo XIII the philosopher was quite as prominent as the politician, the theologian, or the sociologist. His encyclical on Christian philosophy (August 4, 1879,) was the signal for quite a series of reforms in the theological studies in the seminaries. Thanks to him, the young clergy are now better acquainted with the great works of the doctors of the Church, and especially St. Thomas Aquinas.

We have already noticed the marked preference and deep admiration, amounting almost to adoration, expressed by Leo XIII for the Angelic Doctor, and it is interesting to observe how the Pope's energetic efforts had brought his clergy throughout the world to share his views on the matter. Monsignor d'Hulst, who was accused, wrongly as it turned out, of having taught a philosophy other than that of St. Thomas Aquinas, at the Catholic Institute in Paris, was obliged to go all the way to Rome, and produce the copy-books to convince the Pope that the charge was unfounded.

I should also mention, the Pope's admirable letter on Christian marriage (Feb. 10, 1880), and what I may call his encyclicals on the mysteries of religion, such as that of the 3d December, 1880, on the propagation of the faith, the childhood of Christ, and th

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Pagan Rome—ambitions inherited by the Christian Church to all eternity. When Leo XIII, the depositary of these ambitions, expressed them in what may be called their native language, they inspired him with prodigies; he thought and saw in Latin. Resolve an encyclical of Leo XIII into its component parts, and though you preserve the meaning, the inspiration has gone; it seems as if half the Papal signature at the bottom had faded away.

"The Pope's ample periods and vigorous assertion will not bear interference without losing their essential qualities. His secretaries had little to do with the form in which his thoughts were given to the world."

### NEVER WAS IN HASTE.

It might be added that when the Pope signed an encyclical it was never published forthwith. The manuscript always remained several weeks in a locked drawer, the key of which the Pope always kept. There it waited until the Holy Father had carefully read it over and replaced it on the loom, as Boileau would say, at length considered ready for the printer.

In addition to the Pope's doctrinal writings, his poetry calls for notice here. Poetry, as we have seen, was his favorite pastime as far back as his school days, when he used to write to his parents, in verse, and compliment his masters in Latin stanzas.

Not only the most imposing and solemn ceremonies, such as the centenary of the baptism of Clovis, but the trifling subjects of the charade-writer, stimulated the Pope to woo the Muse. His "Ode to Christian France," written on the occasion of the fourteenth centenary of the Baptism of Clovis, follows:

### CARMEN SÆCULARE.

*In memory of the most happy day on which the Franks, led by Cloris, gave themselves to Christ.*

The peoples of this earth arise inspired
By God, who power gives and takes away.
All human greatness doth He make and mar
As pleaseth Him; for He alone is great.

Before the threatening Teuton hordes, the Franks
Were giving way, when, to the King of Heaven,
Clovis, with dawning faith allied to fear,
Stretched forth his arms and raised imploring eyes.

"O Thou whom Clotilde humbly doth adore,
Save us; Thy awful sway I meekly own.
All, all I yield; my country and my life,
Save us, O save us, Lord, and I believe."

Fear vanishes; the Franks take heart anew,
Hope dawns again on every brow and heart,
A foaming mountain torrent now, the Franks
Overwhelm their bloody tyrants of the eve.

Thy cry, O Frankish king, the Lord hath heard;
Thou triumphest, but, mindful of thy word,
Thy neck shalt thou before the Church incline;
To holy Rheims the bishop welcomes thee.

Whose be these standards in the church? Behold!
Before Christ's altar kneels a mighty king.
His warriors leads he to the holy font,
And all the people follow in his train.

Tremble, O Rome, and view thy wakening might!
O Queen! O Mother! spread thy arms o'er all!
The faith of Christian France hast thou received:
Of France, the chosen race that is to be.

Thy eldest daughter she; her mighty sword
Shall hold thee scatheless and protect thy rights,
Her generous sons no prouder boast shall make
Than faith in Peter, greatest king of all.

From age to age, behold, her heroes come?
Fierce Astolph's conqueror leads the goodly throng,
Waving his sword, the sword of Frankish might,
The Pope's defender and the Holy See's.

He comes. Rome is avenged, and with his arms
Once more does Victory cross the Alps. His sword
Italia frees and carves a kingdom out
To place beneath the Roman monarch's sway.

In distant climes the mighty fight goes on ;
A splendid triumph crowns the Frankish arms ;
Christ they avenge beneath Solyma's walls,
And snatch the holy tomb from Moslem hands.

For France a day of mourning comes, but God,
Whom she has aided, stretcheth forth His arm
And aideth her; He sendeth Joan the Maid
And saveth France, through her, a simple child

The frantic Calvin breaks the yoke of Christ
And stifles faith within his narrow creed,
But France's nobles save from heresy
Their country and the sceptre of their kings.

O France, as in the days of long ago,
Come to the cradle of thy faith ; be born
Again ; rise from thy ashes with a shout
Of victory, and live forever great.

But have a care ; behold the threatening clouds
That gather o'er thy head. Alas, they seek
To mask thy brow with error. O beware,
And let thy glorious past unsullied shine !

Let Christ remain thy king ! Let every soul
Be open to His word, let hatred cease,
Let Sect give up its captives, let the world
Behold your union and the strength it gives.

Though centuries have passed, thy heart is still
A spring of life : let life well up again
As in the past. O valiant sons of France,
To Vesla's banks press on, and onward still.

Thy name resounds, O France, on Orient's shore.
The path that shook beneath Thy feet O seek
Again, and let thy hand set up the cross
Of Christ, and bear salvation unto all.

Without the faith of Christ can nothing thrive,
But in that faith is power and life. And thou,
O France, who once through Christ wast great, mayst hope,
And greatness shall thy portion be again.

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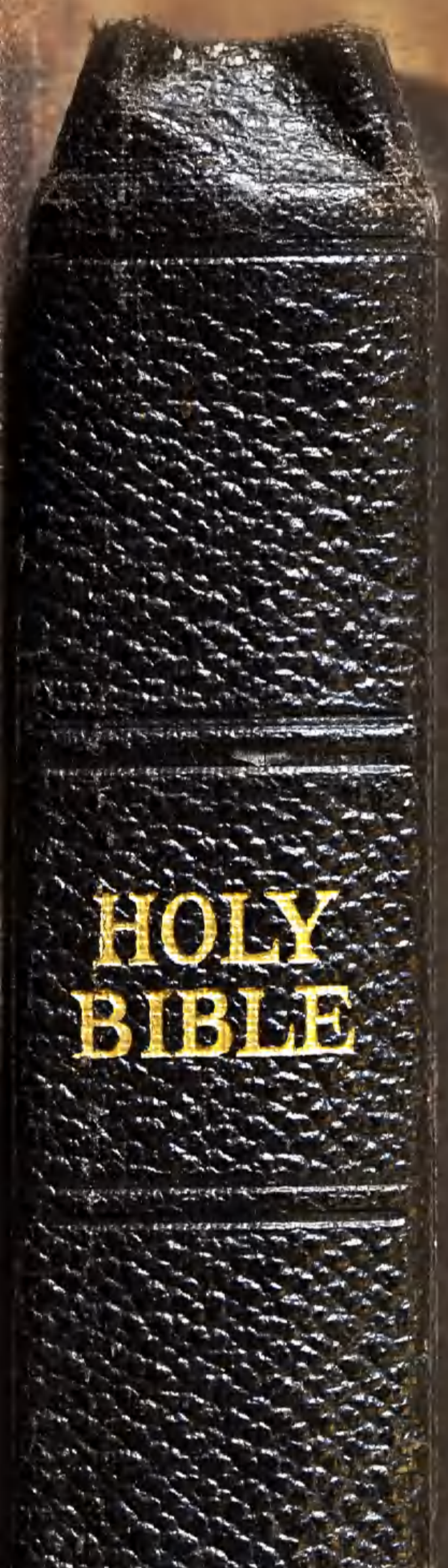


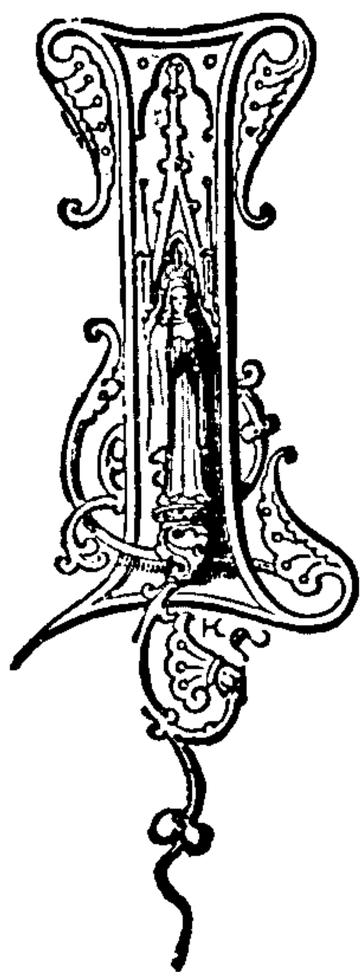
# CHAPTER XVI.

## Pope Leo on the Unity of the Church.

One of the Great Encyclical Letters from the Pen of the Pope:
TO OUR VENERABLE BRETHREN THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE

LEO XIII.

VENERABLE BRETHREN, HEALTH AND BENEDICTION.



IT is sufficiently well known unto you that no small share of Our thoughts and of Our care is devoted to Our endeavor to bring back to the "fold," placed under the guardianship of Jesus Christ, the Chief Pastor of souls, sheep that have strayed. Bent upon this, We have thought it most conducive to this salutary end and purpose to describe the exemplar and, as it were, the lineaments of the Church.

Among these the most worthy of our chief consideration is "Unity." This the Divine Author impressed on it as a lasting sign of truth and of unconquerable strength. The essential beauty and comeliness of the Church ought greatly to influence the minds of those who consider it. Nor is it improbable that ignorance may be dispelled by the consideration; that false ideas and prejudices may be dissipated from the minds chiefly of those who find themselves in error without fault of theirs; and that even a love for the Church may be stirred up in the souls of men, like unto that charity wherewith Christ loved and united Himself to that spouse redeemed by His precious blood. "Christ loved the Church, and delivered Himself up for it."

If those about to come back to their most loving Mother (not yet fully known, or culpably abandoned) should perceive that their return involves, not indeed the shedding of their blood (at which price nevertheless the Church was bought by Jesus Christ),

but some lesser trouble and labor, let them clearly understand that this burden has been laid on them not by the will of man but by the will and command of God. They may thus, by the help of heavenly grace, realize and feel the truth of the divine saying: "My yoke is sweet and My burden light."

Wherefore, having put all our hope in the "Father of lights, from whom cometh every best gift and every perfect gift—from Him, namely, who alone gives the increase." We earnestly pray that He will graciously grant Us the power of bringing conviction home to the minds of men.

### HUMAN CO-OPERATION.

2. Although God can do by His own power all that is effected by created natures, nevertheless in the counsels of His loving Providence He has preferred to help men by the instrumentality of men. And, as in the natural order He does not usually give full perfection except by means of man's work and action, so also He makes use of human aid for that which lies beyond the limits of nature, that is to say, for the sanctification and salvation of souls. But it is obvious that nothing can be communicated amongst men save by means of external things which the senses can perceive. For this reason the Son of God assumed human nature—"who being in the form of God * * * emptied Himself, taking the form of a servant, being made in the likeness of man" —and thus living on earth He taught His doctrine and gave His laws, conversing with men.

### THE CHURCH ALWAYS VISIBLE.

3. And, since it was necessary that His divine mission should be perpetuated to the end of time, He took to Himself Disciples, trained by Himself, and made them partakers of His own authority. And when He had invoked upon them from Heaven the "Spirit of Truth," He bade them go through the whole world and faithfully preach to all nations what He had taught and what He had commanded, so that by the profession of His doctrine and the observance of His laws the human race might attain to holi-

ness on earth and never ending happiness in Heaven. In this wise, and on this principle, the Church was begotten. If we consider the chief end of this Church and the proximate efficient causes of salvation, it is undoubtedly "spiritual": but in regard to those who constitute it, and to the things which lead to these spiritual gifts, it is "external" and necessarily visible.

The Apostles received a mission to teach by visible and audible signs, and they discharged their mission only by words and acts which certainly appealed to the senses. So that their voices falling upon the ears of those who heard them begot faith in souls—"Faith cometh by hearing, and hearing by the word of Christ." And faith itself—that is, assent given to the first and supreme truth—though residing essentially in the intellect, must be manifested by outward profession—"for with the heart we believe unto justice, but with the mouth confession is made unto salvation."

## HEAVENLY GRACE CONDUCIVE TO SANCTITY.

In the same way in man, nothing is more eternal than heavenly grace which begets sanctity, but the ordinary and chief means of obtaining grace are external; that is to say, the sacraments which are administered by men specially chosen for that purpose, by means of certain ordinances.

Jesus Christ commanded His Apostles and their successors to the end of time to teach and rule the nations. He ordered the nations to accept their teaching and obey their authority. But this correlation of rights and duties in the Christian commonwealth not only could not have been made permanent, but could not even have been initiated except through the senses, which ar of all things the messengers and interpreters.

For this reason the Church is so often called in Holy Writ a "body," and even "the body of Christ"—"Now you are the body of Christ"—and precisely because it is a body is the Church visible; and because it is the body of Christ is it living and energizing, because by the infusion of His power Christ guards and sustains it, just as the vine gives nourishment and renders fruitful the branches united to it.

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belongs to the very essence of the Church, must necessarily remain so long as the Church itself shall endure.

Wherefore Chrysostom writes: "Secede not from the Church; for nothing is stronger than the Church. Thy hope is the Church, thy salvation is the Church; thy refuge is the Church. It is higher than the heavens and wider than the earth. It never grows old, but is ever full of vigor. Wherefore Holy Writ pointing to its strength and stability calls it a mountain."

Also Augustine says: "Unbelievers think that the Christian religion will last for a certain period in the world and will then disappear. But it will remain as long as the sun—as long as the sun rises and sets: that is, as long as the ages of time shall roll, the Church of God—the true body of Christ on earth—will not disappear."

And in another place: "The Church will totter if its foundation shakes, and how can Christ be moved? * * * Christ remaining immovable, it [the Church] shall never be shaken. Where are they that say that the Church has disappeared from the world, when it cannot even be shaken?"

He who seeks the truth must be guided by these fundamental principles: that is to say that Christ the Lord instituted and formed the Church: wherefore when we are asked what its nature is, the main thing is to see what Christ wished and what in fact he did. Judged by such a criterion it is the unity of the Church which must be principally considered; and of this, for the general good, it has seemed useful to speak in this Encyclical.

## HOW CHRIST MADE HIS CHURCH.

4. It is so evident from the clear and frequent testimonies of Holy Writ that the true Church of Jesus Christ is "one," that no Christian can dare to deny it. But in judging and determining the nature of this unity many have erred in various ways. Not the foundation of the Church alone, but its whole constitution, belongs to the class of things effected by Christ's free choice. For this reason the entire case must be judged by what was actually done. We must consequently investigate, not how the Church

may possibly be one, but how He who founded it, willed that it should be one.

But when we consider what was actually done, we find that Jesus Christ did not, in point of fact, institute a Church to embrace several communities similar in nature, but in themselves distinct, and lacking those bonds which render the Church unique and indivisible after that manner in which in the symbol of our faith we profess: "I believe in one Church."

## THE CHURCH INDIVISIBLE.

"The Church in respect of its unity belongs to the category of things indivisible by nature, though heretics try to divide it into many parts. * * * We say, therefore, that the Catholic Church is unique in its essence, in its doctrine, in its origin, and in its excellence. * * * Furthermore, the eminence of the Church arises from its unity, as the principle of its constitution—a unity surpassing all else, and having nothing like unto it or equal to it."

For this reason Christ, speaking of this mystical edifice, mentions only one Church, which He calls "His own—I will build My Church"; any other Church, except this one, since it has not been founded by Christ, cannot be the true Church. This becomes even more evident when the purpose of the Divine Founder is considered.

For what did Christ the Lord ask? What did he wish in regard to the Church founded, or about to founded? This: to transmit to it the same mission and the same mandate which He had received from the Father, that they should be perpetuated. This He clearly resolved to do: this He actually did. "As the Father hath sent Me, I also send you." John 20: 21. "As thou hast sent Me into the world, I also have sent them into the world." John 17: 18.

But the mission of Christ is to save "that which has perished": that is to say, not some nations or peoples, but the whole human race, without distinction of time or place. "The Son of Man came that the world might be saved by Him"; "for there is

no other name under Heaven given to men whereby we must be saved."

The Church, therefore, is bound to communicate without stint to all men, and to transmit through all ages, the salvation effected by Jesus Christ, and the blessings flowing therefrom. Wherefore, by the will of its Founder, it is necessary that this Church should be one in all lands and at all times. To justify the existence of more than one Church, it would be necessary to go outside this world, and to create a new and unheard of race of men.

That the one Church should embrace all men everywhere and at all times was seen and foretold by Isaias, when looking into the future he saw the appearance of a mountain conspicuous by its all-surpassing altitude, which set forth the image of "the house of the Lord"—that is, of the Church. "And in the last days the mountain of the house of the Lord shall be prepared on the top of the mountains.

## TOWERS OVER ALL OTHER MOUNTAINS.

But this mountain which towers over all other mountains is "one"; and the house of the Lord to which "all nations shall come to seek the rule of living is also one. And all nations shall flow into it. And many people shall go, and say: Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us His ways, and we will walk in His paths."

Explaining this passage, Optatus of Milevis says: "It is written in the prophet Isaias: "From Sion the law shall go forth and the word of the Lord from Jerusalem." For it is not on Mount Sion that Isaias sees the valley, but on the holy mountain, that is, the Church, which has raised itself conspicuously throughout the entire Roman world under the whole heavens * * * The Church is, therefore, the spiritual Sion in which Christ has been constituted King by God the Father, and which exists throughout the entire earth, on which there is but one Catholic Church." And Augustine says: "What can be so manifest as a mountain, or so

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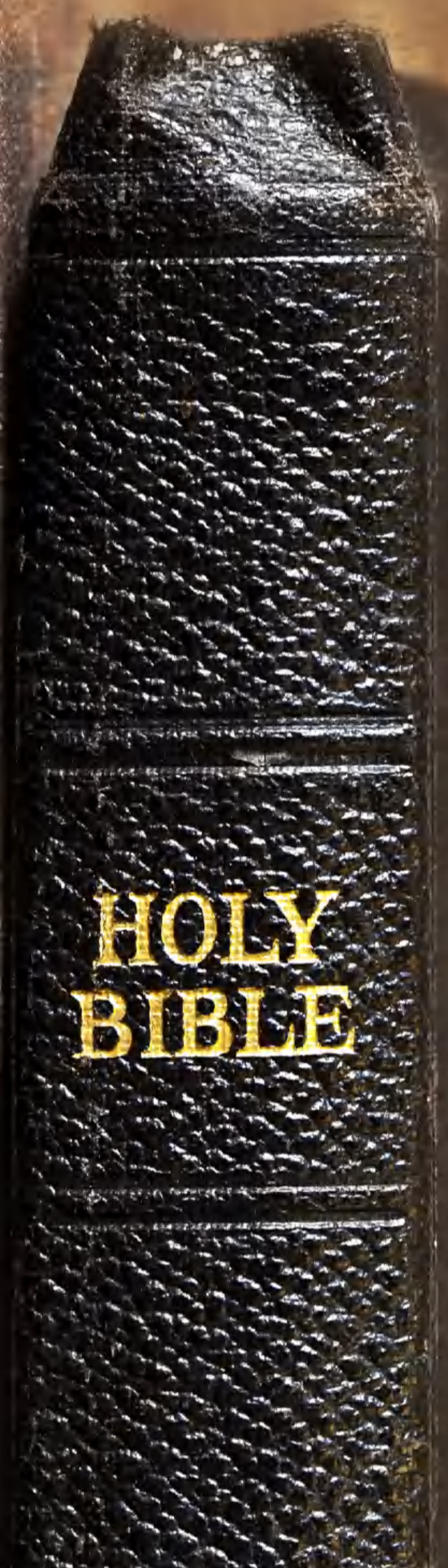

and cutting asunder of its members. What is cut away from the mother cannot live or breathe apart." What similarity is there between a dead and a living body? "For no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church: because we are members of His body, of His flesh, and of His bones. (Eph. 5: 29-30.)

Another head like to Christ must be invented—that is, another Christ—if besides the one Church, which is His body, men wish to set up another. "See what you must beware of—see what you must avoid—see what you must dread. It happens that, as in the human body, some members may be cut off—a hand, a finger, a foot. Does the soul follow the amputated member? As long as it was in the body, it lived; separated, it forfeits its life. So the Christian is a Catholic as long as he lives in the body: cut off from it he becomes a heretic—the life of the spirit follows not the amputated member."

The Church of Christ, therefore, is one and the same for ever: those who leave it depart from the will and command of Christ the Lord—leaving the path of salvation, they enter on that of perdition. "Whosoever is separated from the Church is united to an adultress. He has cut himself off from the promises of the Church, and he who leaves the Church of Christ cannot arrive at the rewards of Christ * * * He who observes not this unity observes not the law of God, holds not the faith of the Father and the Son, clings not to life and salvation."

## UNITY IN FAITH.

6. But He, indeed, who made this one Church, also gave it "unity," that is, He made it such that all who are to belong to it must be united by the closest bonds, so as to form one society, one kingdom, one body—"one body and one spirit, as you are called in one hope of your calling." (Eph. 4: 4.)

Jesus Christ, when His death was nigh at hand, declared His will in this matter, and solemnly offered it up, thus addressing His Father: "Not for them only do I pray, but for them also who through their word shall believe in Me * * * That they also

may be one in Us * * * that they may be made perfect in one." John 17 : 20, 21, 23. Yea, He commanded that this unity should be so closely knit and so perfect amongst His followers that it might, in some measure, shadow forth the union between Himself and His Father : " I pray that they all may be one as Thou Father in Me and I in Thee."

Agreement and union of minds is the necessary foundation of this perfect concord amongst men, from which concurrence of will and similarity of action are the natural results. Wherefore, in His divine wisdom, He ordained in His Church "Unity of Faith" : a virtue which is the first of those bonds which unite man to God, and whence we receive the name of the " faithful—one Lord, one faith, one baptism." (Eph. 4 : 5.)

That is, as there is one Lord and one baptism, so shall all Christians, without exception, have but one faith. And so the Apostle St. Paul not merely begs, but entreats and implores Christians to be all of the same mind, and to avoid difference of opinions. "I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms amongst you, and that you be perfect in the same mind and in the same judgment." (1 Cor. 1 : 10.) Such passages certainly need no interpreter ; they speak clearly enough for themselves. Besides, all who profess Christianity allow that there can be but one faith. It is of the greatest importance and indeed of absolute necessity, as to which many are deceived, that the nature and character of this unity should be recognized. And, as we have already stated, this is not to be ascertained by conjecture, but by the certain knowledge of what was done ; that is by seeking for and ascertaining what kind of unity in faith has been commanded by Jesus Christ.

## CHAPTER XVII.

### Pope Leo on the Unity of the Church (Continued).

THE heavenly doctrine of Christ, although for the most part committed to writing by divine inspiration, could not unite the minds of men if left to the human intellect alone. it would, for this very reason, be subject to various and contradictory interpretations. This is so, not only because of the nature of the doctrine itself and of the mysteries it involves, but also because of the divergencies of the human mind and of the disturbing element of conflicting passions. From a variety of interpretations a variety of beliefs is necessarily begotten: hence come controversies, dissensions and wranglings such as have arisen in the past, even in the first ages of the Church.

Irenaeus writes of heretics as follows: "Admitting the Sacred Scriptures they distort the interpretations." And Augustine: "Heresies have arisen, and certain perverse views ensnaring souls and precipitating them into the abyss, only when the Scriptures, good in themselves, are not properly understood." Besides Holy Writ it was absolutely necessary to ensure this union of men's minds—to effect and preserve unity of ideas—that there should be another "principle." This the wisdom of God requires: for He could not have willed that the faith should be "one" if He did not provide means sufficient for the preservation of this unity: and this Holy Writ clearly sets forth, as We shall presently point out. Assuredly the infinite power of God is not bound by anything: all things obey it as so many passive instruments. In regard to this external principle, therefore, we must enquire which one of all the means in His power Christ did actually adopt. For this purpose it is necessary to recall in thought the institution of Christianity.

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But when He, the Spirit of Truth, is come, He will teach you all Truth.

"And I will ask the Father and He shall give you another Paraclete, that He may abide with you for ever, the Spirit of Truth. He shall give testimony of Me, and you shall give testimony." Hence He commands that the teaching of the Apostles should be religiously accepted and piously kept as if it were His own—"He who hears you hears Me: he who despises you despises Me." Wherefore the Apostles are ambassadors of Christ as He is the ambassador of the Father. "As the Father sent Me, so also I send you."

Hence as the Apostles and Disciples were bound to obey Christ, so also those whom the Apostles taught were, by God's command, bound to obey them. And therefore it was no more allowable to repudiate one iota of the Apostles' teaching than it was to reject any point of the doctrine of Christ Himself.

## OBEDIENCE TO THE FAITH.

Truly the voice of the Apostles when the Holy Ghost had come down upon them, resounded throughout the world. Wherever they went they proclaimed themselves the ambassadors of Christ Himself. "By whom (Jesus Christ) we have received grace and Apostleship for obedience to the Faith in all nations for His name." And God makes known their divine mission by numerous miracles.

"But they going forth preached everywhere: the Lord working withal, and confirming the word with signs that followed." But what is this word? That which comprehends all things, that which they had learnt from their Master; because they openly and publicly declare that they cannot help speaking of what they had seen and heard.

But, as we have already said, the Apostolic mission was not destined to die with the Apostles themselves, or to come to an end in the course of time, since it was intended for the people at large and instituted for the salvation of the human race. For Christ commanded His Apostles to preach the "Gospel to every creature,

to carry His name to nations and kings, and to be witness to Him to the ends of the earth." He further promised to assist them in the fulfilment of their high mission, and that, not for a few years or centuries only, but for all time—"even to the consummation of the world." Upon which St. Jerome says:

"He who promises to remain with His Disciples to the end of the world declares that they will be for ever victorious, and that He will never depart from those who believe in Him." But how could all this be realized in the Apostles alone, placed as they were under the universal law of dissolution by death? It was consequently provided by God that the "Magisterium" instituted by Jesus Christ should not end with the life of the Apostles, but that it should be perpetuated. We see it in truth propagated and, as it were, delivered from hand to hand. For the Apostles consecrated bishops, and each one appointed those who were to succeed them immediately "in the ministry of the word."

## ENDOW SUCCESSORS WITH AUTHORITY.

Nay more: they likewise required their successors to choose fitting men, to endow them with like authority, and to confide to them the office and mission of teaching. "Thou therefore, my son, be strong in the grace which is in Christ Jesus: and the things which thou hast heard of me by many witnesses, the same command to faithful men, who shall be fit to teach others also." Wherefore, as Christ was sent by God and the Apostles by Christ, so the bishops and those who succeeded them were sent by the Apostles.

"The Apostles were appointed by Christ to preach the Gospel to us. Jesus Christ was sent by God. Christ is therefore from God, and the Apostles from Christ, and both according to the will of God. * * * Preaching therefore the Word through the countries and cities, when they have proved in the Spirit the first-fruits of their teaching, they appointed bishops and deacons for the faithful. * * * They appointed them and then ordained them, so that when they themselves had passed away other tried men should carry on their ministry." On the

one hand, therefore, it is necessary that the mission of teaching whatever Christ had taught should remain perpetual and immutable, and on the other that the duty of accepting and professing all their doctrine should likewise be perpetual and immutable.

"Our Lord Jesus Christ, when in His Gospel He testifies that those who are not with Him are His enemies, does not designate any special form of heresy, but declares that all heretics who are not with Him and do not gather with Him, scatter His flock and His Adversaries: 'He that is not with Me is against Me, and he that gathereth not with Me scattereth.'"

## GUARDING INTEGRITY OF THE FAITH.

9. The Church, founded on these principles and mindful of her office, has done nothing with greater zeal and endeavor than she has displayed in guarding the integrity of the faith. Hence she regarded as rebels and expelled from the ranks of her children all who held beliefs on any point of doctrine different from her own.

The Arians, the Montanists, the Novatians, the Quartodecimans, the Eutychians, did not certainly reject all Catholic Doctrine: they abandoned only a certain portion of it. Still who does not know that they were declared heretics and banished from the bosom of the Church? In like manner were condemned all authors of heretical tenets who followed them in subsequent ages.

"There can be nothing more dangerous than those heretics who admit nearly the whole cycle of doctrine, and yet by one word, as with a drop of poison, infect the real and simple faith taught by our Lord and handed down by Apostolic tradition."

The practice of the Church has always been the same, as is shown by the unanimous teaching of the Fathers, who were wont to hold as outside Catholic Communion and alien to the Church whoever would recede in the least degree from the point of doctrine proposed by her authoritative Magisterium. Epiphanius, Augustine, Theodoret, drew up a long list of the heresies of their times.

St. Augustine notes that other heresies may spring up, to a

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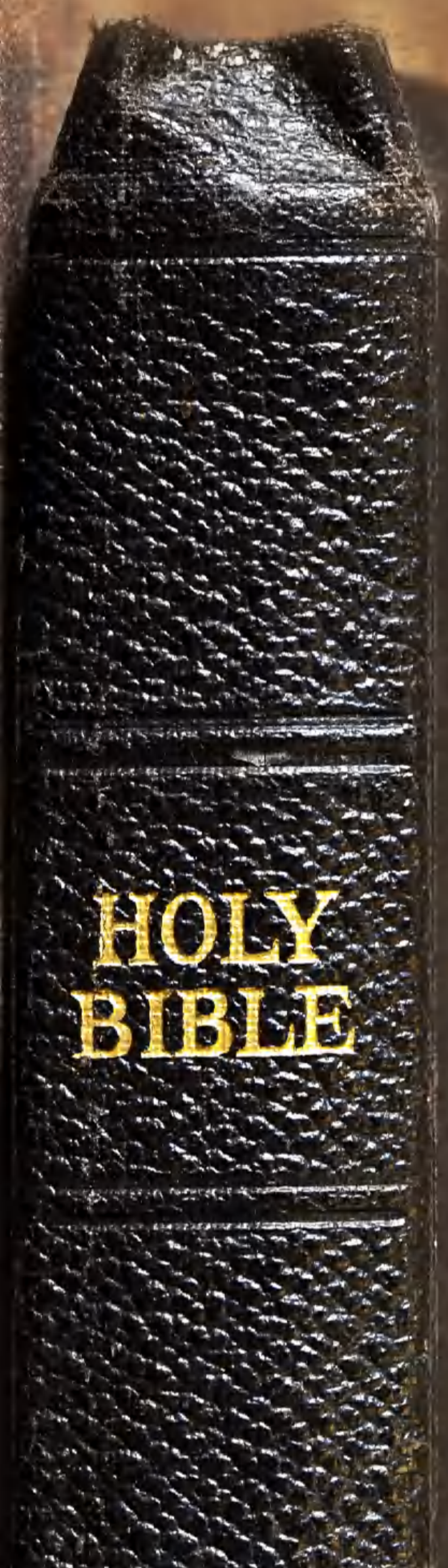

than has been handed down by the tradition of the Church of God." Irenæus too says: "The doctrine of the Apostles is the true faith * * * which is known to us through the Episcopal succession * * * which has reached even unto our age by the very fact that the Scriptures have been zealously guarded and fully interpreted." And Tertullian: "It is therefore clear that all doctrine which agrees with that of the Apostolic Churches —the matrices and original centres of the faith, must be looked upon as the truth, holding without hesitation that the Church received it from the Apostles, the Apostles from Christ, and Christ from God. * * * We are in communion with the Apostolic Churches, and by the very fact that they agree amongst themselves we have a testimony of the truth." And so Hilary: "Christ teaching from the ship signifies that those who are outside the Church can never grasp the divne teaching; for the ship typifies the Church where the word of life is deposited and preached.

## THE SPIRIT OF TRUTH.

"Those who are outside are like sterile and worthless sand: they cannot comprehend." Rufinus praises Gregory of Nazianzum and Basil because "they studied the text of Holy Scripture alone, and took the interpretation of its meaning not from their own inner consciousness, but from the writings and on the authority of the ancients, who in their turn, as it is clear, took their rule for understanding the meaning from the Apostolic succession."

Wherefore, as appears from what has been said, Christ instituted in the Church a living, authoritative and permanent "Magisterium," which by His own power He strengthened, by the Spirit of truth He taught, and by miracles confirmed. He willed and ordered, under the gravest penalties, that its teachings should be received as if they were His own. As often, therefore, as it is declared on the authority of this teaching that this or that is contained in the deposit of divine revelation, it must be believed by everyone as true. If it could in any way be false, an evident contradiction follows; for then God Himself would be

the author of error in man. "Lord, if we be in error, we are being deceived by Thee."

In this wise, all cause for doubting being removed, can it be lawful for anyone to reject any one of those truths without by the very fact falling into heresy?—without separating himself from the Church?—without repudiating in one sweeping act the whole of Christian teaching? For such is the nature of faith that nothing can be more absurd than to accept some things and reject others. Faith, as the Church teaches, is "that supernatural virtue by which, through the help of God and through the assistance of His grace, we believe what He has revealed to be true, not on account of the intrinsic truth perceived by the natural light of reason, but because of the authority of God Himself, the Revealer, who can neither deceive nor be deceived."

## OFFEND NOT IN ONE POINT.

If then it be certain that anything is revealed by God and this is not believed, then nothing whatever is believed by divine faith: for what the Apostle St. James judges to be the effect of a moral delinquency, the same is to be said of an erroneous opinion in the matter of faith. "Whosoever shall offend in one point, is become guilty of all." Nay, it applies with greater force to an erroneous opinion. For it can be said with less truth that every law is violated by one who commits a single sin, since it may be that he only virtually despises the majesty of God the Legislator."

But he who dissents even in one point from divinely revealed truth absolutely rejects all faith, since he thereby refuses to honor God as the supreme truth and the "formal motive of faith." "In many things they are with me, in a few things not with me; but in those few things in which they are not with me, the many things in which they are will not profit them."

And this indeed most deservedly; for they who take from Christian doctrine what they please, lean on their own judgments, not on faith; and not "bringing into captivity every understanding unto the obedience of Christ," they more truly obey themselves

than God. "You who believe what you like of the Gospels and believe not what you like, believe yourselves rather than the Gospel."

For this reason the Fathers of the Vatican Council laid down nothing new, but followed divine revelation and the acknowledged and invariable teaching of the Church as to the very nature of faith, when they decreed as follows: "All those things are to be believed by divine and Catholic faith which are contained in the written or unwritten word of God, and which are proposed by the Church as divinely revealed, either by a solemn definition or in the exercise of its ordinary and universal Magisterium."

## UNITY IN HIS CHURCH.

Hence, as it is clear that God absolutely willed that there should be unity in His Church, and as it is evident what kind of unity He willed, and by means of what principle He ordained that this unity should be maintained, we may address the following words of St. Augustine to all who have not deliberately closed their minds to the truth: "When we see the great help of God, such manifest progress and such abundant fruit, shall we hesitate to take refuge in the bosom of that Church which, as is evident to all, possesses the supreme authority of the Apostolic See through the Episcopal succession?

In vain do heretics rage round it; they are condemned partly by the judgment of the people themselves, partly by the weight of Councils, partly by the splendid evidence of miracles. To refuse to the Church the primacy, is most impious and above measure arrogant. And if all learning, no matter how easy and common it may be, in order to be fully understood requires a teacher and master, what can be greater evidence of pride and rashness than to be unwilling to learn about the books of the divine mysteries from the proper interpreter, and to wish to condemn them unknown?"

It is then undoubtedly the office of the Church to guard Christian doctrine and to propagate it in its integrity and purity. But this is not all, the object for which the Church has been

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follow Him as their leader and Saviour; and this, not merely as individuals, but as forming a society, organized and united in mind. In this way a duly constituted society should exist, formed out of the divided multitude of peoples, one in faith, one in end, one in the participation of the means adapted to the attainment of the end, and one as subject to one and the same authority.

To this end He established in the Church all those principles which necessarily tend to make organized human societies, and through which they attain the perfection proper to each. That is, in it (the Church) all who wished to be the sons of God by adoption might attain to the perfection demanded by their high calling, and might obtain salvation. The Church, therefore, as We have said, is man's guide to whatever pertains to Heaven.

## NO WISH TO INTERFERE IN CIVIL MATTERS.

This is the office appointed unto it by God—that it may watch over and may order all that concerns religion, and may, without let or hindrance, exercise, according to its judgment, its charge over Christianity. Wherefore they who pretend that the Church has any wish to interfere in Civil matters, or to infringe upon the rights of the State, know it not, or wickedly calumniate it.

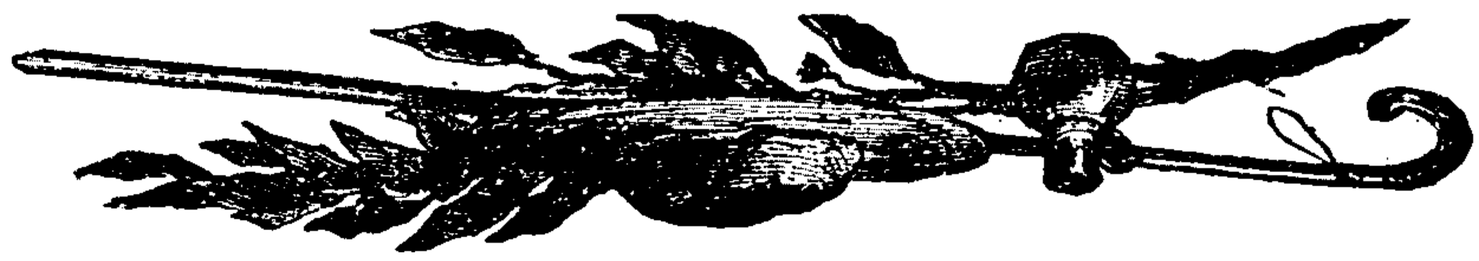
God indeed even made the Church a society far more perfect than any other. For the end for which the Church exists is as much higher than the end of other societies as divine grace is above nature, as immortal blessings are above the transitory things on the earth. Therefore the Church is a society "divine" in its origin, "supernatural" in its end and in the means proximately adapted to the attainment of that end; but it is a "human" community inasmuch as it is composed of men. For this reason we find it called in Holy Writ by names indicating a perfect society. It is spoken of as "the House of God," the "city placed upon the mountain" to which all nations must come.

But it is also the "fold" presided over by one Shepherd, and into which all Christ's sheep must betake themselves. Yea, it is called "the kingdom which God has raised up" and which "will stand forever." Finally it is the "body of Christ"—that is, of

course, His "mystical" body, but a body living and duly organized and composed of many members; members indeed which have not all the same functions, but which, united one to the other, are kept bound together by the guidance and authority of the head.

Indeed no true and perfect human society can be conceived which is not governed by some supreme authority. Christ therefore must have given to His Church a supreme authority to which all Christians must render obedience. For this reason, as the unity of the faith is of necessity required for the unity of the Church, inasmuch as it is the "body of the faithful," so also for this same unity, inasmuch as the Church is a divinely constituted society, unity of government, which effects and involves "unity of communion," is necessary "jure divino." "The unity of the Church is manifested in the mutual connection or communication of its members, and likewise in the relation of all the members of the Church to one head."

From this it is easy to see that men can fall away from the unity of the Church by schism as well as by heresy. "We think that this difference exists between heresy and schism," writes St. Jerome: "heresy has no perfect dogmatic teaching, whereas schism, through some Episcopal dissent, also separates from the Church." In which judgment St. John Chrysostom concurs: "I say and protest," he writes, "that it is as wrong to divide the Church as to fall into heresy." Wherefore as no heresy can ever be justifiable, so in like manner there can be no justification for schism "There is nothing more grievous than the sacrilege of schism * * * there can be no just necessity for destroying the unity of the Church."



# CHAPTER XVIII.

## Pope Leo on the Unity of the Church (Concluded).

THE nature of this supreme authority, which all Christians are bound to obey, can be ascertained only by finding out what was the evident and positive will of Christ.

Certainly Christ is a King for ever; and though invisible, He continues to the end of time to govern and guard His Church from Heaven. But since He willed that His kingdom should be visible, He was obliged, when He ascended into Heaven, to designate a vice-gerent on earth. "Should anyone say that Christ is the one head and the one shepherd, the one spouse of the one Church, he does not give an adequate reply.

It is clear, indeed, that Christ is the author of grace in the sacraments of the Church: it is Christ Himself who baptises; it is He who forgives sins; it is He who is the true priest who hath offered Himself upon the altar of the cross, and it is by His power that His body is daily consecrated upon the altar; and still, because He was not to be visibly present to all the faithful, He made choice of ministers through whom the aforesaid sacraments should be dispensed to the faithful, as said above. For the same reason, therefore, because He was about to withdraw His visible presence from the Church, it was necessary that He should appoint someone in His place, to have the charge of the Universal Church. Hence before His Ascension He said to Peter: "Feed My Sheep."

Jesus Christ, therefore, appointed Peter to be the head of the Church; and He also determined that the authority instituted in perpetuity for the salvation of all should be inherited by his successors, in whom the same permanent authority of Peter himself should continue. And so He made that remarkable promise to Peter and to no one else. "Thou art Peter, and upon this rock

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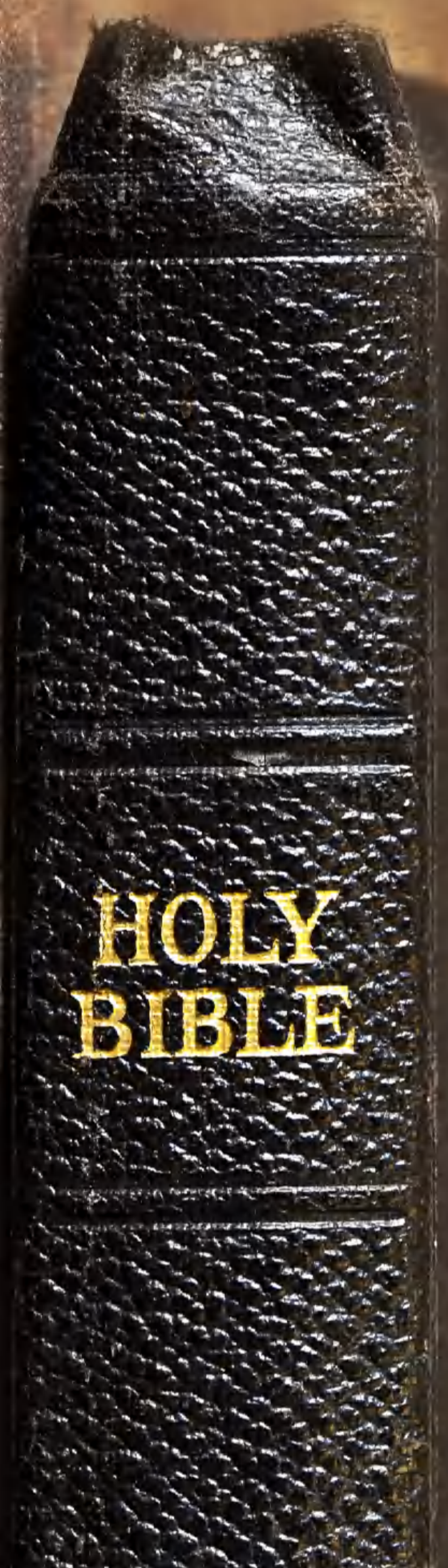

may prevail over any man who shall be off the rock and outside the Church, but shall be powerless against it."

Therefore God confided His Church to Peter so that he might safely guard it with his unconquerable power. He invested him, therefore, with the needful authority, since the right to rule is absolutely required by him who has to guard human society really and effectively. This, furthermore, Christ gave: "To thee will I give the keys of the Kingdom of Heaven." And he is clearly still speaking of the Church, which a short time before He had called "His own," and which He declared He wished to build on Peter as on a foundation.

## THE CHURCH TYPIFIED AS A KINGDOM.

The Church is typified not only as an "edifice" but as a "Kingdom," and everyone knows that the keys constitute the usual sign of governing authority. Wherefore when Christ promised to give to Peter the keys of the Kingdom of Heaven, He promised to give him power and authority over the Church. "The Son committed to Peter the office of spreading the knowledge of His Father and Himself over the whole world. He who increased the Church in all the earth, and proclaimed it to be stronger than the Heavens, gave to a mortal man all power in Heaven when He handed him the keys."

In this same sense He says: "Whatsoever thou shalt bind upon earth it shall be bound also in Heaven, and whatsoever thou shalt loose on earth it shall be loosed also in Heaven." This metaphorical expression of binding and loosing indicates the power of making laws, of judging and of punishing; and the power is said to be of such amplitude and force that God will ratify whatever is decreed by it. Thus it is supreme and absolutely independent, so that, having no other power on earth as its superior, it embraces the whole Church and all things committed to the Church.

The promise is carried out when Christ the Lord after His Resurrection, having thrice asked Peter whether he loved Him more than the rest, lays on him the injunction: "Feed My

lambs—feed My sheep." That is, He confides to him, without exception, all those who were to belong to His fold. "The Lord does not hesitate. He interrogates, not to learn but to teach. When He was about to ascend into Heaven He left us, as it were, a vice-gerent of His love * * * and so, because Peter alone of all others professes his love, he is preferred to all—that being the most perfect he should govern the more perfect."

These then are the duties of a shepherd: to place himself as leader at the head of his flock, to provide proper food for it, to ward off dangers, to guard against insidious foes, to defend it against violence: in a word to rule and govern it. Since therefore Peter has been placed as shepherd of the Christian flock, he has received the power of governing all men for whose salvation Jesus Christ shed His blood. "Why has He shed His blood? To buy the sheep which He handed over to Peter and his successors."

## ONE IMMUTABLE FAITH.

And since all Christians must be closely united in the communion of one immutable faith, Christ the Lord, in virtue of His prayers, obtained for Peter that in the fulfilment of his office he should never fall away from the faith—"But I have asked for thee that thy faith fail not"; and he furthermore commanded him to impart light and strength to his brethren as often as the need should arise; "Confirm thy brethren." He willed then that he whom He had designated as the foundation of the Church should be the defence of its faith.

"Could not Christ, who confided to him the Kingdom by His own authority, have strengthened the faith of one whom He designated a rock to show the foundation of the Church!" For this reason Jesus Christ willed that Peter should participate in certain names, signs of great things which properly belong to Himself alone: in order that identity of titles should show identity of power. So He who is Himself "the chief corner-stone in whom all the building being framed together, groweth up into a holy temple in the Lord," placed Peter as it were "a stone" to support the Church.

"When he heard 'Thou art a rock,' he was ennobled by the announcement. Although he is a rock, not as Christ is a rock, but as Peter is a rock. For Christ is by his very being an immovable rock; Peter only through this rock. Christ imparts His gifts, and is not exhausted. * * * He is a priest, and makes priests. He is a rock, and constitutes a rock." He who is the King of his Church "who hath the key of David, who openeth and no man shutteth, who shutteth and no man openeth," having delivered "the keys" to Peter, declared him Prince of the Christian commonwealth.

## PETER CONSTITUTED THE PASTOR.

So too, He, the Great Shepherd, who calls Himself "the Good Shepherd," constituted Peter the pastor "of His lambs and sheep." "Feed My lambs, feed My sheep." Wherefore Chrysostom says: "He was pre-eminent among the Apostles: he was the mouthpiece of the Apostles and the head of the Apostolic College * * * at the same time showing him that henceforth he ought to have confidence, and as it were blotting out his denial, He commits to him the government of his brethren. * * * He saith to him: 'If thou lovest Me, be over My brethren.' Finally He who confirms in 'every good work and word,' commands Peter 'to confirm his brethren.'"

Righty, therefore, does St. Leo the Great say: "From the whole world Peter alone is chosen to take the lead in calling all nations, to be the head of all the Apostles and of all the Fathers of the Church. So that, although in the people of God there are many priests and many pastors, Peter should by right rule all of those over whom Christ Himself is the chief ruler." And so, St. Gregory the Great, writing to the Emperor Maurice Augustus, says:

"It is evident to all who know the Gospel that the charge of the whole Church was committed to St. Peter, the Apostle and Prince of all the Apostles, by the word of the Lord. * * * Behold! he hath received the keys of the heavenly kingdom—the power of binding and loosing is conferred upon him: the care of the whole goverment of the Church is confided to him."

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Peter, and the principal Church whence sacerdotal unity has its source."

He calls it "the chair of Peter," because it is occupied by the successor of Peter; he calls it the "principal Church" on account of the primacy conferred on Peter himself and his legitimate successors; and the "the source of unity," because the Roman Church is the efficient cause of unity in the Christian commonwealth. For this reason Jerome addresses Damasus thus: "My words are spoken to the successor of the Fisherman, to the disciple of the Cross.

I communicate with none save your Blessedness, that is, with the chair of Peter. For this I know is the rock on which the Church was built." Union with the Roman See of Peter is to him always the public criterion of a Catholic. "I acknowledge everyone who is united with the See of Peter." And for a like reason St. Augistine publicly attests that "the primacy of the Apostolic chair always existed in the Roman Church"; and he denies that anyone who dissents from the Roman faith can be a Catholic.

### THE FAITH OF ROME IS TO BE HELD.

"You are not to be looked upon as holding the true Catholic faith if you do not teach that the faith of Rome is to be held." So, too, St. Cyprian: "To be in communion with Cornelius is to be in communion with the Catholic Church." In the same way Maximus the Abbot teaches that obedience to the Roman Contiff is the proof of the true faith and of legitimate communion.

"Therefore if a man does not want to be, or to be called a heretic, let him not strive to please this or that man * * * but let him hasten before all things to be in communion with the Roman See. If he be in communion with it, he should be acknowledged by all and everywhere as faithful and orthodox.

He speaks in vain who tries to persuade me of the orthodoxy of those who, like himself, refuse obedience to his Holiness the Pope of the most holy Church of Rome, that is, to the Apostolic See."

The reason and motive of this he explains to be that "the

Apostolic See has received and hath government, authority, and power of binding and loosing from the Incarnate Word Himself; and, according to all holy synods, sacred canons and decrees, in all things and through all things, in respect of all the holy churches of God throughout the whole world, since the Word in Heaven, who rules the Heavenly powers, binds and loosens there."

## RECEIVED THE KEYS OF THE KINGDOM.

Wherefore what was acknowledged and observed as Christian faith, not by one nation only nor in one age, but by the East and by the West, and through all ages, this Philip, the priest, the Pontifical legate at the Council of Ephesus, no voice being raised in dissent, recalls: "No one can doubt: yea, it is known unto all ages, that St. Peter, the Prince of the Apostles, the pillar of the faith and the ground of the Catholic Church, received the keys of the Kingdom from our Lord Jesus Christ.

That is: the power of forgiving and retaining sins was given to him who, up to the present time, lives and exercises judgment in the persons of his successors." The pronouncement of the Council of Chalcedon on the same matter is present to the minds of all: "Peter has spoken through Leo"; to which the voice of the Third Council of Constantinople responds as an echo: "The chief Prince of the Apostles was fighting on our side: for we have had as our ally his follower and the successor to his See: and the paper and the ink were seen, and Peter spoke through Agatho."

In the formula of Catholic faith drawn up and proposed by Hormisdas, which was subscribed at the beginning of the sixth century in the great Eighth Council by the Emperor Justinian, by Epiphanius, John and Menna, the Patriarchs, this same is declared with great weight and solemnity. "For the pronouncement of our Lord Jesus Christ saying: "Thou art Peter, and upon this rock I will build My Church," etc., cannot be passed over.

What is said is proved by the result, because Catholic faith has always been preserved without stain in the Apostolic See. We have no wish to quote every available declaration; but it is well to recall the formula of faith which Michael Paleologus pro-

fessed in the Second Council of Lyons: "The same Holy Roman Church possesses the sovereign and plenary primacy and authority over the whole Catholic Church, which, truly and humbly, it acknowledges to have received together with the plenitude of power from the Lord himself, in the person of St. Peter, the Prince or Head of the Apostles, of whom the Roman Pontiff is the successor. And as it is bound to defend the truth of faith beyond all others, so also if any question should arise concerning the faith it must be determined by its judgment."

## NOT THE SOLE AUTHORITY.

14. But if the authority of Peter and his successors is plenary and supreme, it is not to be regarded as the sole authority. For He who made Peter the foundation of the Church also "chose twelve, whom He called Apostles"; and just as it is necessary that the authority of Peter should be perpetuated in the Roman Pontiff, so, by the fact that the bishops succeed the Apostles, they inherit their ordinary power, and thus the Episcopal order necessarily belongs to the essential constitution of the Church.

Although they do not receive plenary, or universal, or supreme authority, they are not to be looked on as "vicars" of the Roman Pontiffs; because they exercise a power really their own, and are most truly called the "ordinary" pastors of the peoples over whom they rule.

But since the successor of Peter is one, and those of the Apostles are many, it is necessary to examine into the relations which exist between him and them according to the divine constitution of the Church. Above all things the need of union between the bishops and the successors of Peter is clear and undeniable.

This bond once broken, Christians would be separated and scattered, and would in no wise form one body and one flock. "The safety of the Church depends on the dignity of the Chief Priest, to whom, if an extraordinary and supreme power is not given, there are as many schisms to be expected in the Church as there are priests."

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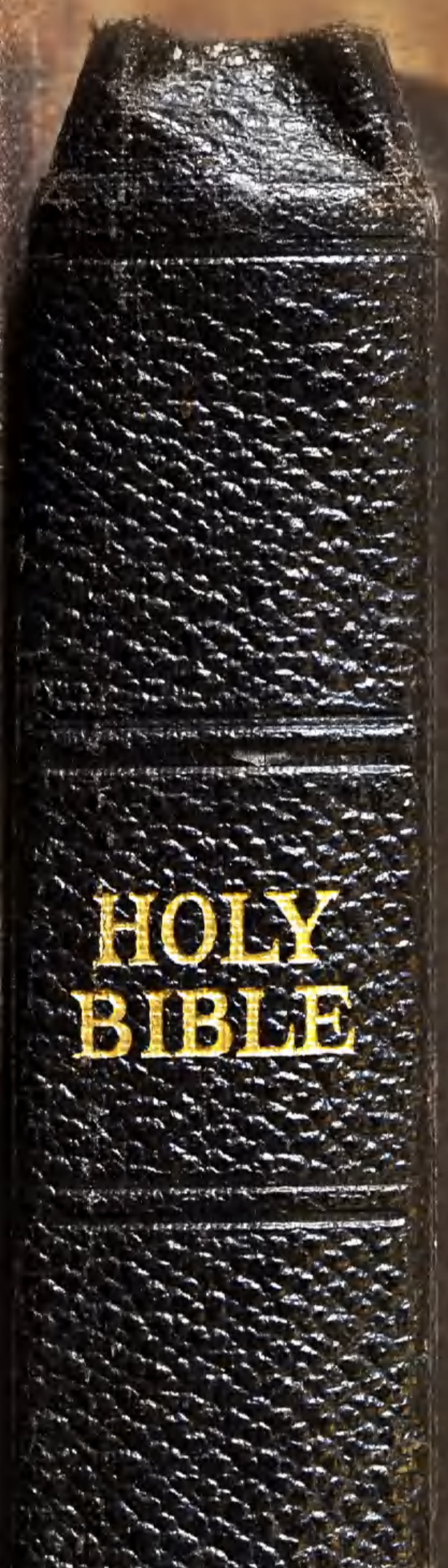

urrection He gives a similar power to all the Apostles and says: "As the Father hath sent Me," etc., still in order to make the necessary unity clear, by His own authority He laid down the source of that unity as beginning from one."

And Optatus of Milevis says: "You cannot deny that you know that in the city of Rome the Episcopal chair was first conferred on Peter. In this Peter, the head of all the Apostles (hence his name Cephas), has sat; in which chair alone unity was to be preserved for all, lest any of the other Apostles should claim anything as exclusively his own. So much so that he who would place another chair against that one chair, would be a schismatic and a sinner."

### DISOBEDIENCE RESULTS IN HERESY.

Hence the teaching of Cyprian that heresy and schism arise and are begotten from the fact that due obedience is refused to the supreme authority. "Heresies and schisms have no other origin than that obedience is refused to the priest of God, and that men lose sight of the fact that there is one judge in the place of Christ in this world."

No one, therefore, unless in communion with Peter can share in his authority, since it is absurd to imagine that he who is outside can command in the Church. Wherefore Optatus of Milevis blamed the Donatists for this reason: "Against which gates [of hell] we read that Peter received the saving keys, that is to say, our prince, to whom it was said by Christ: 'To thee will I give the keys of the Kingdom of Heaven, and the gates of Hell shall not conquer them.' Whence is it therefore that you strive to obtain for yourselves the keys of the Kingdom of Heaven—you who fight against the chair of Peter?"

But the Episcopal order is rightly judged to be in communion with Peter, as Christ commanded, if it be subject to and obeys Peter; otherwise, it necessarily becomes a lawless and disorderly crowd. It is not sufficient for the due preservation or the unity of the faith that the head should merely have been charged with the office of superintendent, or should have been invested solely with a power of direction.

But it is absolutely necessary that he should have received real and sovereign authority which the whole community is bound to obey. What had the Son of God in view when he promised the keys of the Kingdom of Heaven to Peter "alone?" "Biblical usage" and the unanimous teaching of the Fathers clearly show that supreme authority is designated in the passage by the word "keys."

Nor is it lawful to interpret in a different sense what was given to Peter alone, and what was given to the other Apostles conjointly with him. If the power of binding, loosening and feeding confers upon each and every one of the bishops, the successors of the Apostles, a real authority to rule the people committed to him, certainly the same power must have the same effect in his case to whom the duty of feeding the lambs and sheep has been assigned by God. "Christ constituted (Peter) not only pastor but pastor of pastors; Peter therefore feeds the lambs and feeds the sheep, feeds the children and feeds the mothers, governs the subjects and rules the prelates, because the lambs and the sheep form the whole of the Church."

## HIGHEST DIGNITY AND AUTHORITY.

Hence those remarkable expressions of the ancients concerning St. Peter, which most clearly set forth the fact that he was placed in the highest degree of dignity and authority. They frequently call him "the prince of the College of the Disciples: the prince of the holy Apostles: the leader of that choir: the mouthpiece of all the Apostles: the head of that family: the ruler of the whole world: the first of the Apostles: the safeguard of the Church." In this sense St. Bernard writes as follows to Pope Eugenius: "Who art thou? The great priest: the high priest. Thou art the prince of bishops and the heir of the Apostles. * * * Thou art he to whom the keys were given.

"There are it is true other gatekeepers of heaven and other pastors of flocks, but thou art so much the more glorious as thou hast inherited a different and more glorious name than all the rest. They have flocks consigned to them, one to each: to thee all the

flocks are confided as one flock to one shepherd, and not alone the sheep but the shepherds.

"You ask how I prove this? From the words of the Lord. To which—I do not say—of the bishops, but even of the Apostles have all the sheep been so absolutely and unreservedly committed? If thou lovest Me, Peter, feed My sheep. Which sheep? Of this or that people, of this city, or country, or kingdom? 'My' sheep, He says: to whom therefore is it not evident that he does not designate some but all? We can make no exception where no distinction is made."

But it is opposed to the truth, and in evident contradiction with the divine constitution of the Church, to hold that while each Bishop is "individually" bound to obey the authority of the Roman Pontiffs, taken "collectively" the Bishops are not so bound. For it is the nature and object of the foundation to support the unity of the whole edifice and to give stability to it, rather than to "each component part;" and in the present case this is much more applicable, since Christ the Lord wished that by the strength and solidity of the foundation the gates of Hell should be prevented from prevailing against the Church.

## CONCERNS THE CHURCH AS A WHOLE.

All are agreed that the divine promise must be understood of the Church as a whole, and not of any certain portions of it. These can indeed be overcome by the assaults of the powers of hell, and in point of fact has befallen some of them.

Moreover, he who is set over the whole flock must have authority, not only over the sheep dispersed throughout the Church, but also when they are assembled together. Do the sheep when they are all assembled together rule and guide the shepherd? Do the successors of the Apostles assembled together constitute the foundation on which the successor of St. Peter rests in order to derive therefrom strength and stability?

Surely jurisdiction and authority belong to him in whose power have been placed the keys of the Kingdom of Heaven, not alone in all provinces taken singly but in all taken collectively.

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Indeed, Holy Writ attests that the keys of the Kingdom of Heaven were given to Peter alone, and that the promise of binding and loosening was granted to the Apostles and to Peter, but there is nothing to show that the Apostles received supreme power "without Peter," and "against Peter." Such power they certainly did not receive from Jesus Christ. Wherefore, in the decree of the Vatican Council as to the nature and authority of the primacy of the Roman Pontiff, no newly conceived opinion is set forth, but the venerable and constant belief of every age.

Nor does it beget any confusion in the administration that Christians are bound to obey a twofold authority.

We are prohibited in the first place by divine wisdom from entertaining any such thought, since this form of government was constituted by the counsel of God Himself. In the second place we must note that the due order of things and their mutual relations are disturbed if there be a twofold magistracy of the same rank set over a people, neither of which is amenable to the other. But the authority of the Roman Pontiff is supreme, universal, independent; that of the bishops limited and dependent.

## TWO SUPERIORS IMPOSSIBLE.

"It is not congruous that two superiors with equal authority should be placed over the same flock; but that two, one of whom is higher than the other, should be placed over the same people is not incongruous. Thus the parish priest, the bishop, and the Pope are placed immediately over the same people." So the Roman Pontiffs, mindful of their duty, wish above all things that the divine constitution of the Church should be preserved.

Therefore, as they defend with all necessary care and vigilance their own authority, so they have always labored and will continue to labor that the authority of the bishops may be upheld. Yea, they look upon whatever honor or obedience is given to the bishops as paid to themselves. "My honor is the honor of the universal Church. My honor is the strength and stability of my brethren. Then am I honored when due honor is given to every one."

16. In what has been said We have faithfully described the exemplar and form of the Church as divinely constituted. We have treated at length of its unity; We have explained sufficiently its nature, and pointed out the way in which the Divine Founder of the Church willed that it should be preserved. There is no reason to doubt that all those who by Divine Grace and mercy have had the happiness to have been born, as it were, in the bosom of the Catholic Church, and to have lived in it, will listen to our Apostolic Voice—"My sheep hear My voice"—and that they will derive from our words fuller instruction and a more perfect disposition to keep united with their respective pastors, and through them with the supreme pastor, so that they may remain more securely within the one fold, and may derive therefrom a greater abundance of salutary fruit.

## AUTHORITY FROM CHRIST.

But We, notwithstanding Our unfitness for this great dignity and office, govern by virtue of the authority conferred on Us by Jesus Christ, as We "look on Jesus, the author and finisher of our faith," feel Our heart fired by His charity. What Christ has said of Himself We may truly repeat of Ourselves—"Other sheep I have that are not of this fold; them also I must bring and they shall hear my voice." Let all those, therefore, who detest the widespread irreligion of our times, and acknowledge and confess Jesus Christ to be the Son of God and the Saviour of the human race, but who have wandered away far from the Spouse, listen to Our voice.

Let them not refuse to obey Our paternal charity. Those who acknowledge Christ must acknowledge Him wholly and entirely. "The Head and the body are Christ wholly and entirely. The Head is the only begotten Son of God, the body is His Church; the bridegroom and the bride, two in one flesh. All who dissent from the Scriptures concerning Christ, although they may be found in all places in which the Church is found, are not in the Church; and again all those who agree with the Scriptures concerning the Head, and do not communicate in the unity of the Church, are not in the Church."

And with the same yearning Our soul goes out to those whom the foul breath of irreligion has not entirely corrupted, and who at least seek to have the true God, the Creator of Heaven and earth, as their Father. Let such as these take counsel with themselves, and realize that they can in no wise be counted among the children of God, unless they take Christ Jesus as their Brother, and at the same time the Church as their Mother. We lovingly address to all the words of St. Augustine: "Let us love the Lord our God: let us love His Church: the Lord as our Father, the Church as our Mother.

"Let no one say, I go indeed to idols, I consult fortune-tellers and soothsayers; but I leave not the Church of God: I am a Catholic. Clinging to thy Mother, thou offendest thy Father. Another, too, says: Far be it from me: I do not consult fortune-telling, I seek not soothsaying, I seek not profane divinations, I go not to the worship of devils, I serve not stones; but I am on the side of Donatus.

"What doth it profit thee not to offend the Father, who avenges an offence against the Mother? What doth it profit to confess the Lord, to honor God, to preach Him, to acknowledge His Son. and to confess that He sits on the right hand of the Father, if you blaspheme His Church? * * * If you had a beneficent friend, whom you honored daily—and even once calumniated his spouse, would you ever enter his house? Hold fast, therefore, O dearly beloved, hold fast all together God as your Father, and the Church as your Mother."

Above all things, trusting in the mercy of God, who is able to move the hearts of men and to incline them as and when He pleases, We most earnestly commend to His loving-kindness all those of whom We have spoken. As a pledge of Divine grace, and as a token of Our affection, We lovingly impart to you, in the Lord, Venerable Brethren, to your clergy and people, Our Apostolic Blessing.

Given at St. Peter's, Rome, the 29th day of June, in the year 1896, and the nineteenth of Our Pontificate.

LEO XIII., POPE.

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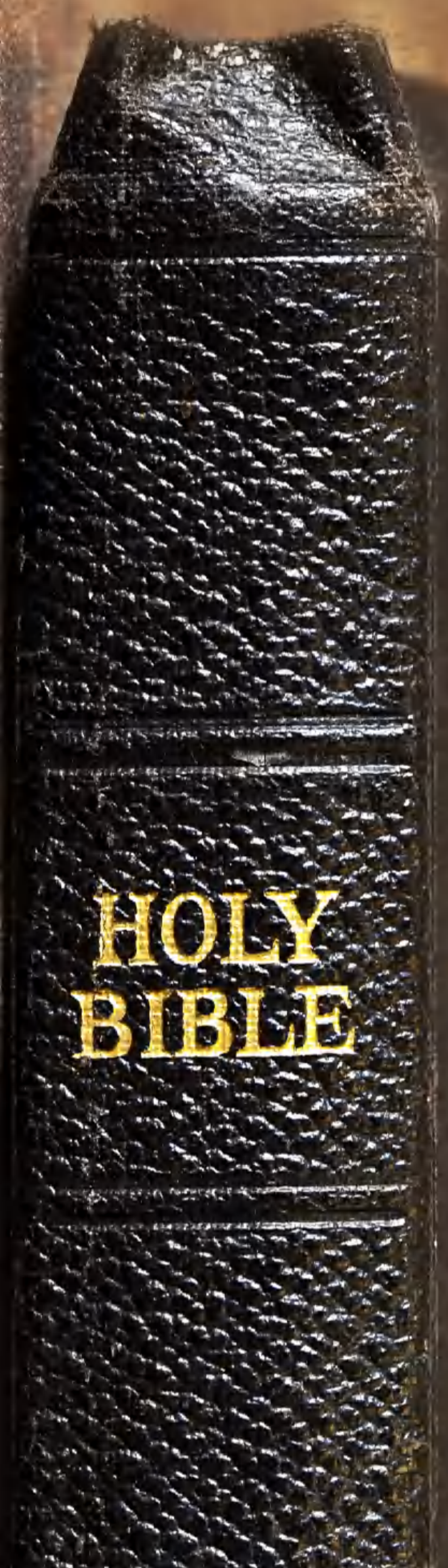

and celebrating His praises is not unworthy of the best ages of the Christian faith. Would that this ardent outburst of a religion like that of our forefathers might be followed by a fire of zeal everywhere! Would that the excellent example of so many might arouse the rest of the world! For the age needs more than anything the restoration among the nations alike of Christian disposition and the virtues of old.

It is a calamitous circumstance that so many turn a deaf ear and refuse to attend to the admonition conveyed by such a reawakening of piety. If they "knew the gift of God," if they considered that nothing more miserable could happen to them than to have revolted against the world's Redeemer and to have forsaken a Christian life and manners, they would surely rouse themselves and hasten of their own accord to turn and flee from the destruction most certainly impending over them.

## THE DISTINGUISHING OFFICE OF THE CHURCH.

To uphold on earth and to extend the empire of the Son of God, and to promote the salvation of men by the dissemination of Divine benefits is so greatly and so peculiarly the office of the Church that her entire authority and power mainly rests on the performance of this task.

To this end We trust We have labored, to the best of Our power, in the difficult and very anxious administration of Our chief Pontificate; while it is your ordinary and, indeed, daily praetice, Venerable Brethren, to spend especial thought and vigilance along with Us in the same concern.

But both you and we ought, in these times, to make still greater efforts, and in particular, on the occasion of the Jubilee, to endeavor to spread more widely the knowledge and love of Jesus Christ, by teaching, persuading, and exhorting, if, perchance, Our voice may be heard, not only by those who are accustomed to hear Christian doctrine attentively, but by the unhappy remainder, who, while retaining the name of Christian, pass their lives without either faith in Christ or love for Him.

For these especially We grieve; and these, in particular, We

would fain have consider both what they are doing and whither they are going, unless they bethink themselves in time.

Never to have known Jesus Christ in any way is the greatest of misfortunes, but it involves no perversity or ingratitude. But, after having known, to reject or forget Him, argues such horrible and insane wickedness as to be scarcely credible.

For He is the origin and source of all good, and just as mankind could not be delivered but by the sacrifice of Christ, so neither can it be preserved but by His power. "Neither is there salvation in any other. For there is no other name under Heaven given to men, whereby we must be saved" (Acts iv. 12).

What the life of mortal is, if Jesus has no place in it, Jesus "the Power of God and the Wisdom of God," what their actions and their end, may be learned from the example of those nations without the light of Christianity. Anyone who recalls for a moment the blindness of their mind, which St. Paul already alludes to (Rom. i. 21), the depravation of their nature, the monstrosities of their vices and superstitions, must feel penetrated with horror, and at the same time, with pity for them.

## REMEMBRANCE OF DIVINE BENEFITS.

What we here speak of is matter of common knowledge, but seldom reflected or thought upon. There would not be so many estranged by pride or languishing in sloth and indolence were the recollection of Divine benefits generally preserved, and people more frequently mindful of whence Christ has rescued men, and whither He has brought them.

Disinherited and exiled, the human race for many years was hurrying to destruction, enthralled by those dreadful evils which the sin of our first parents had produced, and by other evils beyond the power of man to remedy, when Christ our Lord appeared, sent from Heaven as our Redeemer.

In the first dawn of the world's history God himself had promised Him to us, to quell and conquer "the serpent"; succeeding ages looked forward to His advent with eager longing; holy prophets had long and plainly foretold that on Him all our

hopes depended; nay, the various fortunes of the Chosen People, their history, their institutions, their laws, their sacrifices and their ceremonies, clearly and distinctly had prefigured, that the salvation of human kind would be wrought and completed in Him, who it was declared should be at once the High Priest and propitiatory Victim, the Restorer of human liberty, the Prince of Peace, the Teacher of all nations, founding a kingdom which should endure for ever.

By these titles, and under these images and prophetic utterauces, of various kinds, but agreeing in sense, He was pointed out as the One for the exceeding love wherewith He loved us should one day give His life for our salvation.

Accordingly, when the time of the Divine counsel was ripe, the Only-Begotten Son of God, being made man, offered an abundant and complete satisfaction for men to His offended Father, and by so great a redeeming price made the human race His own. "You were not redeemed with corruptible things as gold and silver * * * but with the precious blood of Christ, as of a lamb unspotted and undefiled." (I. Peter i. 18, 19.)

## THE GREAT REDEMPTION.

Accordingly, all men without exception being already subject to His power and sway, because He is the Creator and Preserver of all, He made them His a second time by redeeming them in the truest and most literal sense. "You are not your own, for you are bought with a great price." (I. Cor. vi. 19, 20.) Hence all things are re-established in Christ by God. "The mystery of His will, according to His good pleasure, which He hath purposed in Him, in the dispensation of the fulness of times, to re-establish all things in Christ." (Eph. i. 9, 10.)

Jesus having blotted out the handwriting which was contrary to us, fastening it to the Cross, the wrath of Heaven was immediately appeased; the disordered and erring race of man had the bonds of their ancient slavery loosed, the mind of God reconciled to them, grace restored, the way to eternal happiness opened, and the title to possess it and means of attaining both given back.

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Thus, according to the eternal counsel of God, the salvation of all and each wholly depends on Christ Jesus ; those who forsake Him, by that very act seek, in their blind insanity, their own destruction personally, while at the same time, so far as they are concerned, they make society in general fall back into the very morass of evils and calamities from which the Redeemer, with His love for mankind, had delivered them.

Men wander very far in endless error from the goal they seek, once they have plunged into devious paths. Or, again ; if the pure, unsullied light of truth be rejected, men's minds must needs be buried in darkness and deluded in every way by hopelessly perverted opinions.

What faintest hope can there be for the health of those who forsake the fountain and source of life ? But Christ is alone the way, the truth, and the life (John xiv. 6),so that if we despise Him, we lose those three essentials of our health and sanity.

## PERFECT REPOSE ONLY IN GOD.

There is no need to argue, experience continually teaches, and in his heart everyone feels, even in the most abundant affluence, that there is nothing else but God where the heart of man can find absolute and complete repose.

The final cause of man is, in truth, God ; and the time we spend on earth is most truly likened and compared to a pilgrimage. Christ, then, is for us, "the way," because from this mortal journeying of ours, so toilsome besides and so hazardous, we can only attain to God, our chief and final good, with Christ to guide and direct us. "No man cometh to the Father but by me" (John xiv. 6.) "But by me." That is to say, first and chiefly, by His grace. Yet, if His precepts and laws are despised, His grace is "void."

As it behooved Him to do when He had wrought our salvation, Jesus Christ left us His law, and to guard and direct mankind, so that under its guidance men might turn from evil ways and safely reach their God. "Go teach ye all nations * * * teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii. 19, 20) ; "keep my commandments" (John xiv. 15).

By this we ought to understand that it is the chief and absolutely essential thing in Christian profession to be docile to the precepts of Jesus Christ, and to hold our wills submissive and devoted to Him as our Lord and Supreme Ruler.

This is a great thing to undertake, and frequently it entails a hard struggle and demands much labor and strong resolution For, albeit human nature has been restored by the sacrifice of our Redeemer, yet there survives in every one of us a kind of debility, a weakness and corruption.

The various appetites hurry a man hither and thither, and the allurements of external things impel the mind to follow its own pleasure in place of Christ's command. But yet we must struggle and fight against our desires "unto the obedience of Christ"; unless they are subservient to reason, they become our masters, and separating us from Christ make us body and soul their slaves.

## A THREE-FOLD SLAVERY.

"Men corrupt in mind, reprobate concerning the Faith, do not deliver themselves from slavery * * * for they are slaves to three sorts of desire, that of pleasure, or of excelling others, or of empty show" (St. Aug. *De vera nl.* 37). In this contest everyone ought to be of such a disposition as to feel bound to take upon himself trouble and inconvenience for the sake of Christ.

It is difficult to refuse things which so strongly attract and charm; it is hard to despise bodily goods as they are esteemed, and those of fortune, in submission to the will and command of Christ our Lord, but a Christian must be always brave and strong to endure, if he would pass his term of life like a Christian.

Have we forgotten what is the body of which we are members, and who is our Head? He having joy set before Him endured the cross, and He has given us His precept to deny ourselves. The dignity of human nature itself depends on the disposition of mind spoken of.

For, as even the ancient philosophy not seldom perceived, it is not by any means meanness of spirit to rule oneself and to make the lower part of our nature obey the higher, but it is rather a

noble kind of virtue marvelously consistent with reason and human dignity.

However, to suffer and to bear is the lot of humanity. Man can no more construct for himself a life free from pain and replete with every happiness than he can annul the counsels of his Divine Creator, who has willed that the consequences of our fault should remain in perpetuity.

It is proper, therefore, not to look for an end of pain upon the earth, but to strengthen our mind to bear pain, which, in fact, educates us to the attainment of the greatest of all good things for which we hope. For it is not to wealth and luxury, nor to worldly honors and power that Christ has promised eternal happiness in Heaven, but to patient suffering and tears, to the desire of justice and to cleanness of heart.

## DIVINE CHARITY AND ITS FRUITS.

Hence it is easy to see what ought ultimately to be expected from the error and pride of those who, despising the supremacy of the Redeemer, give man the highest place, and hold that human nature should bear rule everywhere and in every case; although they can neither attain such a kingdom, nor even define its nature.

The Kingdom of Jesus Christ obtains its form and virtue from the Divine charity; holy and pure affection is its foundation and crown. The punctual observance of our duties necessarily follows, viz., not to wrong our neighbor, to esteem the earthly less than the Heavenly, to set the love of God before all else.

But the reign of man, either openly rejecting Christ or neglecting Him, consists entirely in the love of self; charity there is none, and devotion is ignored. Rule, indeed, man may in Jesus Christ, but only on the condition that first of all he serves God, and religiously finds in His law the rule and discipline of life.

By the law of Christ we mean not merely the natural precepts of moralty, or what supernatural lore the ancient world found, all which Jesus Christ perfected and raised to the highest plane by His explanation, interpretation, and ratification; but we

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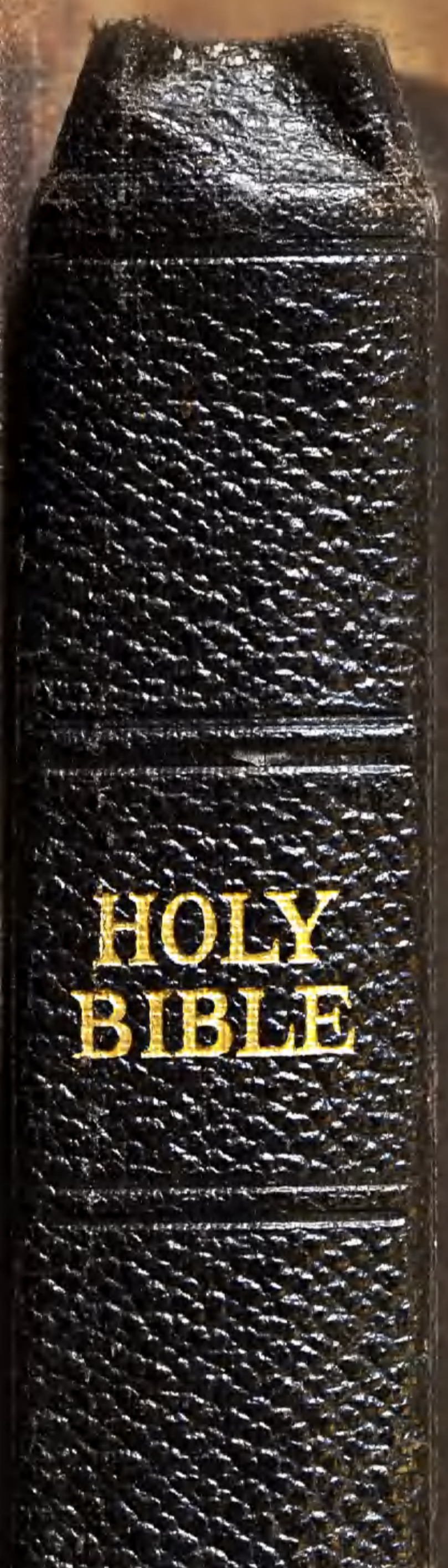

its greatest protection and illumination; the very notion is easily lost of the end for which God created human society, to wit: that by help of their civil union the citizens should attain their natural good, but certainly in a way not to conflict with that highest and most perfect and enduring good which is above nature.

Rulers and subjects alike travel a devious road, their minds busy with a hundred confused projects bereft of safe guidance and fixed principle.

Just as it is miserable and calamitous to wander out of the way, so it is to desert the truth. But the first and absolute and essential truth is Christ, as the Word of God, con-substantial and co-eternal with the Father, He and the Father one. "I am the Way and the Truth."

Accordingly, if truth is sought, let human reason first of all obey Jesus Christ and rest secure in his authoritative teaching because by Christ's voice the truth itself speaks.

## FREEDOM OF THE HUMAN MIND.

Human intelligence has a wide field of its own in which to employ itself freely with observation and experiment; nature not only allows of this, but evidently requires it.

But it is wicked and unnatural for the mind to refuse to be confined within its own limitations, to have no proper modesty, and to scorn the authority of Christ's teaching.

The doctrine, on which all our salvation depends, is about God and divine things; it was not created by any man's wisdom but the Son of God received it in its totality from His Father. "The words which Thou gavest Me, I have given them" (John xvii. 8). Accordingly, it necessarily includes much that, without being contrary to reason, for that cannot possibly be, is still beyond the reach of our thought, as much as is the comprehension of God in His essential being.

But if there are so many things in nature itself mysterious and obscure, which no human intelligence can explain, and yet which no one in his senses would presume to doubt, it will be a perverse freedom of thought not to allow for things existing out-

side the domain of nature altogether, supernatural, and beyond our minds to fathom. To refuse dogmas evidently means to do away with the whole Christian religion.

The mind must be subjected humbly and submissively "to the obedience of Christ" so as to be held, as it were, captive to His will and sovereignty. "Bringing into captivity every under standing unto the obedience of Christ" (2 Cor. x. 5). Such is the obedience which Christ wills, and rightfully, to have offered to Him, inasmuch as He is God, and has therefore supreme sovereignty over the understanding as well as over the will of man. There is nothing servile in serving Christ our Lord with the understanding, but this is especially consonant to reason and to our personal dignity.

For a man does not thus submit his will to the sovereignty of any fellow-man, but to that of God the Creator and First Cause of all, to whom he is made subject by the law of nature; nor does a man allow himself to be coerced by the imagination of any human teacher, but by the eternal and immutable truth.

## REASON VERSUS PASSION.

He attains at once the natural good of the mind and mental freedom. For truth as proceeding from the authoritative teaching of Christ, sets in a clear light the intrinsic character and relative importance of things, whatever they may be, and thus instructed and obedient to the truth he sees, man will not subject himself to creatures, but creatures to himself, he will not let passion rule reason, but reason rule passion; casting off the pernicious slavery of sin and error, he will be made free with the best kind of freedom—"You shall know the truth, and the truth shall make you free" (John viii. 33).

It is plain therefore, those whose minds refuse to acknowledge Christ, are obstinately striving against God. Having escaped from the divine subjection, they will be no more their own masters for that; they will come under some human authority; they will choose, indeed, as men do, some one to listen to, to obey, and to follow as their master.

Besides this, debarring themselves from theological studies and confining the exercise of their minds within a more circumscribed sphere, they will come less efficiently trained to the consideration of subjects with which reason properly deals.

There are many things in nature on the investigation or explication of which theology sheds considerable light. And often God, to punish men's pride, suffers them to miss the truth, so as to punish them in the very thing in which they have sinned.

For one or other of these reasons very many men may seem endowed with great intellectual capacity, and of consummate erudition, who have nevertheless in their investigations of nature arrived at the most absurd and egregious blunders.

## SUBMISSION TO DIVINE AUTHORITY.

It is certain, therefore, that in Christianity the understanding should be wholly and unreservedly resigned to the divine authority. If when reason thus submits, our spiritual pride, which is so strong in us, suffers repression, and feels pain, that proves all the more that in a Christian there ought to be patient endurance not merely of the will, but of the mind as well.

We would remind of this those who dream of, and would evidently prefer to have, some discipline of thought and act in Christian profession, but with principles less rigorous and more indulgent to human nature, requiring from us little endurance or none.

They have no notion of the spirit of faith and of Christian institutions, they do not see that "the Cross" meets us everywhere as the standard of life and abiding banner of all who would follow Christ, not in name only, but in deed and in truth.

It belongs to God alone to be the Life. All other beings partake of, but are not, Life. But from all eternity, and by His proper nature Christ is "the Life" equally as he is "the Truth, being God of God.

"From Him, as from its ultimate and most august beginning, all mundane life has, and will forever flow; all that is, has its being from Him; all that lives, lives by Him, for by the Word

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"If any one abide not in Me, he shall be cast forth as a branch and shall wither, and they shall gather him up, and cast him into the fire, and he burneth" (John xv. 6). "He that believeth not shall be condemned" (Mark xvi. 16). How little that kind of virtue which despises faith avails at the last, and what sort of fruit it brings forth, of this we have only too many examples before our eyes.

And why with so much zeal displayed for establishing and augmenting national prosperity, do States still have to labor and yet fare so ill in so many important things more and more each year? They say indeed that civil society is self-dependent, that it can go on happily without the protection of Christian institutions, that by its own unaided energies it can reach its goal.

## DECAY OF RELIGIOUS SPIRIT.

Hence they prefer to have public affairs conducted on a secular basis, so that in civil discipline and public life there are always fewer and fewer traces discernible of the old religious spirit. They do not see what they are doing. Take away the supremacy of God, who judges right and wrong, and law necessarily loses its paramount authority, while justice is undermined, these two being the strongest and most essential bonds of social union.

In the same way, when the hope and expectation of immortality is gone, it is only human to seek greedily after perishable things, and every one will try, as he has the power, to clutch a larger share of them.

Hence come rivalries, envies, hatreds; the most iniquitous designs follow; men would fain see all power overthrown, and plot in all directions wildest upheaval. There is no peace abroad, nor security at home and social life is made monstrous by crime.

In such strife of passions, in such perilous crises, we must either look for utter ruin, or some effective remedy must be found without loss of time. To restrain evil-doers, to make people civilized, to deter them from committing crimes by legislative intervention, is right and necessary; but that is by no means all.

The healing of the nations goes deeper; a mightier influence must be invoked than human endeavor, one that may touch the conscience and reawaken the sense of duty, the same influence that has once already delivered from destruction a world oppressed with far greater evils.

Do away with the obstacles to the spirit of Cristianity; revive and make it strong in the state, and the state will be re-created. The strife between high and low will at once be appeased, and each will observe with mutual respect the rights of the other.

If they listen to Christ, the prosperous and the unfortunate will both alike remember their duty; the one will feel that they must keep justice and charity, if they would be saved, the other that they must show temperance and moderation.

## RESPECT FOR LAWFUL AUTHORITY.

Domestic society will have been placed on the best footing under a salutary fear of the divine commands and prohibitions; and so likewise in communities at large, the suggestions of nature itself will prevail, which tell us that it is right to respect lawful authority, and to obey the laws, to do no seditious act, nor contrive anything by unlawful association.

Thus when Christian law presides, without impediment put in its way, then it results naturally and without effort that the order of society is maintained as constituted by Divine Providence, and thence prosperity flourishes along with security. The general safety demands that we should be brought back to Him from whom we ought never to have departed, to Him who is the way, the truth, and the life, not as individuals merely, but human society as a whole.

Christ our Lord must be reinstated in possession of human society, which belongs to Him, and all the members, all the elements of the commonwealth; legal commands and prohibitions, popular institutions, schools, marriage, home-life, the workshop and the palace, all must be made to drink of the life that comes from Him.

No one should fail to see that on this greatly depends the

civilization of nations, which is so eagerly sought, and which is increased and nourished, not so much by bodily comforts and conveniences, as by what belongs to the soul, praiseworthy conduct and the cultivation of virtue.

Most are estranged from Jesus Christ rather through ignorance than perversity; for there are many to study man and the universe around him with all earnestness, but very few to study the Son of God.

Let it be the first thing, then, to dispel ignorance by knowledge, so that He may not be despised or rejected as unknown. We call upon Christians everywhere to labor diligently to the utmost of their power to know their Redeemer.

Anyone who regards Him with a sincere and candid mind, will clearly perceive that nothing can be more health-giving than His law, or more divine than His doctrine. In this, your authority and co-operation, Venerable Brethren, will marvelously assist, as will also the zeal and assiduity of the clergy at large.

## IMPARTING TRUE KNOWLEDGE.

Think it the chief part of your duty to engrave in the hearts of every people a true knowledge and, We might almost say image, of Jesus Christ, and to illustrate in your letters, your speech, your schools and colleges, your public assemblies, whenever occasion serves, His charity, His benefits and institutions. About the "rights of man," as they are called, the multitude has heard enough; it is time they should hear the rights of God.

That the present is a suitable time, is shown by the good impulses of many which have already, as We have said, been awakened, and in particular by the many evidences which have been given of piety towards the Redeemer, a piety which, if it please God, we shall hand down to the next century with the promise of a better age.

But as the matter in hand is one in which success can only be looked for through Divine grace, let us with a common impulse and with earnest prayers invoke the mercy of Almighty God, that He would not suffer those to perish whom he has freed by shedding

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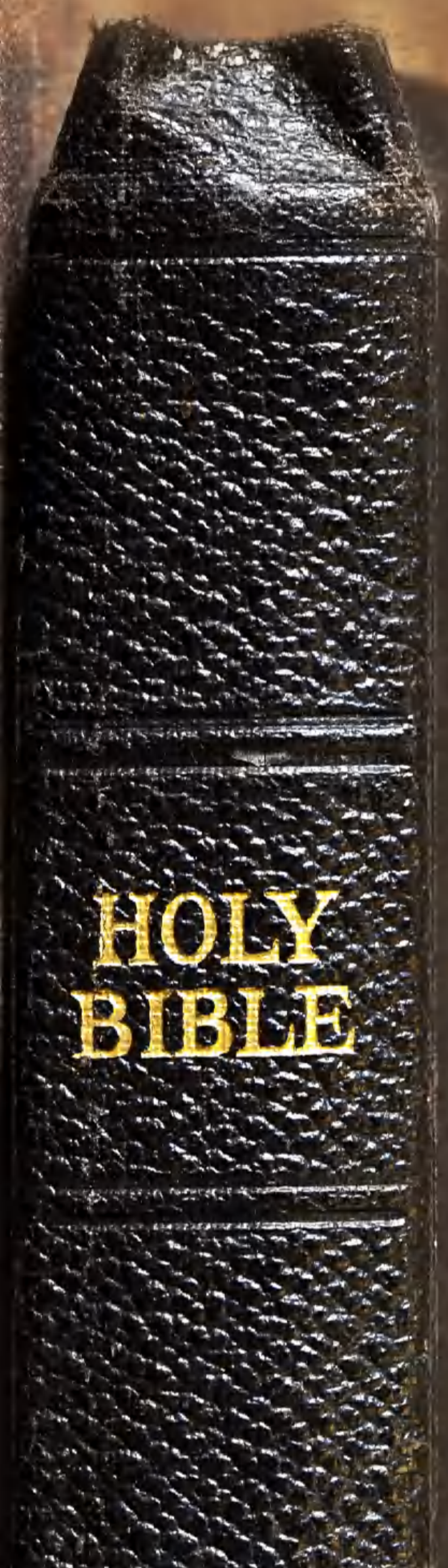
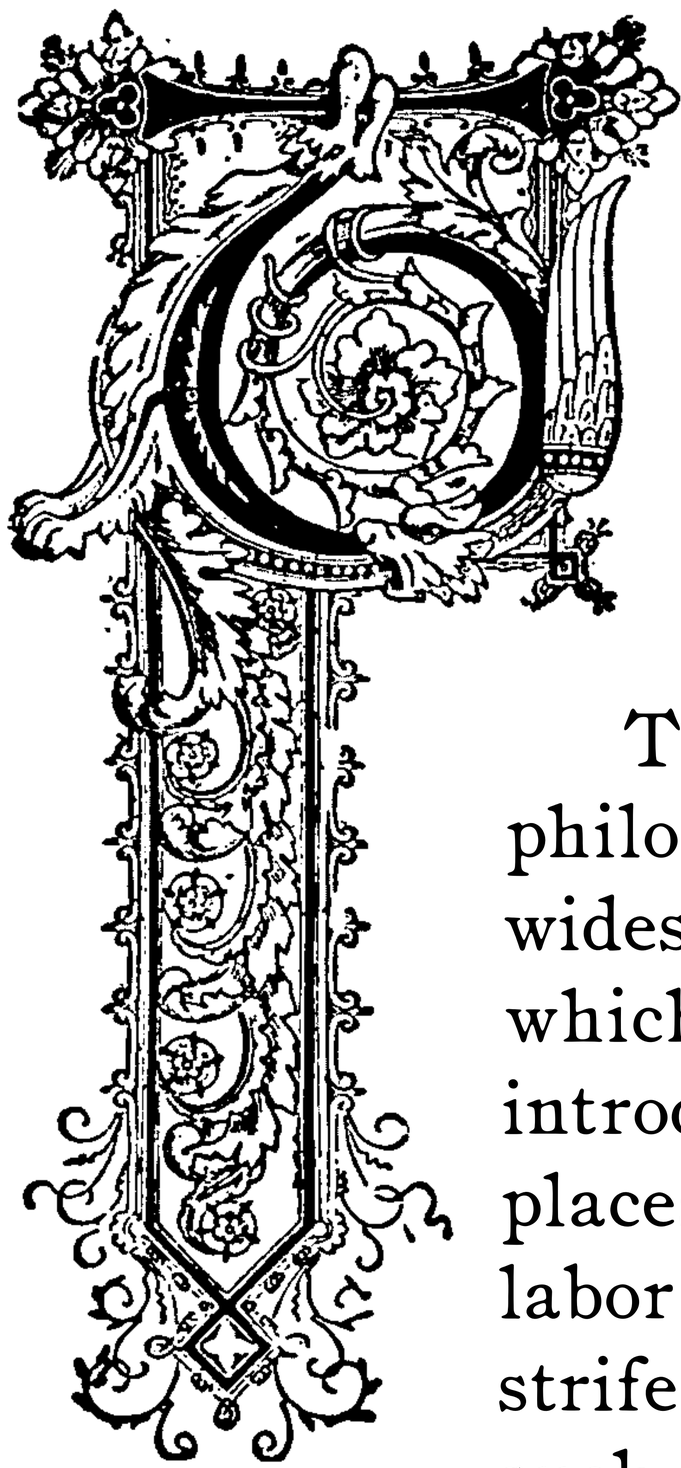


# CHAPTER XX.

## Apostolical Letter

OF OUR HOLY FATHER LEO XIII, BY DIVINE PROVIDENCE POPE, TO THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS AND OTHER ORDINARIES IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE.

Venerable Brothers, Health and Apostolic Benediction.



THE grave discussions on economical questions which for some time past have disturbed the peace of several countries of the world are growing in frequency and intensity to such a degree, that the minds of thoughtful men are filled, and rightly so, with worry and alarm.

These discussions take their rise in the bad philosophical and ethical teaching which is now widespread among the people. The changes also which the mechanical inventions of the age have introduced, the rapidity of communication between places and the devices of every kind for diminishing labor and increasing gain all add bitterness to the strife; and lastly matters have been brought to such a pass by the struggle between capital and labor, fomented as it is by professional agitators, that the countries where these disturbances most frequently occur, find themselves confronted with ruin and disaster.

At the very beginning of Our Pontificate We clearly pointed out what the peril was which confronted society on this head, and We deemed it Our duty to warn Catholics, in unmistakable language, how great the error was which was lurking in the utterances of Socialism, and how great the danger was that threatened not only their temporal possessions, but also their morality and religion.

the appointed portions of the flock of Jesus Christ, share thereby with Us in the struggle and triumph, the sorrows and joys, of the ministry of Pastors.

No, they shall never fade from Our memory, those frequent and striking testimonials of religious veneration which you have lavished upon Us during the course of Our Pontificate, and which you still multiply with emulation full of tenderness in the present circumstances. Intimately united to you already by Our duty and Our paternal love, We are more closely drawn by those proofs of your devotedness, so dear to Our heart, less for what was personal in them in our regard than for the inviolable attachment which they denote to this Apostolic See, centre and mainstay of all the Sees of Catholicity.

## UNITED IN BONDS OF CHARITY.

If it has always been necessary that, according to the different grades of the ecclesiastical hierarchy, all the children of the Church should be sedulously united by the bonds of mutual charity, and by the pursuit of the same objects, so as to form but one heart and one soul, this union is become in our day more indispensable than ever.

For who can ignore the vast conspiracy of hostile forces which aims to-day at destroying and making disappear the great work of Jesus Christ, by endeavoring, with a fury which knows no limits, to rob man, in the intellectual order, of the treasure of heavenly truths, and, in the social order, to obliterate the most holy, the most salutary Christian institutions. But by all this you yourselves are impressed every day.

You who, more than once, have poured out to Us you anxieties and anguish, deploring the multitude of prejudices, the false systems and errors which are disseminated with impunity amongst the masses of the people.

What snares are set on every side for the souls of those who believe! What obstacles are multiplied to weaken, and if possible to destroy the beneficent action of the Church! And, meanwhile, as if to add derision to injustice, the Church herself is

charged with having lost her pristine vigor, and with being powerless to stem the tide of overflowing passions which threaten to carry everything away.

We would wish, Venerable Brothers, to entertain you with subjects less sad, and more in harmony with the great and auspicious occasion which induces Us to address you.

But nothing suggests such tenor of discourse—neither the grievous trials of the Church which call with instance for prompt remedies; nor the conditions of contemporary society which, already undermined from a moral and material point of view, tend toward a yet more gloomy future by the abandonment of the great Christian traditions; a law of Providence, confirmed by history, proving that the great religious principles cannot be renounced without shaking at the same time the foundations of order and social prosperity.

## THE CHURCH IN CONFLICT.

In these circumstances, in order to allow souls to recover, to furnish them with a new provision of faith and courage, it appears opportune and useful to weigh attentively, in its origin, causes, and various forms, the implacable war that is waged against the Church; and in denouncing its pernicious consequences to indicate a remedy.

May Our words, therefore, resound loudly, though they but recall truths already asserted; may they be harkened to, not only by the children of Catholic unity, but also by those who differ from Us, and even by the unhappy souls who have no longer any faith; for they are all children of one Father; all destined for the same supreme good; may Our words, finally, be received as the testament which, at the short distance that separates Us from eternity, We would wish to leave to the people as a presage of the salvation which We desire for all.

During the whole course of her history the Church of Christ has had to combat and suffer for truth and justice. Instituted by the Divine Redeemer Himself to establish throughout the world the Kingdom of God, she must, by the right of the Gospel law,

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unjust, that, nevertheless, He became, in truth, according to the prophecy of Simeon, "a sign to be contradicted."

What wonder, then, if the Catholic Church, which continues His divine mission, and is the incorruptible depositary of His truths, has inherited the same lot. The world is always consistent in its way. Near the sons of God are constantly present the satellites of that great adversary of the human race, who, a rebel from the beginning against the Most High, is named in the Gospel the prince of this world.

It is on this account that the spirit of the world, in the presence of the law and of him who announces it in the name of God, swells with the measureless pride of an independence that ill befits it. Alas! how often, in more stormy epochs, with unheard-of cruelty and shameless injustice, and to the evident undoing of the whole social body, have the adversaries banded themselves together for the foolhardy enterprise of dissolving the work of God! And not succeeding with one manner of persecution, they adopted others.

## THE EARLY MARTYRS.

For three long centuries, the Roman Empire, abusing its brute force, scattered the bodies of martyrs through all its provinces, and bathed with their blood every foot of ground in this sacred city of Rome; while heresy, acting in concert, whether hidden beneath a mask or with open effrontery, with sophistry and snare, endeavored to destroy at least the harmony and unity of faith.

Then were set loose, like a devastating tempest, the hordes of barbarians from the north, and the Moslems from the south, leaving in their wake only ruins in a desert. So has been transmitted from age to age the melancholy heritage of hatred by which the Spouse of Christ has been overwhelmed.

There followed a Cæsarism as suspicious as powerful, jealous of all other power, no matter what development it might itself have thence acquired, which incessantly attacked the Church, to usurp her rights and tread her liberties under foot. The heart

bleeds to see this mother so often oppressed with anguish and woes unutterable.

However, triumphing over every obstacle, over all violence, and all tyrannies, she pitched her peaceful tents more and more widely; she saved from disaster the glorious patrimony of arts, history, science and letters; and imbuing deeply the whole body of society with the spirit of the Gospel, she created Christian civilization—that civilization to which the nations, subjected to its beneficent influence, owe the equity of their laws, the mildness of their manners, the protection of the weak, pity for the afflicted and the poor, respect for the rights and the dignity of all men, and, thereby, as far as it is possible amidst the fluctuations of human affairs, that calm of social life which springs from the just and prudent alliance between justice and liberty.

## SUBLIME PROOFS OF EXCELLENCE.

Those proofs of the intrinsic excellence of the Church are as striking and sublime as they have been enduring. Nevertheless, as in the Mdidle Ages and during the first centuries, so in those nearer our own, we see the Church assailed more harshly, in a certain sense at least, and more distressingly than ever.

Through a series of well-known historical causes, the pretended Reformation of the sixteenth century raised the standard of revolt; and, determining to strike straight into the heart of the Church, audaciously attacked the Papacy. It broke the precions link of the ancient unity of faith and authority, which, multiplying a hundredfold, power, prestige and glory, thanks to the harmonious pursuit of the same objects, united all nations under one staff and one shepherd. This unity being broken, a pernicious principle of disintegration was introduced amongst all ranks of Christians.

We do not, indeed, hereby pretend to affirm that from the beginning there was a set purpose of destroying the principle of Christianity in the heart of society; but by refusing, on the one hand, to acknowledge the supremacy of the Holy See, the effective cause and bond of unity, and by proclaiming, on the other, the

principle of private judgment, the divine structure of faith was shaken to its deepest foundations and the way was opened to infinite variations, to doubts and denials of the most important things, to an extent which the innovators themselves had not foreseen.

The way was opened. Then came the contemptuous and mocking philosophism of the eighteenth century, which advanced farther. It turned to ridicule the sacred canon of the Scriptures and rejected the entire system of revealed truths, with the purpose of being able ultimately to root out from the conscience of the people all religious belief and stifling within it the last breath of the spirit of Christianity.

It is from this source that have flowed rationalism, pantheism, naturalism and materialism—poisonous and destructive systems which, under different appearances, renew the ancient errors triumphantly refuted by the Fathers and Doctors of the Church; so that the pride of modern times, by excessive confidence in its own lights, was stricken with blindness; and like paganism, subsisted thenceforth on fancies, even concerning the attributes of the human soul and the immortal destinies which constitute our glorious heritage.

## CHARACTER OF UNBELIEF.

The struggle against the Church thus took on a more serious character than in the past, no less because of the vehemence of the assault than because of its universality. Contempory unbelief does not confine itself to denying or doubting articles of faith.

What it combats is the whole body of principles which sacred revelation and sound philosophy maintain; those fundamental and holy principles, which teach man the supreme object of his earthly life, which keep him in the performance of his duty, which inspire his heart with courage and resignation, and which in promising him incorruptible justice and perfect happiness beyond the tomb, enable him to subject time to eternity, earth to heaven.

But what takes the place of these principles, which form the incomparable strength bestowed by faith? A frightful scepticism, which chills the heart and stifles in the conscience ever magnanimous aspiration.

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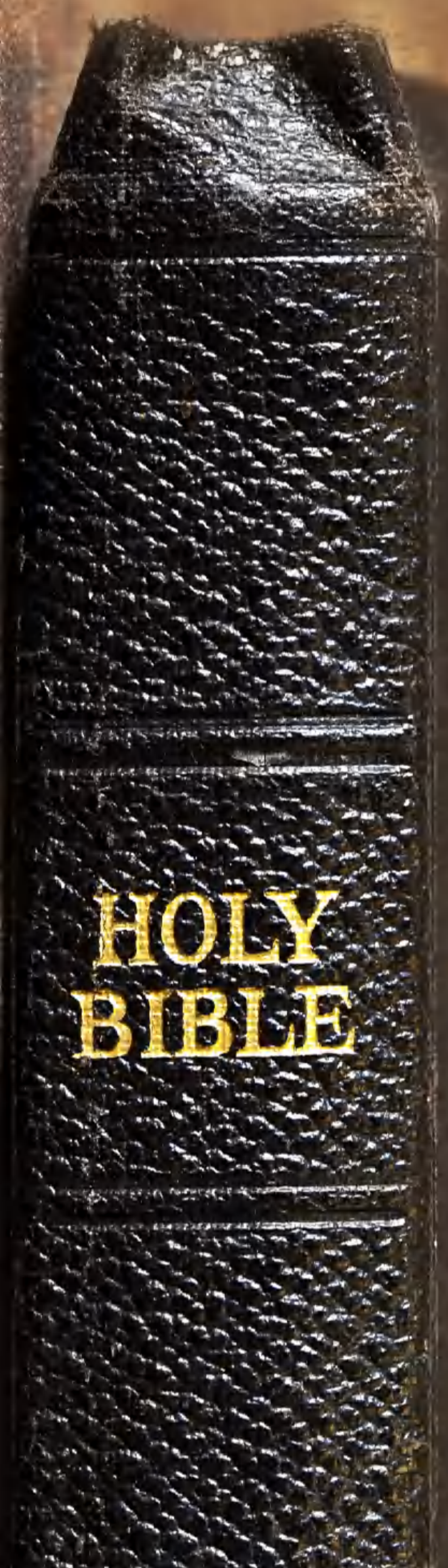

countries it has destroyed the stability of marriage by giving legal sanction to the licentious institution of divorce.

All know the result of these attacks. More than words can tell they have multiplied marriages which are prompted only by shameful passions, which are speedily dissolved and which, at times, bring about bloody tragedies, at others the most shocking infidelities.

We say nothing of the innocent offspring of these unions, the children who are abandoned or whose morals are corrupted on one side by the bad examples of the parents, on the other by the poison which the officially lay State constantly pours into their hearts.

### FALSE IDEAS OF AUTHORITY.

Along with the family, the political and social order is also endangered by doctrines which ascribe a false origin to authority and which have corrupted the genuine conception of government. For if sovereign authority is derived formally from the consent of the people and not from God, who is the Supreme and Eternal Principal of all power, it loses in the eyes of the governed its most august characteristic and degenerates into an artificial sovereignty which rests on unstable and shifting bases, namely, the will of those from whom it is said to be derived.

Do we not see the consequences of this error in the carrying out of our laws? Too often these laws instead of being sound reason formulated in writing are but the expression of the power of the greater number and the will of the predominant political party. It is thus that the mob is cajoled in seeking to satisfy its desires; that a loose rein is given to popular passion, even when it disturbs the laboriously acquired tranquillity of the State, when the disorder in the last extremity can only be quelled by violent measures and the shedding of blood.

Consequent upon the repudiation of those Christian principles which had contributed so efficaciously to unite the nations in the bonds of brotherhood, and to bring all humanity into one great family, there has arisen little by little in the international order, a system of jealous egoism, in consequence of which the nations

now watch each other, if not with hate, at least with the suspicion of rivals.

Hence, in their great undertakings they lose sight of the lofty principles of morality and justice and forget the protection which the feeble and oppressed have a right to demand. In the desire by which they are actuated to increase their national riches, they regard only the opportunity which circumstances afford, the advantages of successful enterprises, and the tempting bait of an accomplished fact, sure that no one will trouble them in the name of right or the respect which right can claim.

Such are the fatal principles which have consecrated material power as the supreme law of the world and to them is to be imputed the limitless increase of military establishments, and that armed peace, which, in many respects, is equivalent to a disastrous war.

This lamentable confusion in the realm of ideas has produced restlessness among the people, outbreaks and the general spirit of rebellion. From these have sprung the frequent popular agitations and disorders of our times which are only the preludes of much more terrible disorders in the future.

## SAD CONDITION OF THE POOR.

The miserable condition, also, of a large part of the poorer classes, who assuredly merit our assistance, furnishes an admirable opportunity for the designs of scheming agitators, and especially of socialistic factions, which hold out to the humbler classes the most extravagant promises and use them to carry out the most dreadful projects.

Those who start on a dangerous descent are soon hurled down in spite of themselves into an abyss. Prompted by an inexorable logic, a society of veritable criminals has been organized, which, at its very first appearance, has, by its savage character, startled the world. Thanks to the solidarity of its construction and its international ramifications, it has already attempted its wicked work, for it stands in fear of nothing and recoils before no danger.

Repudiating all union with society, and cynically scoffing at law, religion and morality, its adepts have adopted the name of Anarchists, and purpose to utterly subvert the actual conditions of society by making use of every means that a blind and savage passion can suggest. And as society draws its unity and its life from the authority which governs it, so it is against authority that anarchy directs its efforts.

Who does not feel a thrill of horror, indignation and pity at the remembrance of the many victims that of late have fallen beneath its blows—emperors, empresses, kings, presidents of powerful republics—whose only crime was the sovereign power with which they were invested?

In presence of the immensity of the evils which overwhelm society and the perils which menace it, Our duty compels Us to again warn all men of good will, especially those who occupy exalted positions, and conjure them as We now do, to devise what remedies the situation calls for and with prudent energy to apply them without delay.

## THE REMEDIES NEEDED.

First of all, it behooves them to inquire what remedies are needed, and to examine well their potency in the present needs. We have extolled liberty and its advantages to the skies, and have proclaimed it as a sovereign remedy and an incomparable instrument of peace and prosperity which will be most fruitful in good results.

But facts have clearly shown us that it does not possess the power which is attributed to it. Economic conflicts, struggles of the classes are surging around us like a conflagration on all sides, and there is no promise of the dawn of the day of public tranquillity. In point of fact, and there is no one who does not see it, liberty as it is now understood; that is to say, a liberty granted indiscriminately to truth and to error, to good and to evil, ends only in destroying all that is noble, generous and holy, and in opening the gates still wider to crime, to suicide and to a multitude of the most degrading passions.

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The thirst for truth, for good, for the infinite, which devours us, has not been slaked, nor have the joys and riches of earth, nor the increase of the comforts of life ever soothed the anguish which tortures the heart. Are we then to despise and fling aside the advantages which accrue from the study of science, from civilization and the wise and sweet use of our liberty? Assuredly not.

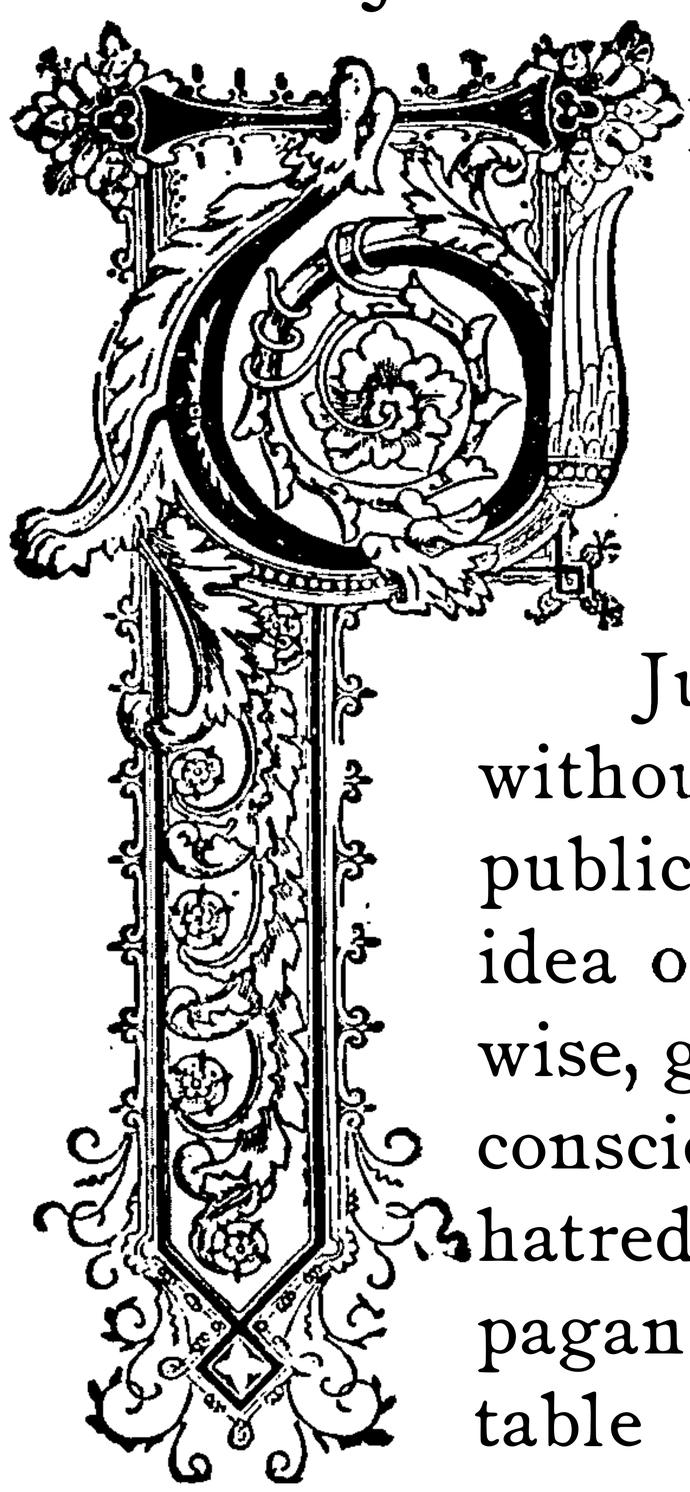
On the contrary, we must hold them in the highest esteem, guard them and make them grow as a treasure of great price, for they are means which of their nature are good, designed by God Himself and ordained by the Infinite Goodness and Wisdom for the use and advantage of the human race. But we must subordinate the use of them to the intentions of the Creator, and so employ them as never to eliminate the religious element in which their real advantage resides, for it is that which bestows on them a special value and renders them really fruitful.

Such is the secret of the problem. When an organism perishes and corrupts, it is because it had ceased to be under the action of the causes which had given it its form and constitution. To make it healthy and flourishing again it is necessary to restore it to the vivifying action of those same causes.

So society, in its foolhardy effort to escape from God, has rejected the divine order and revelation; and it is thus withdrawn from the salutary efficacy of Christianity which is manifestly the most solid guarantee of order, the strongest bond of fraternity and the inexhaustible source of public and private virtue.

## CHAPTER XXII.

### THE JUBILEE ENCYCLICAL OF LEO XIII.—(Concluded.)



THIS sacrilegious divorce has resulted in bringing about the trouble which now disturbs the world. Hence it is the pale of the Church which this lost society must re-enter if it wishes to recover its well-being, its repose and its salvation.

Just as Christianity cannot penetrate in the soul without making it better, so it cannot enter into public life without establishing order. With the idea of a God who governs all, Who is infinitely wise, good and just, the idea of duty seizes upon the consciences of men. It assuages sorrow, it calms hatred, it engenders heroes. If it has transformed pagan society—and that transformation was a veritable resurrection—for barbarism disappeared in proportion as Christianity extended its sway, so, after the terrible shocks which unbelief has given to the world in our days, it will be able to put that world again on the true road, and bring back to order the states and peoples of modern times. But the return to Christianity will not be efficacious and complete if it does not restore the world to a sincere love of the one Holy Catholic and Apostolic Church.

In the Catholic Church Christianity is incarnate. It identifies itself with that perfect, spiritual, and, in its own order, sovereign society, which is the mystical body of Jesus Christ and which has for its visible head the Roman Pontiff, successor of the Prince of Apostles. It is the continuation of the mission of the Saviour, the daughter and the heiress of His redemption.

It has preached the Gospel and has defended it at the price of its blood, and strong in the Divine assistance, and of that immortality which had been promised it, it makes no terms with

error, but remains faithful to the commands which it has received to carry the doctrine of Jesus Christ to the uttermost limits of the world and to the end of time, and to protect it in its inviolable integrity.

Legitimate dispensatrix of the teachings of the Gospel, it does not reveal itself only as the consoler and redeemer of souls, but it is still more the internal source of justice and charity, and the propagator as well as the guardian of true liberty, and of that equality which alone is possessed here below.

In applying the doctrine of its Divine Founder, it maintains a wise equilibrium and marks the true limits between the rights and privileges of society. The equality which it proclaims does not destroy the distinction between the different social classes. It keeps them intact, as nature itself demands, in order to oppose the anarchy of reason emancipated from faith, and abandoned to its own devices.

## SUPERIOR DEMANDS OF TRUTH.

The liberty which it gives in no wise conflicts with the rights of truth, because those rights are superior to the demands of liberty. Nor does it infringe upon the rights of justice, because those rights are superior to the claims of mere numbers or power. Nor does it assail the rights of God, because they are superior to the rights of humanity.

In the domestic circle, the Church is no less fruitful in good results. For not only does it oppose the nefarious machinations which incredulity resorts to in order to attack the life of the family, but it prepares and protects the union and stability of marriage, whose honor, fidelity and holiness it guards and develops.

At the same time it sustains and cements the civil and political power by giving on one side most efficacious aid to authority, and on the other by showing itself favorable to the wise reforms and the just aspirations of the classes that are governed; by imposing respect for rulers and enjoining whatever obedience is due to them, and by defending unwaveringly the imprescriptible rights of the human conscience.

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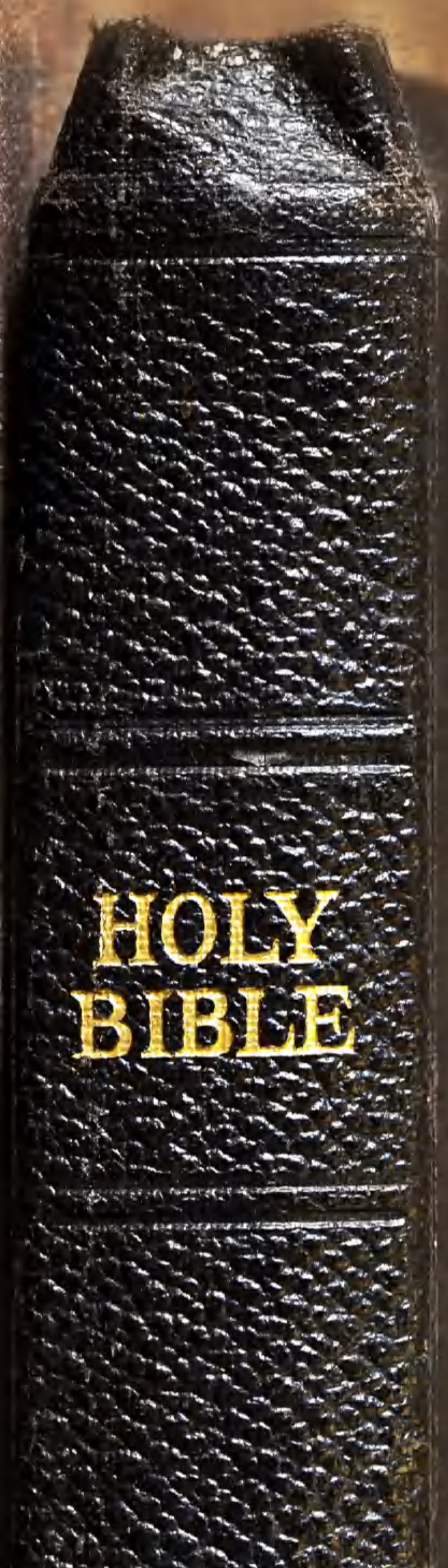

at the same time, to have pity on the blindness of so many souls, to whom unhappily the terrifying word of the Apostle may be addressed: "The god of this world has blinded the minds of unbelievers, that the light of the Gospel of the glory of Christ, who is the image of God, should not shine to them." (II Corinthians, iv., 4.)

The more the Catholic Church devotes itself to extend its zeal for the moral and material advancement of the peoples, the more the children of darkness arise in hatred against it and have recourse to every means in their power to tarnish its divine beauty and paralyze its action of life-giving reparation.

How many false reasonings have they not made and how many calumnies have they not spread against it! Among their most perfidious devices is that which consists in repeating to the ignorant masses and to suspicious governments that the Church is opposed to the progress of science, that it is hostile to liberty, that the rights of the State are usurped by it and that politics is a field which it is constantly invading. Such are the mad accusations that have been a thousand times repudiated and a thousand times refuted by sound reason and by history, and, in fact, by every man who has a heart for honesty and a mind for truth.

## GUARDIAN OF REVEALED DOGMA.

The Church the enemy of knowledge and instruction! Without doubt she is the vigilant guardian of revealed dogma, but it is this very vigilance which prompts her to protect science and to favor the wise cultivation of the mind. No! in submitting his mind to the revelation of the Word, who is the supreme truth from whom all truths must flow, man will in no wise contradict what reason discovers.

On the contrary, the light which will come to him from the Divine Word will give more power and more clearness to the human intellect, because it will preserve it from a thousand uncertainties and errors. Besides, nineteen centuries of a glory achieved by Catholicism in all the branches of learning amply suffice to refute this calumny.

It is to the Catholic Church that we must ascribe the merit of having propagated and defended Christian philosophy, without which the world would still be buried in the darkness of pagan superstitions and in the most abject barbarism.

It has opened the first schools for the people and crowded the universities which still exist, or whose glory is perpetuated even to our own days. It has inspired the loftiest, the purest and the most glorious literature, while it has gathered under its protection men whose genius in the arts has never been eclipsed.

The Church the enemy of liberty! Ah! how they travesty the idea of liberty, which has for its object one of the most precious of God's gifts, when they make use of its name to justify its abuse and excess! What do we mean by liberty?

Does it mean the exemption from all laws; the deliverance from all restraint, and as a corollary, the right to take man's caprice as a guide in all our actions? Such liberty the Church certainly reproves, and good and honest men reprove it likewise.

## ONLY LIBERTY WORTHY OF MAN.

But do they mean by liberty the rational faculty to do good, magnanimously, without check or hindrance and according to the rules which eternal justice has established? That liberty which is the only liberty worthy of man, the only one useful to society, none favors or encourages or protects more than the Church.

By the force of its doctrine and the efficaciousness of its action the Church has freed humanity from the yoke of slavery in preaching to the world the great law of equality and human fraternity. In every age it has defended the feeble and the oppressed against the arrogant domination of the strong.

It has demanded liberty of Christian conscience while pouring out in torrents the blood of its martyrs; it has restored to the child and the woman the dignity and the noble prerogatives of their nature in making them share by virtue of the same right that reverence and justice which is their due, and it has largely contributed both to introduce and maintain civil and political liberty in the heart of the nations.

The Church the usurper of the rights of the State! the Church invading the political domain! Why, the Church knows and teaches that her Divine Founder has commanded us to give unto Cæsar what is Cæsar's and to God what is God's, and that He has thus sanctioned the immutable principle of an enduring distinction between those two powers, which are both sovereign in their respective spheres, a distinction which is most pregnant in its consequences and eminently conducive to the development of Christian civilization.

In its spirit of charity it is a stranger to every hostile design against the State. It aims only at making these two powers go side by side for the advancement of the same object, namely, for man and for human society, but by different ways and in conformity with the noble plan which has been assigned for its divine mission.

### AN ANCIENT CALUMNY.

Would to God that its action was received without mistrust and without suspicion. It could not fail to multiply the numberless benefits of which we have already spoken. To accuse the Church of ambitious views is only to repeat the ancient calumny, a calumny which its powerful enemies have more than once employed as a pretext to conceal their own purposes of oppression.

Far from oppressing the State, history clearly shows, when it is read without prejudice, that the Church, like its Divine Founder, has been, on the contrary, most commonly the victim of oppression and injustice. The reason is that its power rests not on the force of arms, but on the strength of thought and of truth.

It is therefore assuredly with malignant purpose that they hurl against the Church accusations like these. It is a pernicious and disloyal work, in the pursuit of which above all others a certain sect of darkness is engaged, a sect which human society these many years carries within itself and which like a deadly poison destroys its happiness, its fecundity and its life.

Abiding personification of the revolution, it constitutes a sort of retrogressive society whose object is to exercise an occult suzeranity over the established order and whose whole purpose is to

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same arms, to wit, calumny and public uprisings, all this betrays clearly the identity of purpose and a program drawn up by one and the same central direction.

All this is only a simple episode of a pre-arranged plan carried out on a constantly widening field to multiply the ruins of which we speak. Thus they are endeavoring by every means in their power first to restrict and then to completely exclude religious instruction from the schools so as to make the rising generation unbelievers or indifferent to all religion, as they are endeavoring by the daily press to combat the morality of the Church, to ridicule its practices and its solemnities.

It is only natural, consequently, that the Catholic priesthood, whose mission is to preach religion and to administer the sacraments, should be assailed with a special fierceness. In taking it as the object of their attacks, this sect aims at diminishing in the eyes of the people its prestige and authority. Already their audacity grows hour by hour in proportion as it flatters itself that it can do so with impunity.

### MISINTERPRETATION AND SUSPICION.

It puts a malignant interpretation on all the acts of the clergy, bases suspicion upon the slenderest proofs and overwhelms it with the vilest accusations. Thus new prejudices are added to those with which the clergy are already overwhelmed, such, for example, as their subjection to military service, which is such a great obstacle for the preparation for the priesthood, and the confiscation of the ecclesiastical patrimony which the pious generosity of the faithful had founded.

As regards the religious orders and religious congregations, the practice of the evangelical counsels made them the glory of society and the glory of religion. These very things rendered them more culpable in the eyes of the enemies of the Church, and were the reasons why they were fiercely denounced and held up to contempt and hatred.

It is a great grief for us to recall here the odious measures which were so undeserved and so strongly condemned by all

honest men, by which the members of religious orders were so lately overwhelmed.

Nothing was of avail to save them, neither the integrity of their life, which their enemies were unable to assail, nor the right which authorizes all natural associations entered into for an honorable purpose, nor the right of the constitutions, which loudly proclaimed their freedom to enter into those organizations, nor the favor of the people, who were so grateful for the precious services rendered in the arts, in the sciences and in agriculture, and for the charity which poured itself out upon the most numerous and poorest classes of society.

And hence it is that that these men and women, who themselves had sprung from the people, and who had spontaneously renounced all the joys of family, to consecrate to the good of their fellow-men, in those peaceful associations, their youth, their talent, their strength and their lives, were treated as malefactors, as if they had formed criminal associations, and have been excluded from the common and prescriptive rights at the very time when men are speaking loudest of liberty.

### DEPRIVED OF TEMPORAL SOVEREIGNTY.

We must not be astonished that the most beloved children are struck when the father himself, that is to say, the head of Catholicity, the Roman Pontiff, is no better treated. The facts are known to all. Stripped of the temporal sovereignty and consequently of that independence which is necessary to accomplish his universal and divine mission; forced in Rome itself to shut himself up in his own dwelling because the enemy has laid siege to him on every side, he has been compelled in spite of the derisive assurances of respect and of the precarious promises of liberty to an abnormal condition of existence which is unjust and unworthy of his exalted ministry.

We know only too well the difficulties that are each instant created to thwart his intentions and to outrage his dignity. It only goes to prove what is every day more and more evident, that it is the spiritual power of the head of the Church which little by

little they aim at destroying when they attack the temporal power of the papacy. Those who are the real authors of this spoliation have not hesitated to confess it.

Judging by the consequences which have followed, this action was not only impolitic, but was an attack on society itself; for the assaults that are made upon religion are so many blows struck at the very heart of society.

In making man a being destined to live in society, God in His providence has also founded the Church, which as the holy text expresses it, He has established on Mount Zion in order that it might be a light which, with its life-giving rays, would cause the principle of life to generate into the various degrees of human society by giving it divinely inspired laws, by means of which society might establish itself in that order which would be most conducive to its welfare.

## EFFECTS OF SEPARATION FROM THE CHURCH.

Hence in proportion as society separates itself from the Church, which is an important element in its strength, by so much does it decline, or its woes are multiplied for the reason that they are separated whom God wished to bind together.

As for Us, We never weary as often as the occasion presents itself to inculcate these truths, and We desire to do so once again and in a very explicit manner on this extraordinary occasion. May God grant that the faithful will take courage from what We say and be guided to unite their efforts more efficaciously for the common good; that they may be more enlightened and that our adversaries may understand the injustice which they commit in persecuting the most loving mother and most faithful benefactress of humanity.

We would not wish that the remembrance of these afflictions should diminish in the souls of the faithful that full and entire confidence which they ought to have in the Divine assistance. For God in His own hour and in his mysterious ways, will bring about a certain victory. As for Us, no matter how great the sad-

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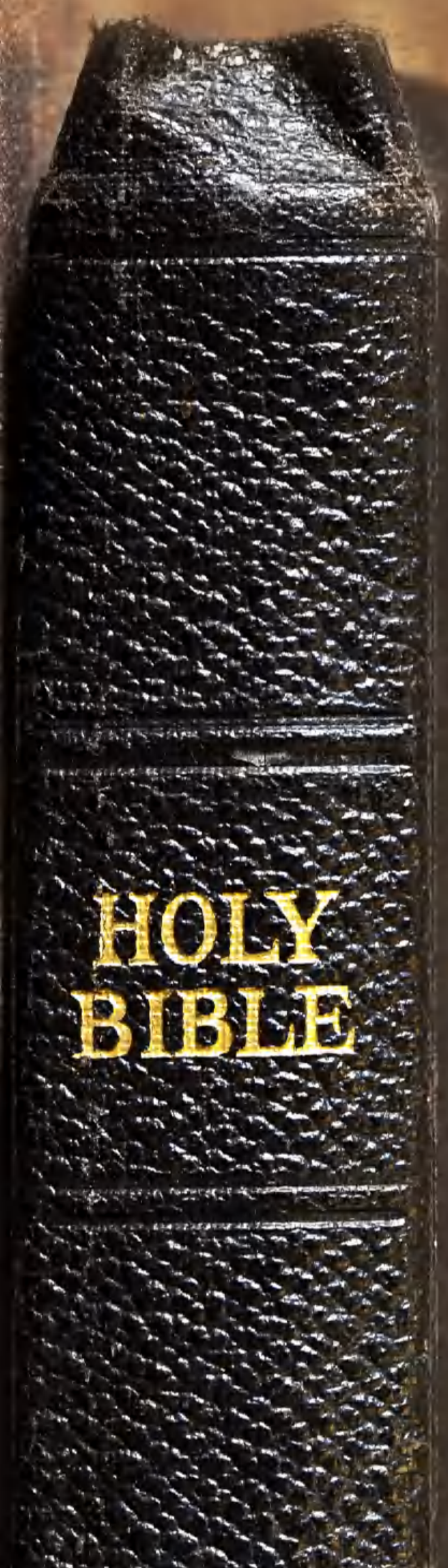

with the agitation, the dissension and the continual unrest of the various sects which disturb the peace of society.

There exists also between bishops and clergy a union which is fruitful in numberless works of zeal and charity. It exists likewise between the clergy and laity who more closely knit together and more completely freed from human respect than ever before, are awakening to a new life and organizing with a generous emulation in defence of the sacred cause of religion. It is this union which We have so often recommended and which We recommend again, which We bless that it may develop still more and may rise like an impregnable wall against the fierce violence of the enemies of God.

### BRANCHES OF THE ONE TREE.

There is nothing more natural than that like the branches which spring from the roots of the trees, these numberless associations which we see with joy flourish in our days in the bosom of the Church should arise, grow strong and multiply.

There is no form of Christian piety which has been omitted, whether there is question of Jesus Christ himself, or His adorable mysteries, or His Divine Mother, or the saints whose wonderful virtues have illumined the world. Nor has any kind of charitable work been forgotten.

On all sides there is a zealous endeavor to procure Christian instruction for youth; help for the sick; moral teaching for the people and assistance for the classes least favored in the goods of this world. With what remarkable rapidity this movement would propagate itself and what precious fruits it would bear if it were not opposed by the unjust and unfriendly efforts with which it finds itself so often in conflict.

God, who gives to the Church such great vitality in civilized countries where it has been established for so many centuries, consoles us besides with other hopes. These hopes we owe to the zeal of Catholic missionaries.

Not permitting themselves to be discouraged by the perils which they face; by the privations which they endure; by the sacrifices of every kind which they accept, their numbers are

increasing and they are gaining whole countries to the Gospel and to civilization. Nothing can diminish their courage, although after the manner of their Divine Master they receive only accusations and calumnies as the reward of their untiring labors.

Thus our sorrows are tempered by the sweetest consolations, and in the midst of the struggles and the difficulties which are our portion we have wherewith to refresh our souls and to inspire us with hope. This ought to suggest useful and wise reflections to those who view the world with intelligence, and who do not permit passions to blind them; for it proves that God has not made man independent in what regards the last end of life, and just as He has spoken to him in the past so He speaks again in our day by His Church which is visibly sustained by the Divine assistance and which shows clearly where salvation and truth can be found.

Come what may, this eternal assistance will inspire our hearts with an incredible hope and persuade us that at the hour marked by Providence and in a future which is not remote, truth will scatter the mists in which men endeavor to shroud it and will shine forth more brilliantly than ever. The spirit of the Gospel will spread life anew in the heart of our corrupted society and in its perishing members.

## DEFENDING THE KINGDOM OF GOD.

In what concerns Us, Venerable Brethren, in order to hasten the day of divine mercy We shall not fail in our duty to do everything to defend and develop the Kingdom of God upon earth. As for you, your pastoral solicitude is too well known to Us to exhort you to do the same.

May the ardent flame which burns in your hearts be transmitted more and more to the hearts of all your priests. They are in immediate contact with the people. If full of the spirit of Jesus Christ and keeping themselves above political passion, they unite their action with yours they will succeed with the blessing of God in accomplishing marvels.

By their word they will enlighten the multitude; by their

sweetness of manners they will gain all hearts, and in succoring with charity their suffering brethren, they will help them little by little to better the condition in which they are placed.

The clergy will be firmly sustained by the active and intelligent co-operation of all men of good will. Thus the children who have tasted the sweetness of the Church will thank her for it in a worthy way, viz , by gathering around her to defend her honor and her glory.

All can contribute to this work which will be so splendidly meritorious for them ; literary and learned men, by defending her in books or in the daily press which is such a powerful instrument now made use of by her enemies ; fathers of families and teachers, by giving a Christian education to children ; magistrates and representatives of the people, by showing themselves firm in the principles which they defend as well as by the integrity of their lives and in the profession of their faith without any vestige of human respect.

## LOFTY IDEALS DEMANDED.

Our age exacts lofty ideals, generous designs, and the exact observance of the laws. It is by a perfect submission to the directions of the Holy See that this discipline will be strengthened, for it is the best means of causing to disappear or at least of diminishing the evil which party opinions produce in fomenting diversions ; and it will assist us in uniting all our efforts for attaining that higher end, namely, the triumph of Jesus Christ and His Church.

Such is the duty of Catholics. As for her final triumph she depends upon Him who watches with wisdom and love over His immaculate spouse, and of Whom it is written, "Jesus Christ, yesterday, to-day and forever." (Heb. xiii., 8.)

It is therefore to Him, that at this moment we should lift our hearts in humble and ardent prayer, to Him who loving with an infinite love our erring humanity has wished to make Himself an expiatory victim by the sublimity of His martyrdom ; to Him who seated although unseen in the mystical bark of His Church

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# CHAPTER XXIII.

## Wise Statesmanship of Leo XIII.

WHEN the Pope's policy is alluded to there are some people in this country who are scandalized at the idea of such a thing. What are more important to strictly religious questions than liberty to teach and preach marriage and many other subjects? Religious society is the very foundation of our political society as it exists to-day. Take away the former and there could be nothing of the latter.

It is a binding obligation on the Pope, whose subjects are to be found in every kingdom, empire and republic in the world to endeavor to maintain good relations with the various governments, so that they will not only respect but enforce respect for the religious interests of these subjects.

No other human agency is so powerful as political influence. It may be said to be the crystallization of all the human agencies that God desires the Pope to use for the government of the Church, because, the Church being a society composed of human beings, it must be governed by human means. Leo XIII always realized this truth better perhaps than any of his predecessors. History will record, to his eternal honor, that he was, in the highest and purest acceptation of the word, a political Pope.

At the accession of Leo XIII the Holy See was on bad terms with most goverments, and a most dangerous misunderstanding existed between the Church and the people. To remove this misunderstanding and to reconcile the Papacy with the governments was the twofold task to which the new Pope applied himself—a colossal enterprise requiring the utmost efforts of his genius.

"Think," writes M. de Vogue, "of the amount of decision required from him; think of the enormous pressure brought to

bear on him by his ordinary clientele with a view to maintaining him in what had seemed to him to be his destined role as head of the Church: the chaplain of a cemetery, instructed to keep a pious watch over the political tombs in the shelter of the sanctuary.

"At the age of eighty Leo XIII issued from this cemetery, and threw himself into the world of the living, to fight for its possession against adversaries who thought themselves its unquestioned masters. He hearkened unto the words of the Saviour: 'Leave the dead to bury their dead.' To him might be applied the words of Sir Francis Drake: 'From the mountain height he saw the new ocean, and launched a fisher's bark upon it.'"

But although Leo XIII's government of the Church differs from that of Pius IX, it would not be just to institute a comparison to the disadvantage of Pius IX. There are certainly differences, but there is no contradiction between the words and acts of the "Syllabus Pope" and those of the Pontiff who issued the encyclical of the 16th of February, 1892, to the French Catholics, and the "Rerum novarum" encyclical.

## OPPORTUNE CONCILIATION.

This truth has never been brought out in stronger relief than by the Abbe Bertrin, the eminent author of "Grandes Figures Catholiques." He writes: "The Pope who spoke of 'necessary affirmations' has been succeeded, under God, by the Pope who favors 'opportune conciliation.'

"With the object of proclaiming the truths needed by the world, the one excited universal anger against the Church; the other has been engaged in signing treaties of peace. Without abandoning one iota of the doctrines which he holds as a sacred inheritance from his predecessor, he is allaying mistrust and the unfriendliness arising from it. He appears to be occupied with something quite different from the work of Pius IX, but in reality he is continuing and completing it."

The Pontifical policy in France may be summed up in one short formula; the obligation of all good Catholics to unreservedly support the Republic. The evolution of this policy, and the

contradictory manifestations it has excited in France, are set forth with the utmost clearness in the very interesting and informing work published by M. Georges Goyau, the distinguished writer on the staff of the "Revue des Deux Mondes," under the title, "From Toast to Encyclical." As the reader will have guessed, the "toast" was the remarkable speech delivered by Cardinal Lavigerie on the 12th of November, 1890, to the officers of the French squadron, who were received by the illustrious Primate of Africa, in the absence of the Governor-General of Algeria.

"In view of our still bleeding past," said the Cardinal, "and of our ever-threatening future, union is our great need. Union is also, let me tell you, the foremost wish of the Church and of all its pastors of every degree. The Church does not ask us to either give up the remembrance of past glories or the sentiments of fidelity and gratitude that are an honor to every man.

## DISSENSIONS SHOULD END.

"But when the will of a people has been definitely expressed, when the form of government, as Leo XIII recently stated, is in no way contrary to the principles on which alone civilized and Christian nations can exist, when the unreserved acceptance of this form of government is necessary to preserve a people from danger, the time has come to declare the ordeal over, to end our dissensions, and to sacrifice all that conscience and honor allow us to sacrifice for the safety of our country.

"Without this patriotic acceptance of the situation nothing can avail either to maintain peace and order, to save the world from the social danger, or to preserve even the religion of which we are the ministers. It would be folly to attempt to support the columns of an edifice without going inside it, if only to prevent those who would destroy everything from accomplishing their mad design.

"It would be still greater folly to attack the building from without, as some are even now doing, in spite of recent scandals: disclosing our ambitions and hatreds to observant enemies, and

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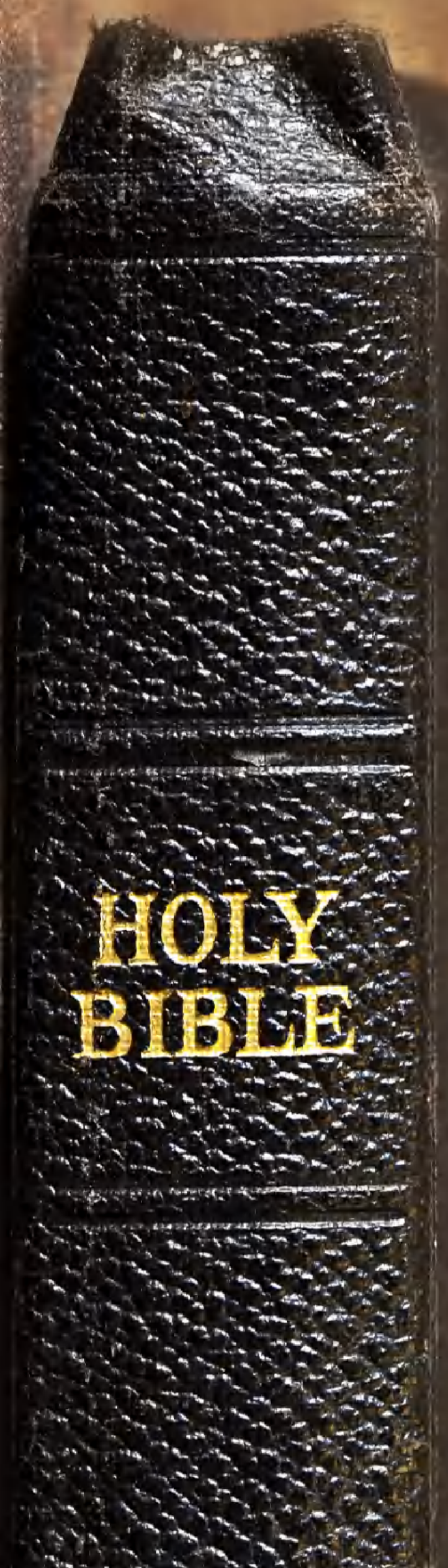

Himself. Thus, our dear sons, do not be led away, do not allow an ill-directed piety to furnish the adherents of the new order with occasion to deny the Catholic religion.

"Your disobedience would be a crime involving severe punishment, not only by the powers of this earth, but, which is far worse, by God Himself, who threatens eternal damnation to those who attempt to withstand Him. Thus, Our dear sons, We exhort you, in the name of our Lord Jesus Christ, to set yourselves with all your hearts and minds to prove your submission to those who are set over you.

"In so doing you will render unto God the obedience which is His due, and you will prove to your governors that the true religion is in no way designed to upset civil law. Your conduct will convince them more and more every day of this truth, and will induce them to cherish and protect your religion by favoring the observance of the precepts of the Gospel and the rules of ecclesiastical discipline.

### WARNING AGAINST HERETICS.

"Finally, We warn you to give no heed to any one who may put forward a doctrine other than this as the true doctrine of the Apostolic See. And we give Our Apostolic benediction with paternal tenderness. Given in Rome, at Santa Maria Maggiore, under the Fisherman's ring, this 5th day of July, 1796, the 22nd year of Our Pontificate. Signed: R. Card. Braschius de Honestis."

Thus there is nothing new in the position of the Church, which, as Leo XIII one day expressed it to Monsieur de Blowitz, "holds fast to a single body, which is itself held fast upon the cross!"

Nevertheless, though the doctrine contained in the 1892 encyclical was not new, its application to the present Government of France constituted an innovation, and even a very daring innovation, if we bear in mind the political position taken up by the clergy, who were closely united by important interests to be dispossessed parties.

There was quite a revolution in Catholic minds and habits. The few priests who had already declared themselves Republi-

cans were at first looked upon with suspicion, and their churches were shunned by the devout.

Directly after the encyclical, the priests who continued to call themselves Monarchists—a still smaller number—saw the wise among the clergy turn away from them. The very devout were slower in comprehending the change, and it actually happened that in more than one religious coterie prayers were offered for the conversion of the Pope!

## CUTTING DOWN OFFERINGS.

The rich Monarchist laymen who were accustomed to subscribe liberally to all the principal Catholic works weakly showed their discontent by cutting down their offerings to Peter's Pence; and more than one prelate took upon himself to convey the grievauces of his dissatisfied flock to the Vatican. The bishop of a diocese quite near to Paris ventured to say to the Pope:

"Holy Father, may I speak frankly?"

"Certainly."

"Well, your Holiness is being deceived. The situation in France is not what you believe it to be. Your intervention in the politics of that country has produced quite a feeling of disaffection for your person.

"This is proved by the fact that the subscription to Peter's Pence, which amounted to £60,000 last year in my diocese, has now fallen to £35,200. If you will allow me, I will repeat a remark made to me by an excellent Catholic in my diocese, who said, 'I cannot love the Pope now that he has become a Republican.'"

The Pope merely replied by the smile of a man who had foreseen this kind of opposition, and who did not attach too much importance to it. A few days afterwards, when giving audience to the curé of one of the most important parishes in Paris, he said, "I wish to commit the Church so fully that it will be impossible for any successor to turn back."

Opposition to the Pope's policy was not by any means confined to the French Catholics. It displayed itself even in the

entourage of the Holy Father, on various occasions and in various forms. The manner in which Leo XIII met this opposition, and his conduct towards his opponents, throw a strong light on the unshakable firmness of his character, as well as on his sense of justice.

Two anecdotes may be cited in illustration of this. One of the earliest opponents among those most closely approaching the Pope was Cardinal Parocchi, his Holiness' Vicar. This prelate's oppositiou was so clearly displayed on one occasion that Leo XIII asked him in unmistakable terms to resign.

"What your Holiness asks of me is very serious," replied the Cardinal. "I beg your Holiness to grant me a few days for reflection."

Two days afterwards Leo XIII sent for Cardidal Parocchi. "Well, Cardinal, have you decided?" he asked.

"Not yet. Will your Holiness kindly wait another two days?"

## ADHERES TO HIS DUTY.

At the end of that period Cardinal Parocchi was again admitted to the presence of Leo XIII. "Holy Father," he said, "I have fully reflected, and I consider it my duty to remain at my post so long as your Holiness does not see fit to relieve me of it."

In the meantime Leo XIII had also reflected; and he came to the conclusion that a political difference of opinion could not justify him in punishing Cardinal Parocchi, whose theological and philosophical knowledge, eminent administrative qualities, and distinguished virtues he fully appreciated and admired.

The other anecdote relates to Cardinal Oreglia, the doyen of the Sacred College. Cardinal Oreglia, whose great personal worth and high standing in the Church entitle him to speak freely to the Pope himself, once abused the privilege to such an extent as to draw down upon himself this undisguised threat:

"Will your Eminence please remember that I can not only bestow the hat but take it away?"

"Holy Father," quietly replied Cardinal Oreglia, "you have

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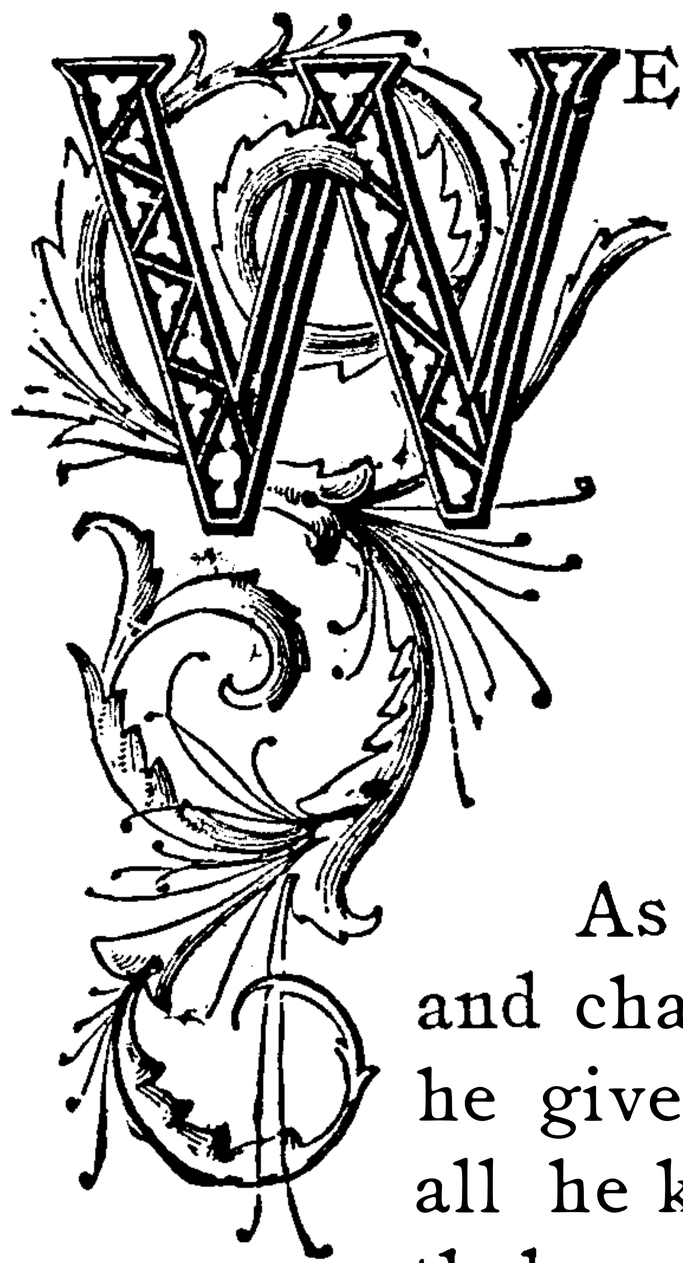
# CHAPTER XXIV.

## Political Policy of Pope Leo XIII.



We now come to Cardinal Rampolla, Secretary of State to the Holy See, who is one of the most disinterested and firm supporters of the Pope's policy.

During the last ten years he has left Rome only once, and that was to be present at his sister's death-bed. Cardinal Rampolla is besides, the acutest, the most discreet, and the best-informed of diplomatists.

As one who knew him wrote:—"How pleasant and charming he manages to be at all the audiences he gives every day, and how the visitor is led to say all he knows and gets nothing in return, but nevertheless goes away delighted?"

It would be unjust not to pay homage in this work to the memory of Count Lefebvre de Béhaine, who was French Ambassador to the Holy See for thirteen years, and supported the Holy Father's French policy with all his intelligence and all his power.

As M. Francis Charmes, wrote on the day after the death of M. de Béhaine:—"The Holy Father's intellect and personality are sufficiently marked to discourage any attempt to exaggerate the influence our ambassador may have had over him; but it is not too much to say that M. Lefebvre de Béhaine facilitated all that has been done.

"If we may judge of the merits of a diplomatist by the relations he has established or strengthened between the Government he represents and the one to which he is accredited, it must be admitted that the services of M. Lefebvre de Béhaine have been far above the common.

"Especially is this true when it is remembered that he repre-

sented the French Republic at a time when it was still distracted by political conflicts, in which religious intercourse with the highest and most imperial—if we may be allowed to use a word now applied to so many things—spiritual power had been clumsily confused and endangered.

"If we examine the state of our relations with the Holy See at the commencement of M. de Béhaine's mission, and if we compare it with what those relations were at the end, we can estimate the progress accomplished; and whatever may be attributable to the spontaneous initiative of the Holy Father, our Ambassador certainly had his own share."

The Radical party, on coming into office in the autumn of 1895, discovered that this good servant ought to be recalled. "Of all the mistakes committed by the Radicals" (to again quote M. Francis Charmes), "this one was the most logical on their part." Nothing could be truer, but it is hardly likely that the Radicals will find any cause for vanity in such logic.

## HIS WORK ENDURED.

War with the Church has always been the springboard of Radicalism. The object steadily pursued by M. Lefebvre de Béhaine was a rapprochement between France and the Holy See, and that being so he was bound to be sacrificed, but what his "workman's hand," to use the expression in favor during the grand siecle, had accomplished, still endured.

The successor of this excellent "workman" was an apprentice —in the diplomatic sense—in the person of M. Poubelle, who knew nothing of Rome, of the Pope, of Roman society, or of the Pontifical policy. The new Ambassador was soon estimated at his true value, which was not considered great. His failure was complete.

And yet the ex-Prefect of the Seine did all in his power to become a persona grata at the Vatican. Having heard that the Pope sometimes forgot himself to the extent of perpetrating Latin verses, and that he was by no means destitute of the author's amour-propre, it occurred to M. Poubelle to learn some of these

verses, and pay the Pope the delicate flattery of reciting them on the first opportunity.

The Ambassador, however, mistrusted his memory. When the eventful day arrived, he thought it wise to put a manuscript copy of the verses inside his hat, so that he could refer to it in playing his part. The fraud was even more clumsy than the flattery was opportune, and the chance of the Pope being taken in by it was still further reduced by the happy-go-lucky way in which M. Poubelle recited the Pope's charming lines.

The Pontiff's keen, ironical glance no sooner met his eye than he stopped short, like a school-boy caught in the act of committing some misdemeanor. The story soon became known, and excited much sarcasm at the diplomatist's expense. M. Poubelle has lately been succeeded by M. Nisard, and it can only be hoped that the latter will realize the hopes aroused by his appointment.

## GUIDED BY LOFTY MOTIVES.

Pope Leo was guided by the same lofty and conciliatory motives in his relations with all foreign governments, and that success, to a greater or less extent, has always attended the generous inspirations of his great mind. Many interesting anecdotes are connected with his dealings with Germany, which ended in the abrogation of the Kulturkampf.

Some very curious revelations of the religious policy of Prince Bismarck and the relations between the Iron Chancellor and Leo XIII, have been made by Geffcken, the confidant and executor of Frederick II and the implacable enemy of Bismarck.

Bismarck caused him to be tried in 1888 by the High Court at Leipzig, and sentenced to exile for publishing some of the late Emperor's private papers in the Deutsche Rundschau, this publication being treated as a "criminal disclosure of State secrets."

Geffcken paid his first visit to Rome in 1876, that being his first diplomatic journey ad limina, but on that occasion he merely had an unimportant conversation with Cardinal Antonelli. He was sent a second time, in March, 1882, by Marshal von Man-

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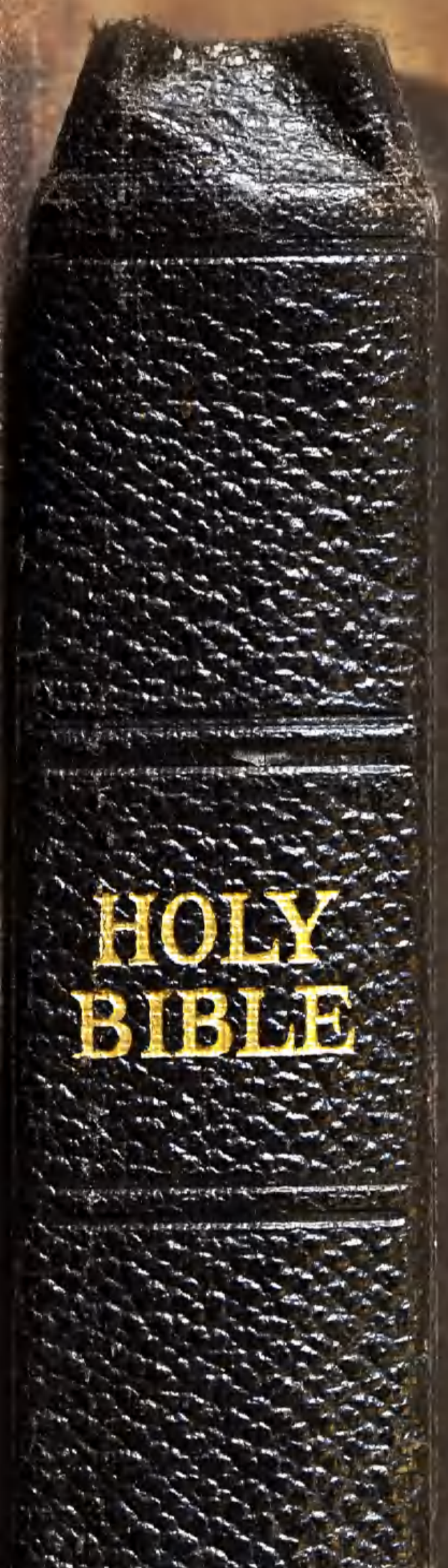

application of the Acts passed in May, 1876, was carried on with greater fury than ever, and imperilled not only the interests of Catholicism but of German predominance.

The Chancellor continued his negotiations with the Holy See, not only ceding nothing, but requiring from the Pope a sacrifice of his principles, to which it was impossibe for his Holiness to consent. The desiderata of Leo XIII were nevertheless—as Geffcken, a Protestant, admits—extremely moderate.

What he desired was not even a concordat, but merely a revision of German ecclesiastical legislation by means of a Government measure, which should bind both parties by reciprocal concessions, and do away with such provisions of the Falk laws as were intolerable to Catholics.

Bismarck's only reply to these very legitimate demands was to stop more and more ecclesiastical stipends, and drive the elite of the clergy into exile. Bismarck (who had, according to Count Beust, when at Versailles in 1871, made the Sovereign Pontiff an offer to transfer the Holy See to Cologne) flattered himself that this odious persecution would overcome the resistance offered by the Roman Court to his hitherto all-powerful will.

## DID NOT YIELD THEIR GROUND.

But neither the Pope nor the German Catholics, represented by the Centre under the leadership of the valiant Windthorst, yielded an inch of ground.

As Geffcken remarks, "the Church could wait, but the Chancellor became more and more anxious for the end." Eventually, in 1884, Bismarck, who had solemnly declared four years before that any revision of the May laws was impossible, was obliged to seriously consider that revision.

He took refuge in an assertion that "other hands" had spoiled the great plan conceived by him; but, as Geffcken observes, that was Bismarck's usual excuse when events disappointed his hopes and upset his profound combinations. Geffcken facetiously urges the ex-Chancellor to do homage to truth, and reveal to the world whose were those "other hands."

Matters were in this position when the extraordinary Caroline Islands affair cropped up. Geffcken gives a very curious account of the circumstances which induced Bismarck to submit his difference with Spain over these islands to the arbitration of the Holy Father.

"In the brain of this Machiavelian pachyderm, who could neither advance nor retreat," writes M. de Blowitz, "there originated an archaic idea which excited universal surprise. With elephantine irony, Prince von Bismarck offered Leo XIII the post of arbitrator between Spain and Germany." According to Geffcken, M. de Blowitz and the press of the entire world were mistaken.

### A CLUMSILY LAID TRAP.

The idea of Papal arbitration did not originate with the "pachyderm" Bismarck. It was suggested to him, and he fell into a clumsily laid trap. He had occupied the Caroline Islands, which were worth very little, and had already been given up by the Spanish Government, when the aspect of affairs was suddenly altered by a riot at Madrid.

A mob broke into the German Legation. The German Minister was insulted. The Spanish Government was obliged, under the pressure of public opinion, to reaffirm its alleged rights, and to claim the privileges of Spain as the first occupant of the islands.

Matters, however, had already gone too far to allow Prince Bismarck to give way without injury to the dignity of the Empire, and he immediately ordered the publication of two documents establishing the rights of Germany; but a despatch from the Emperor soon upset the Chancellor's plans.

This despatch stated that the Spanish Monarchy must not be endangered, and that the young King, having to some extent thrown himself, during his recent visit to Germany (September 1883), on the generosity of the Emperor, it would be unseemly for the German Government to act harshly towards him. The position was very difficult for Bismarck. As M. de Blowitz well says, the Prince could neither advance nor retreat.

At this stage an Italian journalist, whom Bismarck had expelled from Germany, conceived a colossal practical joke. He sent a telegram to a Berlin newspaper, announcing that the Spanish Government was about to ask the Pope to intervene. Bismarck took this story "au serieux" and intercepted the telegram.

Then, believing that he was about to accomplish a diplomatic master-stroke, he resolved to be beforehand with Spain, and propose the arbitration of which not a single Spanish statesman had thought for a moment. Although the Pope's decision was in favor of Spain, it brought about quite a "detente" between Berlin and Rome.

The Pope sent the Chancellor the Order of Christ, with an autograph letter in which he said the strength of Germany depended on the co-operation of the Catholic Church.

## DEAF TO ALL APPEALS.

The Chancellor wrote to the Pope, asking him to order the Centre to support the Government, and offering him certain concessions in return. As is known, the Centre remained deaf to all exhortations, and refused to give up one iota of the Catholic claims or a single line of its political programme.

It does not, moreover, appear that the Pope disapproved of this attitude, inasmuch as, in an address to the German pilgrims on the 21st of April, 1885, he congratulated them on the "good appearance" preserved by Catholics in their country. In any case, it is certain that the Papal diplomacy very largely contributed to the abolition of the Kulturkampf.

The reign of Leo XIII has also witnessed the official re-establishment of relations between Russia and the Holy See. In Great Britain the Pope's letter to the English led to numerous conversions. In America the Pope has exerted all his influence in favor of the religious revival, but at the same time he sought to confine the imprudent zeal of the innovators within the bounds of orthodoxy.

In every part of the world he pursued the great work of the

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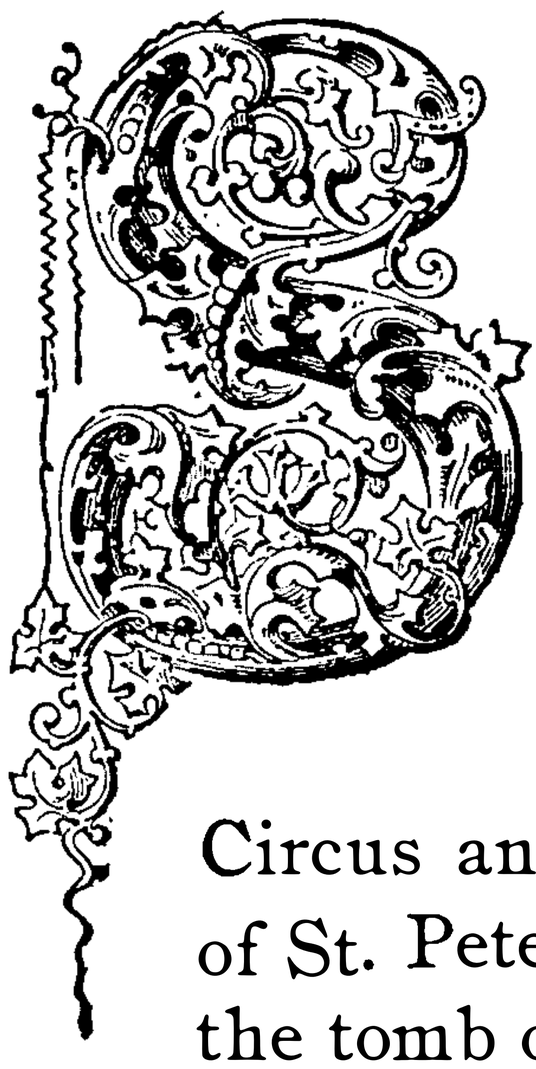
# CHAPTER XXV.

## The Great St. Peter's Church.



ST. PETER'S CHURCH in Rome adjoins the Vatican and from the windows of Pope Leo's apartments he could look out upon the great structure which is the centre of Christianity for the whole world.

This magnificent church occupies the place of the Gardens and Circus of Nero, where that tyrant massacred numbers of Christians, whose remains were buried in a grotto situated near the Circus and in which it is believed was also deposited the body of St. Peter. St. Anacletus Pope, had an oratory erected upon the tomb of this Apostle, and Constantine the Great, in 326, built here a Basilica with five aisles which was frequently restored; in the Fifteenth century it menaced ruin.

Nicholas V. decided to build a magnificent temple in honor of the Prince of the Apostles, and intrusted the direction of it to B. Rossellino and Leon Batt. Alberti (1450). Owing to the death of this Pope, which occurred shortly after, the work was suspended, but it was again renewed under Paul II. and Julius II.

The latter chose from among the designs which were presented to him that of Bramante, who had conceived the idea of raising an immense dome ( cupola ) in the middle of the church, and had in fact constructed four enormous pilasters to support it. After the death of Julius II., and Bramante, Leo X. intrusted the continuation of this work to Giuliano da San Gallo, Fra Giocondo a Dominican, and a little later, also to Raffaello.

Upon the death of the last, Baldassarre Peruzzi from Siena undertook the work. He, without altering what was already done, changed the plan of the Basilica, reducing it from the Latin to the Greek cross. "Antonio da San Gallo," who succeeded "Peruzzi" returned to the Latin cross, according to the design of "Bramante."

On the death of San Gallo, Paul III. commissioned "Michel Angelo" to continue it, who definitely adopted the Greek cross, and made the design for the "cupola" which he commenced.

At his death Vignola and Pirro Ligorio assumed the direction of the works by order of Pius V. with the engagement to conform in every particular to the design left by Buonarroti. Vignola directed the construction of the two side domes; the large dome, was erected during the pontificate of Sixtus V. under the direction of Iacopo della Porta.

## ORNAMENTED WITH MOSAICS AND STUCCOES.

Clement VIII. had it ornamented with mosaics, by the same Della Porta; the roof decorated with stuccoes and the floor paved with fine marbles. Finally C. Maderno, finished the edifice under Paul V., abandoning the plan of Buonarroti and returning to the form of the Latin cross Bramante; the design of the facade and the portico is also by Bramante.

Under Urban VIII. Bernini erected a bell-tower which it was necessary to demolish shortly after, as that part of the facade on which it rested threatened ruin. Pius VI. terminated the magnificent Basilica, by having the sacristy constructed by Carlo Marchionni, and placing two clocks on the facade, and two others in the interior. This temple may be justly called the most magnificent modern monument in the world, since all the arts contributed to embellish it, and the greatest artists exerted themselves to the utmost of their ability.

## SIZE AND COST OF ST. PETER'S.

The building took 176 years, cost over 10,000,000 pounds sterling, covers an area of 240,000 square feet, and requires 6000 pounds annually to keep it up. The facade is of travertine and has eight columns and four pilasters of the Corinthian order, seven galleries, six niches and an attic terminated by an entablature on which are placed thirteen colossal statues, representing Jesus and the Apostles. Its height is 140 feet and 379 wide.

The height from the pavement to the extremity of the cross

which surmounts the great dome, is 426 feet. The effect that this Basilica presented was most beautiful, when the three domes and facades were illuminated by 5000 torches, as on the evening of Easter and of the festival of St. Peter. These festivals ceased in 1870.

The bas-relief on the principal door, representing the Saviour consigning the keys to St. Peter is the work of "Buonvicino." Five doors give access to the vestibule, which is rich in marbles, in gildings and in stuccoes. At the sides are the equestrian statues of Constantine by Bernini, and Charlemagne by "Cornacchini."

Over the middle door of the vestibule, in front of the principal entrance to the church, there is the celebrated mosaic of "Giotto" (1298) called the Boat of St. Peter. The walled up door which has in the centre a cross of bronze, is the Porta Santa, which is only opened in the holy year. The middle door, in bronze, is decorated with bas-reliefs; the one above the same, our Saviour and St. Peter, is by "Bernini."

## IN THE INTERIOR.

There are three naves in this Basilica 613 feet long, from the door to the tribune. The transept is 417 feet wide; the middle nave 82 and 142 in height, including the vault; and the side aisles 20 feet. Following the principal nave, we find at the sides four magnificent arches, which give access to the chapels and to the smaller aisles.

After the first arch, there are on each side two angels supporting the basins which contain the Holy Water, sculptured by Lironi and Liberati. The intermediate space between the arches is ornamented by a double row of niches containing the statues in marbles of the founders of the religious orders. The nave is vaulted and ornamented with sunken coffers richly decorated with gilding; the pavement is formed of various marbles inlaid in designs.

On the right before arriving at the Confessional there is a statue in bronze of the Apostle St. Peter, a work of the time of St Leo I. and placed here by Paul V. Above this is a mosaic repre-

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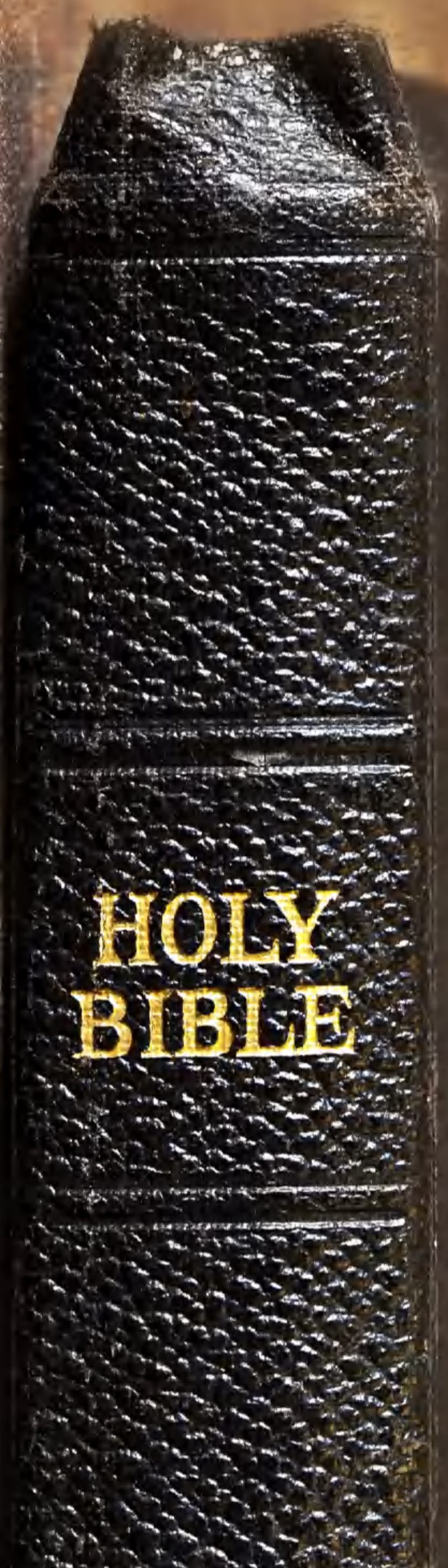

Father, copied from a picture by D'Arpino. The dome can be ascended any Thursday morning at 10 a. m. but it is almost an impossibility to get access to the crypt, the keys of which are kept by the Pope himself. To make a thorough examination of the Basilica we will begin with the first chapel to the right, on entering the building.

Retracing our steps from the Confessional round which eighty-six silver gilt lamps burn day and night except on Good Friday and Easter Saturday, we notice the measurements in the pavement of the nave. These give the lengths of the great Christian Cathedrals of the world: St. Paul's, London, coming next to St. Peter's. Near the door is a round slab of porphyry on which the Emperors were crowned in ancient times. We now proceed to the before-named chapel on the right, the

## CHAPEL OF THE PIETY

It is so called from the statue of the Madonna with the dead Christ in her lap by Michel Angelo. At the sides of the chapel are two small internal chapels: in that on the right, designed by Bernini, there is a Crucifix by Pietro Cavallini, and on another altar, a St. Nicholas of Bari, in mosaic, by Fabio Cristofari; in that on the left there is a column against which according to tradition our Saviour leaned. Here is also preserved the urn formerly the sepulchre of Probus Anicius, prefect of Rome.

The vault is painted by Lanfranco, and the dome is embellished with mosaics copied from paintings of P. da Cortona and of "C. Ferri." Under the arch which conducts to the second chapel, is the monument of Leo XII., the work of Fabris. Opposite is the tomb of Christina of Sweden erected by Innocent XII. after the design of C. Fontana.

## CHAPEL OF ST. SEBASTIAN.

Upon the altar there is the Martyrdom of St. Sebastian in mosaic, copied from the picture of Domenichino. The dome is ornamented with mosaics, copied from paintings by Pietro da Cor-

tona." Under the following arch is the monument of Innocent XII. with the three little cream jugs, the device of the family to which the Pope belonged, done by "Filippo Valle," in 1746. Opposite is that of the Countess Matilda, erected by Urban VIII. from the designs of "Bernini." The bas-relief which adorns it represents the abjuration of Henry of Navarre, and is by "Stefano Speranza."

### CHAPEL OF THE HOLY SACRAMENT.

Upon the altar there is a "ciborium" of gilt bronze and "lapislazzuli." The picture represents the Trinity and was painted by "Pietro da Cortona." On the right there is an altar on which is a Deposition, a copy in mosaic of the picture by "Caravaggio." Opposite the same altar, is the monument in bronze of Sixtus IV. della Rovere, the work of "Ant. Pollaiolo." The vault of this chapel is decorated with bas-reliefs in gilt stucco, from designs by "Pietro da Cortona."

The mosiacs of the dome, which is in front of this chapel were copied from pictures of the same master. Leaving this chapel under the following arch there are two monuments: that of Gregory XIII. the work of "Rusconi," in the bas-reliefs of which is recorded the correction of the calendar made by this Pope; the other opposite is of Gregory XVI. of St. Bartholomew fame and was done by "Prospero da Brescia." Entering the Gregorian chapel in front there is a mosaic taken from the picture of "Domenichino," representing the communion of St. Jerome.

### GREGORIAN CHAPEL DEDICATED TO THE VIRGIN.

It was erected by Gregory XIII. from the design of "Michel Angelo" and executed by "Della Porta." The designs of the mosaic of the dome are by "Muziano." Under the altar in an urn of granite is the body of St. Gregory Nazianzeno. On the right side is the monument of Gregory XVI., sculptured by "Amici," a Roman. Continuing towards the transept, we find the tomb of Benedict XIV., the work of "Pietro Bracci."

In front is the altar of St. Basil with the picture in mosaic. We pass then into the right transept, in the end of which are three

altars all of mosaic: the first is dedicated to St. Wenceslaus, tha , in the middle to the Saints Processo and Martiniano, and the last to St. Erasmus.

In the niches that are beside the latter, we find the statue of Calasantius, sculptured by Spinazzi and of St. Bruno by Stoltz, and opposite are placed St. Jerome by Bracci, and St. Gaetano by Manaldi. Proceeding further we come to an altar, the mosaic of which is taken from a picture by "Lanfranco," and represents the Boat of St. Peter; opposite is the fine monument to Clement XIII. a masterpiece of Canova.

A little farther on is the chapel of St. Michael the Archangel; the picture is copied from the original of G. Reni. In the same chapel is the altar of St. Petronilla, with a copy in mosaic from the original in the Capitol, by "Guercino." This is the finest mosaic in St. Peter's. Continuing our progress we come to the tomb of Clement X. of the Altieri family, designed by De' Rossi, the bas-relief by Loti ; the statue of the Pope is by Ferrata. On the altar in front is a mosaic representing St. Peter raising Tabitha from death, copied from the original of Costanzi.

Ascending the steps of the Tribune we now approach the

## CHAIR OF ST. PETER.

This chair is behind the Confessional. It is the semicircle of the upper part of the principal nave, adorned by the design of Michel Angelo. Above the altar four gigantic statues in bronze, the work of Bernini, representing St. Ambrose, St. Augustin, St. Athanasius, and St. John Chrysostom, support a chair of bronze within which is enclosed the supposed chair of St. Peter

The chair is crowned by a glory done also by Bernini, composed of angels and seraphins; the Holy Ghost in the form of a dove in a transparent field, has a most beautiful effect. By the side of the chair are the tombs of Paul III. by Jacopo della Porta, and of Urban VIII. entirely by Bernini. The figures of Truth and Prudence are portraits of the mother of Paul III., and of his sister, Giulia Bella. This is the finest monument in the church.

In the four niches which are around the tribune are St.

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Opposite them are the statues of St. Peter Nolasco also by "Campi," and St John the Divine by "Valle." A few paces further on there is a picture in mosaic representing the Punishment of Ananias and Sapphira. Opposite is the door of the new sacristy.

## CLEMENTINE CHAPEL.

So called because it was erected by Clementine VIII. Near the altar is the mausoleum of Pius VII. the work of "Albert Thorwaldsen." Farther on above another altar there is a copy in mosaic of the celebrated Transfiguration of "Raffaello." Passing under the arch we find the tomb of Leo XI. executed by "Algardi." On the left the sepulchre of Innocent XI. designed and executed by "Stefano Monot."

## CHOIR CHAPEL.

The Choir Chapel is used for celebrating the divine offices. A mosaic of Bianchi' "Conception" adorns the altar, beneath which reposes the body of St. John Chrysostom. The chapel has an oval dome ornamented with mosaic taken from pictures of "Ferri," "Maratta" and "Ricciolini."

In the arch that follows is a door which gives entrance to another choir. Above this door there is a place in which it is the custom to deposit temporarily the remains of the last deceased Pope. Opposite is the tomb of Innocent VIII., a work in bronze of "Pollaiolo." Then follows the

## CHAPEL OF THE PRESENTATION.

It is a mosaic of the Presentation of the Virgin, a copy of the original by "Romanelli." The dome is similar to that just described, and is decorated with mosaics from the pictures of "Maratta." On the right of the arch, which follows, we see the tomb of Mary Clementine Sobieski, wife of the Young Pretender, and styled here "Queen of Great Britain, France, and Ireland." The design is by "Filipp Barigioni" the sculpture by "Pietro Bracci," the portrait in mosaic is the work of "Christofari."

Opposite is the monument belonging to the Stuart family, done by Canova. It rises in the form of a tower and two "genii" with extinguished torches guard the door; in the front of it, are

the portraits of James III. and of his sons, Charles III. and Henry IX. as they are styled here. At the end is the

## CHAPEL OF THE BAPTISMAL FONT.

In the centre stands the Sacred Font; it is of porphyry of a single piece and formerly served as a part of the mausoleum of the Emperor Otho II. The three pictures in mosaic represent: that in the middle the baptism of Jesus Christ, from the original by "Maratta;" that on the right St. Peter baptizing St. Processo St. Martiniano, taken from the original of "Passeri," and the last on the left St. Peter baptizing the Centurion Cornelius, copied from "Andrea Procaccini." The mosaics of the dome are taken from pictures by "Trevisani."

## SUBTERRANEAN CHURCH OR VATICAN CRYPTS.

The descent is by a flight of stairs near the statue of St. Veronica, but as before stated, admission is almost an impossibility. Beneath the four large pillars of the dome are four chapels, designed by "Bernini." The pictures in mosaics are from originals of "Andrea Sacchi." After the circular corridor is the chapel of the Confession, in the form of a Latin cross and corresponding with the High-Altar of the Basilica. Here is an ancient picture with the portraits of the Apostles.

There are many urns and tombs in these crypts, amongst others, those of Charlotte, the Queen of Jerusalem and Cyprus, the Queen Christina, the Emperor Otho II., Hadrian IV., Boniface VIII. and Paul II.

There are also bas-reliefs of the Last Judgment, the Creation of Adam and Eve, the Resurrection of Christ, and the large sepulchral urn of Junius Bassus, Prefect of Rome. Besides these there are a great many ancient inscriptions, mosaics, and pictures, which adorn and render these "grotte" highly interesting.

## VATICAN SACRISTY.

Opposite the entrance is the statue of St. Andrew, and at the sides the statues of St. Peter and St. Paul sculptured by "Mino da Fiesole." This sacristy was erected by order of Pius VI. by

the architect "Carlo Marchionni;" it is of octagonal form adorned with eight columns taken from Hadrian's Villa at Tivoli, and is surmounted by a dome: on the altar is a Deposition designed by "Michel Angelo," and painted by "Sabatini."

On the left is the sacristy of the canons; then a chapel with two columns of alabaster. The picture of the altar was painted by "Penni," pupil of "Raffaello." In the hall of the chapter, in a niche, we see the statue of St. Peter, and various pictures by "Giotto." On the right is the "Sagrestia dei beneficati," upon the altar of which is a fine picture by "Muziano." Contiguous is the "Sagrestia dei chierici beneficiati." Before leaving this sacristy, one must not neglect to see the treasures that are kept there.

Opposite the door of the sacristy is a staircase which leads to the square of that name.

Returning again to the Basilica, we proceed to the monument of Mary Stuart, to proceed from thence to the great cupola. Having ascended the dome we enter an internal gallery which surrounds the same, from which we have a fine view of the Basilica beneath. Continuing to ascend, we come to the great ball of bronze capable of containing sixteen persons. From this ball we can also ascend to the summit of the cross.

## THE VATICAN.

The Vatican household has been mentioned in a previous chapter, but it should be mentioned in connection with St. Peter's Church. The earliest notice we have of a building on the site of this magnificent palace is in the time of Liberius, A. D. 352, when that Pope built a house where once stood the Gardens of Nero close to St. Peter's.

Little or nothing further is recorded of this house until the time of Charlemagne, when it had arrived at such a degree of splendor as to accommodate that monarch when he came to Rome to be crowned by Leo III., A. D. 800. The palace was further embellished by Celestin III. in 1192, and by his successors; but was not the official residence of the Popes until the return of Gregory XI. from exile in Avignon in 1377.

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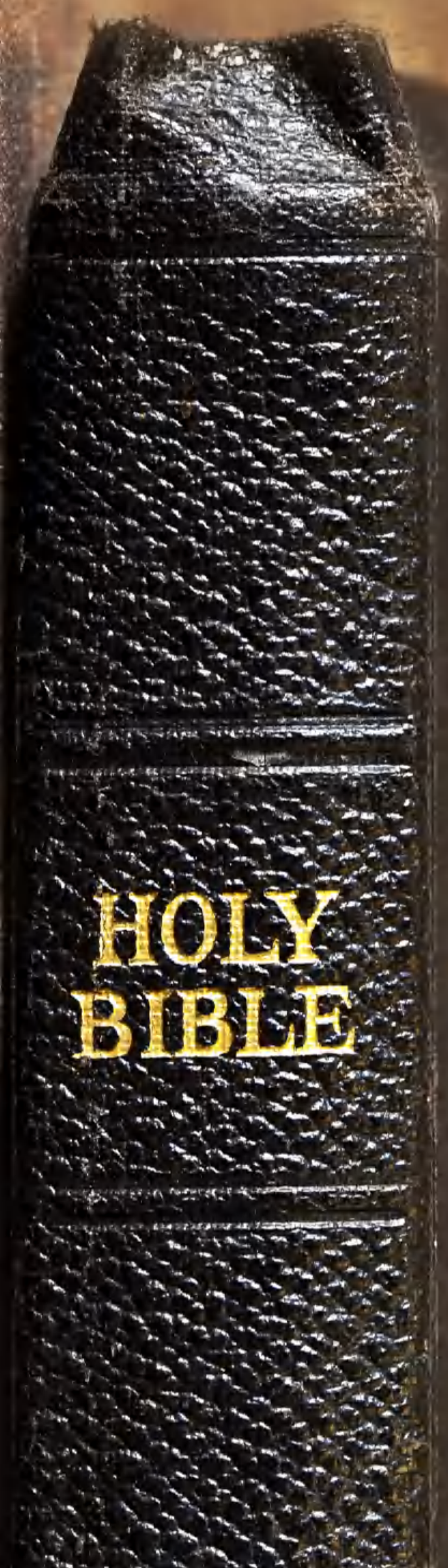
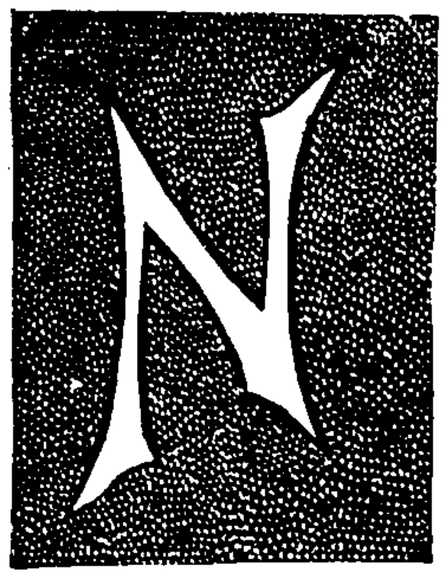


## CHAPTER XXVI.

### The Last Days of Pope Leo.—His Indomitable Will Power. His Uniform Cheerfulness and Patience.



O king or potentate in the history of the world ever interested the people of all countries, of all languages, as has the illustrious and noble Pope Leo XIII in his last days.

As the whole Christian world is deeply interested in accounts of the last sickness and death of the Holy Father, the author has included in this work a connected story of the incidents and events that transpired from day to day at the Vatican.

Indeed, one of the most remarkable and most noteworthy periods in the life of Pope Leo is that comprising the few days before his death.

With his physical life hanging by the most slender thread; his bodily strength entirely exhausted, his mind was still as alert and active as ever. A short time before his death his very will power lifted him to his feet, and with the aid of his nephew, Count Pecci, he walked to the window to see what was going on outside.

Vast throngs of people had gathered in the Piazza di San Pietro in front of the Vatican attracted there by the news of the Holy Father's serious illness.

Upon catching a glimpse of the immense gathering of people the Pope exclaimed to his nephew and Dr. Lapponi: "The Piazza di San Pietro looks as though the people expected me to perform some public function."

His nephew was visibly in deep grief. In his keen discernment, which lasted to his dying moment, the illustrious uncle noticed the feelings of his nephew and said in the most affectionate and cheerful manner: "Take courage, my dear nephew."

At two o'clock on the morning of July seventh Dr. Mazzoni declared his belief that the Pope would certainly survive the night. Dr. Lapponi said that no change in the condition of his

illustrious patient was likely before dawn. The Pontiff's mind was perfectly lucid.

After the issue of the latest bulletin, and when the fact that extreme unction had been administered became known, the crowd which had been growing throughout the evening in the Piazza di San Pietro became immense. The carriages of Cardinals arrived in rapid succession at the Vatican, the interior of which was brilliantly illuminated, the light shining through the windows upon the silent crowd outside. The windows of the room where the Pope is dying were only dimly lighted, and to them all eyes turned.

It was, therefore, deemed wise to advise him of his grave condition, and this was done with tender precaution.

Pope Leo was thus prepared for his last communion, which was administered with the participation of all the cardinals now in Rome and the whole of the pontifical court.

## ADMINISTERING THE LAST SACRAMENT.

The solemn yet gorgeous ceremony of administering the last sacrament took place at the bedside of Pope Leo. The central figure was the dying Pontiff, whose long life's journey is nearly over, calmly preparing to enter the dark valley. His pale and emaciated face, almost as white as the pillows on which it rested, showed little sign of life, except the keen glittering eyes, always his most striking feature.

Around the bed were grouped the Noble Guards in their glittering uniform, the Knights of the Cloak and Sword, in their picturesque medieval costume of black with white ruffs, twenty-five cardinals, all the members of the Sacred College who are present in Rome, stately and venerable figures in their sweeping crimson robes, the whole forming a scene of rich, yet subdued, coloring, a fit subject for the pencil of Rembrandt.

The whole of what is called the pontifical family, headed by Cardinal Rampolla and including all the private chamberlains, were there. Nearest to the bed stood the imposing, tall figure of the Cardinal Grand Penitentiary, Serafino Vannutelli, with the

Pope's confessor, to hear the last confession of the departing Pontiff.

Then the priest apostolic approached, bearing the viaticum to give the last communion and administer the extreme unction, assisted by the grand penitentiary.

Pope Leo feebly recited the confession of faith, as formulated by the Council of Trent, and finally the words of absolution and the formula of indulgence in Articulo Mortis were solemnly pronounced by the grand penitentiary.

The heads of the great religious orders who were present granted the Pope the special indulgences which they have the privilege of conferring. Then came the touching prayers for a passing soul and part of the gospel, the Lord's passion.

## THE POPE'S BENEDICTION.

As the last words died away all fell on their knees. The Pontiff, raising his almost transparent fingers with a feeble effort, pronounced in scarcely audible words his benediction on the Sacred College and on all present, and then sank back on the pillows.

There was scarcely a tearless eye in the whole assemblage; the sobs of the Pope's relatives were plainly heard. Deep silence followed, only broken now and again by a murmured prayer or a pious ejaculation.

After extreme unction had been administered his Holiness rallied in the marvelous manner shown in previous crises, and most of the Cardinals left the Vatican. Cardinal Gotti returned at midnight, but drove away shortly afterward, the inference being that he was satisfied that the end was not imminent.

At 2 o'clock the only persons in the Pope's room were Drs. Lapponi and Mazzoni, Marquis Sacchetti, the Pontifical standard-bearer, and Centra, the Pope's valet. The ante-room, however, was full of officials.

After the doctors examined the Pope he asked in a feeble voice that they tell him what they thought of his condition. They did not conceal the truth, whereupon his Holiness requested

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To Cardinal Ferrata, Prefect of the Congregation of Bishops and Regulars: "We are nearing eternity, my dear Ferrata; our cares will soon be over for us."

To those who were present when extreme unction was administered the Pope said: "This is my last blessing," and, raising himself upon his pillow, he gave them his benediction.

## VERY LOW BEFORE MIDNIGHT.

At ten minutes before eleven o'clock, on July 6th, the doctors' bulletins reported that the Pope was scarcely breathing.

When extreme unction was administered to him it was found in anointing his hands and feet that his limbs were already cold.

All Rome is in the streets awaiting news of the end with indescribable emotion. Groups assembled everywhere, especially in Vatican square, asking for news of the condition of the Pontiff and watching the dimly lighted windows of the Papal apartments. The bronze doors were ajar, but the Swiss Guard prevented entrance.

The Government decided to take ample military and police precautions to prevent any possible disturbances. The troops were held in their barracks and additional soldiers summoned to the city from neighboring stations.

The first bulletin issued was as follows:

"The Pope passed an almost sleepless night, although he was less agitated than on the preceding night. Digitalis and camphor were administered. The condition of the thorax remains the same. A slight cough caused some mucous expectoration.

"The Pope took sufficient nourishment. His pulse is weak, but not intermittent, while his temperature is below the normal.

"The Pope's general condition, though no better, is certainly no worse. The weakness is becoming more marked. The Pope has left his bed."

The physicians added privately to the official bulletin the statement that hepatic pneumonia is absolutely fatal in the case of nonagenarians, as it is the outcome of senility. The walk his Holiness took in the damp Vatican garden on Friday merely

developed the latent germs of the disease. It is recalled that Pope Pius IX. also died of pulmonary paralysis.

The Pope took some soup twice in the night, and toward dawn was carried to an armchair, where he was reclining at 8:30 o'clock in the morning when Drs. Lapponi and Mazzoni visited him.

During the entire morning the Pope showed remarkable vitality and vigor, even walking about his room. This, however, was followed by prostration, after which his Holiness fell asleep.

## CHANGE FOR THE WORSE IN THE EVENING.

The Pope's physicians were hastily summoned at 7 o'clock in the evening and afterward issued the following bulletin:

"This evening grave symptoms have developed. There is general depression and rapid superficial respiration. The pulse is slight and often evanescent. The temperature is below the normal, but the intellectual faculties are unimpaired."

The viaticum was administered yesterday instead of this morning at the express desire of the Holy Father who said:

"To-morrow, perhaps, may be too late."

The Pontiff sat up because he could not breathe easily while lying down. He was supported by his faithful valet, Centra.

After the "Domine, non sum dignus" the Pope closed his eyes. The Cardinals then advanced singly and kissed his hand.

To Cardinal Ferrata the Pope said with a smile: "I am going, Ferrata." The Cardinal answered, "Courage, Holy Father."

The Pope was closeted for a long time yesterday afternoon with his secretaries, Angeli and Marzolini, dictating to them what was probably his will.

One story reports the Pope as saying: "I am now near the end." Another version of the same incident is that the Holy Father exclaimed: "No doubt I am near my end, but I want to die in harness." After saying this he walked up and down the room on the arm of his nephew, Count Pecci. Occasionally he dispensed with the latter's assistance.

The *Voce Della Verita* says that when the Pope was receiving the sacrament of extreme unction he opened his arms and folded them three times at the words "Mea culpa, mea culpa, mea maxima culpa."

## HIS FAREWELL IN LATIN VERSE.

As late as yesterday morning the Pope composed some Latin verses. "They will be my last," said his Holiness, as he dictated them to Secretary Angeli. The latter was directed to send the verses to the Vatican press immediately, as the Pope said he wished to see the proofs.

The poem, which is written in hexameters, is an invocation to the Redeemer and the Blessed Virgin Mary, and in it the Pope solemnly bids farewell to all Christians. The first line reads: "Sol moritur vespero cedens sua regna lubenti."

During the day Cardinal Rampolla received inquiries regarding the Pope's condition from President Loubet, of France, Emperor Francis Joseph, of Austria, and the Queen-Mother Maria Cristina, of Spain. Over 500 telegrams were received at the Vatican. These included one from President Roosevelt and another from King Edward. King Victor Emmanuel was informed every hour as to the condition of the Pope.

The *Popolo Romano* states that the French Ambassador had two conferences yesterday with Cardinal Rampolla, the Papal Secretary of State. The paper regards the fact as noteworthy, because at the time of the death of Pius IX. the then French Ambassador took over the police arrangements at the Vatican.

Advices from Rome, dated July sixth, reported that the Pope insisted on seeing Cardinal Rampolla, the Papal Secretary of State, to-day, and hearing a short report in regard to the most important affairs. He asked how the news of his illness had been received in countries outside of Italy.

When Cardinal Rampolla told him of the many telegrams that had been received, the Pope did not conceal his satisfaction over the general sympathy with him that had been manifested.

Another despatch from Rome says that the Pope perhaps

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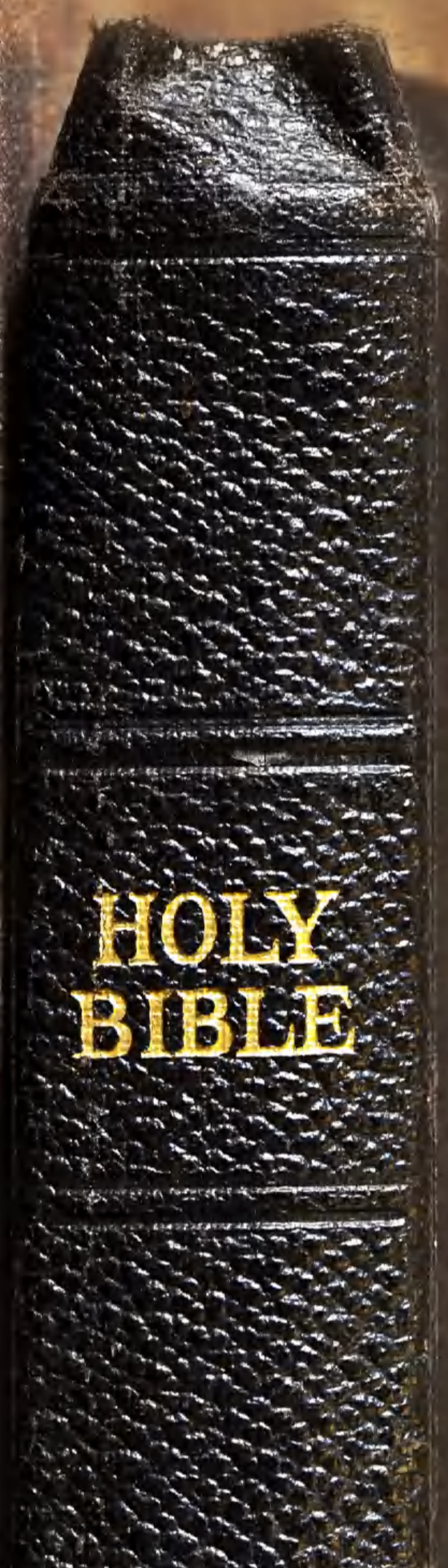

# CHAPTER XXVII.

## The Last Days of Pope Leo XIII—Continued.

### THE SETTING SUN.

*Poem by Pope Leo. Written when very ill in 1897.*

LEO, now sets thy sun; pale is its dying ray;
Black night succeeds thy day.

Black night for thee; wasted thy frame; life's flood sustains,
No more thy shrunken veins.

Death casts its fatal dart; robed for the grave thy bones
Lie under the cold stones.

But my freed soul escapes her chains, and longs in flight
To reach the realms of light.
That is the goal she seeks, thither her journey fares;
Grant, Lord, my anxious prayers.
That with the citizens of Heaven, God's face and light
May ever thrill my sight;
That I may see thy face, Heaven's Queen, whose Mother love
Has brought me home above.
To thee, saved through the tangles of a perilous way
I lift my grateful lay.

The bulletins sent out from Rome on the night of July fourth indicated a sudden turn for the worse in the condition of the Pope, who caught cold after his drive in the Vatican Gardens yesterday, and the announcement that pneumonia has developed, have revived the keenest anxiety at the Papal Court. After the morning's announcement of the Pope's illness, and the report that during the day his Holiness had shown some improvement, came the significant report in the evening of another change for the worse, and that it was necessary for Dr. Lapponi to remain again at the Vatican throughout the night in order to watch his patient.

Dr. Lapponi was absent from the Vatican only two hours during the day.

The Osservatore Romano, fearing that the suspension of audiences, which had been decided upon, would cause anxiety, interviewed Dr. Lapponi, who said that the Pope had been rather fatigued by recent receptions, and had consented to follow his advice and take several days' rest. His Holiness, however, had been unable to leave his bed since last night, and his heart is gradually becoming weaker, necessitating frequent doses of digitalis. The temperature in the axilla is normal, as is nearly always the case in the form of pneumonia from which the Pontiff is suffering.

The chief cause of the patient's uneasiness is a shortness of breath due to accumulation, and as his Holiness coughs very little there is scarcely any expectoration of mucous from the trachea or lungs.

Judging from the present symptoms, the prognosis is that if all goes well the crisis leading to recovery will occur within seven or eight days ; but, if the disease takes a bad turn, especially if the heart grows weaker, a catastrophe may occur in four or five days.

Some of the court dignitaries, it is said, have been ordered to postpone their departure for their holidays.

## A NOTICE TO THE SACRED COLLEGE.

An official communication of the true condition of the Pope has been made only to Cardinal Rampolla as Papal Secretary of State, and Cardinal Oreglia di Santo Stefano as Dean of the Sacred College and Camerlengo. In the latter capacity Cardinal Oreglia, in the event of the Pope's death, will perform an important ceremony. Assuming violet robes of mourning, he will proceed to the death room, where, while all are kneeling, he will unveil the face of the departed and strike the forehead of the dead Pontiff with a silver hammer, calling the deceased by name and will then solemnly announce that the Pope is really dead.

It is alleged that Cardinal Oreglia went to the Vatican, hammer in hand, when Pope Leo was operated on for the removal of a cyst in 1899, and that his Holiness had disliked the Cardinal since that time, showing it even last March, when, in answering

an address of congratulation upon the 93d anniversary of his birth, which was read by Cardinal Oreglia, as Dean, the Pope, contrary to custom, combated the opinion expressed by the Cardinal on several questions.

The other Cardinals received information of the Pope's illness, and some of them went to the Vatican, but were not allowed to enter the sick room, Dr. Lapponi giving the strictest orders that all conversation and cause for excitement should be avoided.

Practically, Pope Leo was nursed only by Dr. Lapponi and his trusted valet, Piocentra. A telegram was sent to Count Ludovico Pecci, the eldest nephew of the Pope, who lives at Carpinetto, the birthplace of his Holiness, informing him of the Pontiff's illness.

## WILDEST RUMORS PREVAIL.

The wildest rumors are in circulation here regarding the condition of the Pope. Some represent the Pontiff as sinking and others go even further. The Vatican authorities wish to delay any announcement of the Pope's condition, and to keep all the news regarding him secret as long as possible, in order to gain time to prepare the Cardinals for the conclave which must be held in the event of Pope Leo's death.

At 2'oclock this morning the only noticeable difference at the Vatican was a reinforcement of the detachment of the Swiss guards at the bronze door and an equal reinforcement of Italian police outside in readiness for any event. The massive building of the Apostolic Palace only showed a greater number of lighted windows than usual. It was learned that the Pope was very restless early in the night, but that he dropped to sleep about midnight.

This morning's bulletin was to the effect that the condition of the Pope became suddenly worse after yesterday's drive in the Vatican Gardens, when, notwithstanding the fact that the temperature was 96 degrees Fahrenheit, he caught cold, and it settled in his chest and head, producing shortly afterward diffuse bronchial catarrh, accompanied by a slight cough, thirst, lassitude and watery eyes. Up to that time no fever had developed, and there had been no acceleration of the pulse, which was rather weak.

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At half-past two o'clock on the morning of July sixth, the Pope has had three hours sleep, but awoke with severe pains in the chest. Dr. Lapponi gave him relief by changing his position. At three o'clock Pope Leo murmured feebly: "God's will be done. Who would have believed it, when only ten days ago I was presiding over a public consistory." He whispered that he felt himself sinking into a sleep, which lasted about three hours, until excruciating pain brought the dying Pontiff back to consciousness He groaned and complained of pains on both sides of the thorax. Tenderly, Dr. Lapponi, assisted by Pope Leo's valet, Pio Centra, and the physician's second assistant, De Castro, lifted the frail form, and, changing the position, succeeded in giving the patient some relief.

Though hovering on the brink of death, the life of the Pontiff was prolonged by means of strong stimulants and concentrated nourishment, and while he was still alive his physicians hoped that his wonderful vitality might again resist and conquer the attack of this illness. Late on the night of the fifth, after the excitement of the ceremony of the last sacraments was over, the Pope seemed less restless, partly soothed by the religious service and partly by a dose of chloral, which was given to him in considerable quantity.

The Pontiff rested on a small bed drawn up to a window overlooking the piazza di San Peitro. The only picture in the room was an antique Madonna, and the sole ornament a great ivory crucifix.

### BELIEVE END OF THE POPE NEAR.

The interior of the Vatican during the early hours of the morning of July sixth testified to the conviction that the passing of Pope Leo was very near. The courtyard of St. Damaso was filled with the carriages of the Cardinals. Cardinal Satolli drove to Rome from Frascati this evening, the beautiful carriage horses covered with dust and perspiration. At the Cortile are drawn up the carriages of the Cardinals and of many notables. Servants and messengers hurry across the court with bundles of huge wax tapers and with the robes of the ecclesiastical dignitaries who are

waiting within the palace. The ante-chambers of the palace were all through the night thronged with princes of the Church, high noblemen and members of the diplomatic corps. Telegrams of inquiry have been received from several of the monarchs of Europe.

Cardinals and other church dignitaries are hurrying to Rome from every quarter of the earth; cablegrams of sympathy for the grave condition of the distinguished sufferer are pouring in upon the Vatican staff. The crisis is near, if not at hand.

Drs. Lapponi and Mazzoni, the Pope's physicians, admit the gravity of the situation, but express the hope that they may keep their patient alive a few days longer.

The Pope was surrounded by the members of his family, the Cardinals in Rome and his personal staff. He remained conscious throughout.

### FEARS FOR THE OUTCOME.

On July seventh, at one o'clock, Pope Leo's death seemed near. It was unofficially reported in Vatican circles, early this afternoon, that the Pontiff was gradually sinking into a state bordering on unconsciousness. He makes efforts to speak, but is unable to make himself understood.

An operation to puncture the Pope's pleura with a Provaz syringe, in order to drain the water collected there, was to have taken place at noon to-day, but it was found that his Holiness' weakness was too great to stand the operation. The cyanosis of his fingers observed early to-day is increasing; the fingers gradually stiffening.

Following is the text of the official bulletin, regarding the condition of his Holiness issued at 9.20 o'clock this morning by his physicians:

"The Pope passed a restless night, without sleep. Nourishment, however, has been more freely taken and the general condition of the patient is a little more reassuring. An objective examination shows a change in the right of the thorax; and the middle lobe of the lung, which, up to yesterday, did not permit the passage of air, now allows the air to penetrate. On the other

hand, the interior zone has become more obtuse and the transmission of vocal and tactile vibration is wanting. This leads to the belief that there is liquid in the pleura. An experimental incision will be made. The action of the heart is depressed, so much so, as to render the renal function insufficient and to cause cyanosis in the last phalanges of the hands."

## ON THE BRINK OF DEATH.

Half of the day of July seventh had passed and the Pope still hovered on the brink of death as one standing on the boundary line of a strange land. The official bulletin which was issued by Doctors Lapponi and Mazzoni, at 9.20 o'clock in the morning, read:

"The pneumonia from which his Holiness is suffering is now complicated by pleurisy and paralysis of the fingers. The Pontiff passed a restless and sleepless night."

The interior of the dying prelate's infected lung seemed to be full of water, and the doctors thought at first that they would perform an operation to remove the fluid, but later—before the noon hour, which had been set as the time for the operation—the Pope's weakness became too great to permit of it. The paralysis of the Pontiff's fingers soon began to extend, taking in the whole hand.

At 7 o'clock this morning it was announced that four times during the night his Holiness had taken nourishment, and at 6 30 o'clock had been removed from his bed to his armchair.

About 7.55 o'clock there was considerable excitement around the Vatican and many persons were going to and coming from the Pope's bedroom. The relative's of the Pontiff, Cardinal Rampolla and Pope Leo's private secretaries, however, remained in the chamber. Cardinal Rampolla had been receiving members of the diplomatic body at all hours of the day and night and seemed worn out.

At 9 o'clock when Dr. Mazzoni went to the Vatican Dr. Lapponi made a full report to him as to how the Pope has passed the night. Then both entered the sick room. Pope Leo smiled benev-

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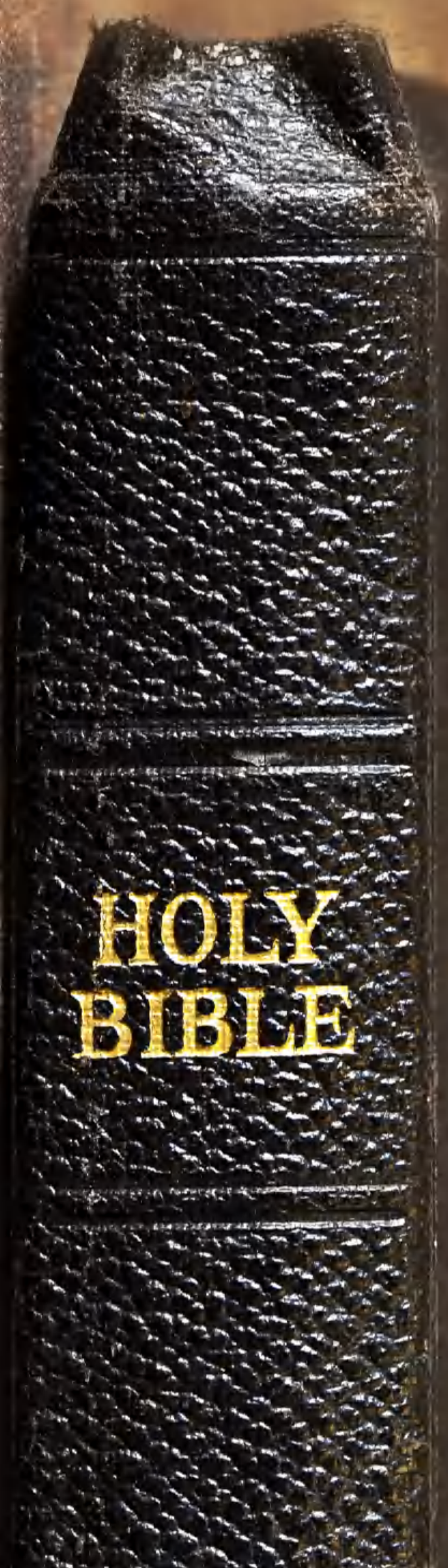

the interest, as well as the sympathy and prayers of the entire world. Not only in Catholic circles, but in Protestant as well, there is a feeling of anxiety, for love is wont to beget love and seldom in history has there been a character with a more inclusive affection than the passing prelate. Telegrams continue to pour into the Vatican asking for the Pope's condition, and many of these queries, especially those from the various rulers, are shown to his Holiness who expresses great satisfaction at the interest in his condition. One message received shortly after extreme unction was administered to the Pope last night, came from a French woman who stated that she had made a vow to Jeanne D'Arc for the prelate's ultimate recovery. The message was shown to his Holiness and he expressed great satisfaction, a quarter hour later asking for it again. He made this request several times, finally asking that the telegram be kept at his side.

## POPE LEO'S TRIBUTE TO THE ROMAN CHURCH.

Among the poems of Pope Leo XIII. is a tribute to the stability of the Church over which he had jurisdiction. The poem as here given was translated by the Rev. Hugh T. Henry, Litt. D., president of the Catholic High School of Philadelphia and professor of Gregorian chant at St. Charles' Seminary, Overbrook. It is published by the American Ecclesiastical Review, Dolphin Press, 825 Arch street.

### EVEN TO THE CONSUMMATION OF THE WORLD.

---

1885.

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"Leo is fallen!"—List the clamorous cry:
"Broken with cares, in prison shall he die!"
Vain is the hope; another Leo wields
The sceptre, and his flock from error shields!

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AN. MDCCCLXXXV

Frustrata Impiorum Spe

PONTIFICVM ROMANORVM SERIES
Non Intermittitvr
Occidit, inclamant, solio derectus, in ipso
Carcere, in aerumnis occidit ecce Leo.
Spes insana : Leo alter adest quis acra volentes.
Iura dat in populos, imperiumque tenet.

Up to midnight of July eighth there had been no further announcement, and all was quiet at the Vatican. The waiting crowds had left the Piazza di San Pietro, and it was wholly deserted.

The general belief was that his Holiness would live for days. The draining of the affected lung after the operation had a good effect. His marvelous vitality was never more strikingly displayed than when he was face to face with death.

During the day he asked whether President Loubet of France had arrived in London, and how he had been received. This led Dr. Mazzoni to tell him that King Edward had again inquired how he was progressing. His Holiness was much pleased, and asked that his thanks be telegraphed to the King of England.

## THE NEED OF AN OPERATION SEEN.

During Monday night the Pope took nourishment several times. Toward midnight he said to Dr. Lapponi: "You must tell me when the last moments come." Dr. Lapponi replied: "Be at ease; there is no imminent danger."

His pulse showed a slight improvement early in the morning. At 6.30 o'clock he left his bed and sat in an armchair.

A bulletin issued by the physicians at 9.20 o'clock July 8, said:

"The Pope passed a restless and sleepless night. An objective examination shows a change in the right thorax, and the middle lobe, which up to yesterday did not permit the passage of air now allows the air to penetrate. On the other hand, the interior zone has become more obtuse and the transmission of vocal and tactile vibration is wanting. This leads to the belief that there is liquid in the pleura. An experimental incision was made

The action of the heart is depressed, so much so as to render the renal function insufficient and to cause cyanosis in the extreme phalanges of the hands."

During the morning, to the surprise of everyone, the Pope expressed a desire to read the papers, and special copies of two journals, which had been prepared, were taken to him.

The afternoon bulletin, which told of the operation to drain the lung cavity, was as follows:

"The sounding of the puncture showed a serohematic liquid. The surgeons then proceeded to puncture the thorax (thoracocentesis), and about 800 grammes, equal to 1 3-5 pounds, of liquid came out. A rapid examination after the operation showed some rattling (mucous rhoncus) in the pulmonary zone originally affected. The Pope is in better spirits. His general condition is somewhat stronger. His Holiness is now reposing.

"DRS. LAPPONI AND MAZZONI."

## HOW THE OPERATION WAS PERFORMED.

The Pope seemed somewhat alarmed at the prospect of an operation, and asked: "Will it be much?" He remarked that the occasional injections of morphine during the past three days had been very painful, adding:

"Suppose it should complicate my illness?"

Dr. Mazzoni replied that it would be over in a few minutes.

"Well," responded the Pope, "do what you want. We have confidence in you."

He was then removed from his armchair to the bed, and Dr. Mazzoni, having arranged the pillows, uncovered his breast at the point of operation. Then with the little deception of professing to inspect his chest he injected cocaine before the patient was aware of what he was doing.

His Holiness did not show that he felt the least pain, and Dr. Mazzoni proceeded with the operation. The Pope did not know when it was over, evidently suffering no pain.

"It is finished," said Dr. Mazzoni.

"Is it, really?" asked his Holiness, adding:

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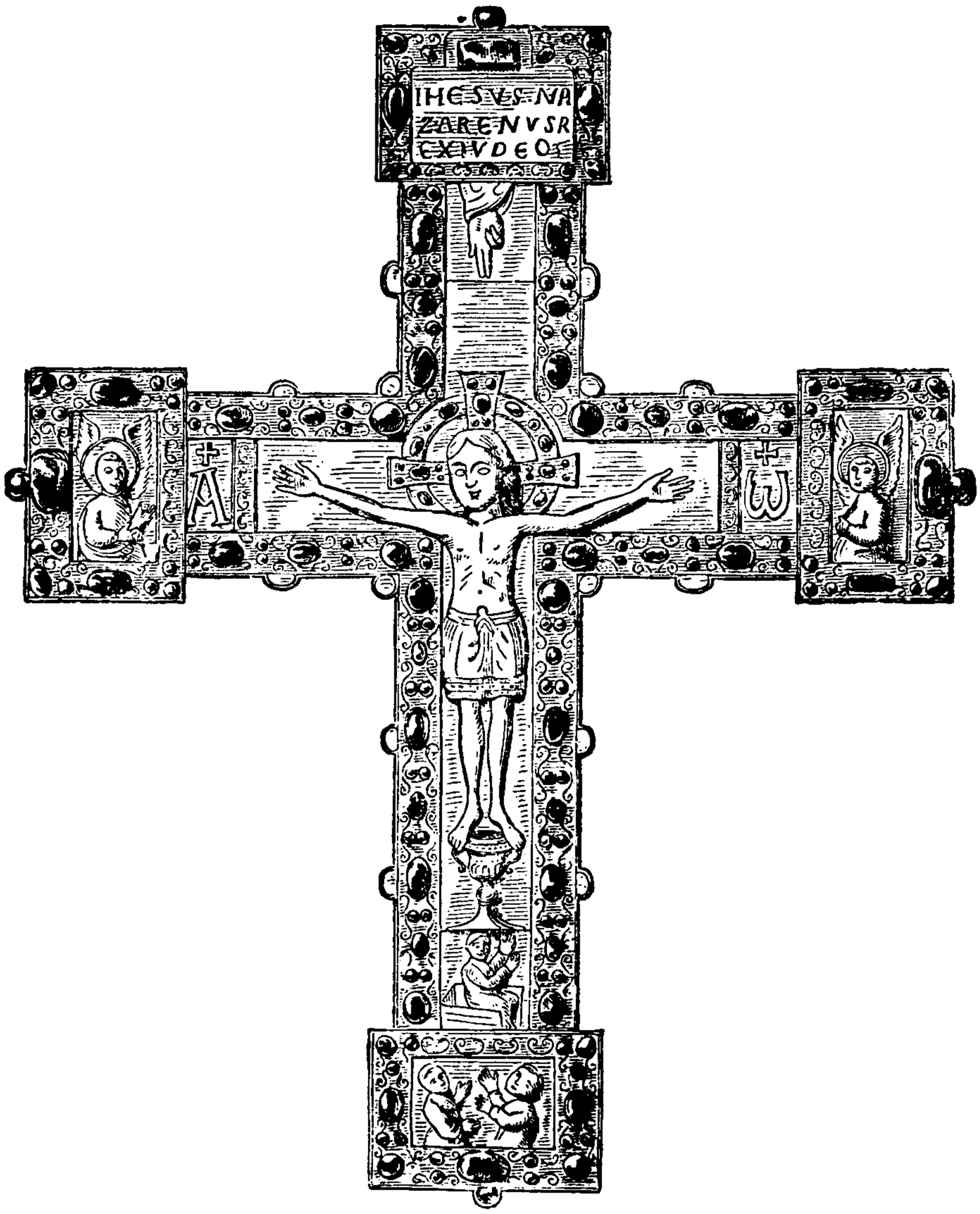
that the Vatican should directly acquaint the Italian government with the fact.

This was contrary to the precedent of 1878, and was a noteworthy indication of the improved relations between the Quirinal and Vatican.

A Cabinet council was held in the morning to consider what steps should be taken by the government in the event of the Pope's death.

In medical circles, at Rome, there was a suspicion that the Pope's illness had been wrongly diagnosed, and that it was really pleuritis and not pulmonitis.




CRUCIFIX.
(In the Church of St Mauritius, Germany.)

# CHAPTER XXVIII.

## The Astonishing Vitality of the Pope.

ON the morning of Thursday, July 9th, at 1.15 o'clock, the bulletins announced that the life of Pope Leo continued to hang by a thread, with the expectation that any moment was expected to bring the end. Yet the wonderful vitality of the remarkable man is combating a complication of diseases which would endanger a strong man in the prime of life.

While the Pope lay bravely combatting the arch enemy, death, yesterday ecclesiastics and others have been engaged in an attack upon his physicians, who have been forced to turn their attention from their patient, for a few moments at a time, at least, to answer their critics. The doctors have explained the history of the case and agreed to meet other experts in consultation on Friday morning.

Late Thursday afternoon the Vatican authorized the publication of another appeal to the populace of Rome, which reads: "Pray for the dying Pontiff." Earlier in the day the Pope had a fainting spell, and he was conscious intermittently only.

Preparations are progressing for the conclave which will elect a new Pope. Cablegrams were sent out Wednesday to the Cardinals in foreign countries informing them that the end of the Pontiff was about at hand, and many are already hurrying to Rome.

Cardinal Gibbons has been summoned to Rome. He received at Baltimore on Wednesday morning a telegram from Cardinal Rampolla, Papal Secretary of State, in which the serious and perhaps fatal illness of the Pope was officially announced and suggested that the head of the Roman Church in America prepare for the journey to Rome. Such a message is always regarded as a summons, and Cardinal Gibbons, who had been

expecting it, completed his preparations, and with his secretary, Father Gavin, left Baltimore for this city at 1.15 o'clock on the afternoon of July 8th.

He arrived in New York at 6 o'clock that evening. The Cardinal and Father Gavin sailed for Havre on La Touraine Thursday morning, and from there proceeded to Paris, where his Eminence remained until summoned to attend the conclave which elected the successor to Leo XIII.

Cardinal Gibbons was much fatigued by the journey from Baltimore, the fatigue being the greater because of the great amount of work he has had to do in the last two months. For sixty days and more he has been at his desk for a great many hours per day, often until late at night, and the Cardinal is now 68 years old. His Eminence said:

### CARDINAL GIBBONS WENT TO ROME.

"I am going to Rome in response to a telegram from Cardinal Rampolla which informed me of the Holy Father's very serious illness. I shall go to Paris and, in the event of the death of the Pontiff, I shall probably be called to Rome within ten days thereafter to participate in the election of Leo's successor."

"The vitality of the Holy Father is simply amazing, and is owing entirely, I think, to the well ordered life he has led for almost a century. I fancy there is absolutely no organic disease. In a frame so slight as his has always been, there is little upon which disease may fasten. If this be the beginning of the end of that beautiful life, then I am sure we must all regard the end as no less beautiful and serene than the whole life has been."

The bright sunshine streamed from the blue Italian sky into the papal apartment during the days the Pope lay prostrate, as an invalid. The encouraging conditions on Thursday were further augmented by the constant use of artificial means of exhilaration, including steady supplies of oxygen.

Except for the brief time he passed in the armchair, the Pope lay in bed throughout the day, shifting his position frequently without assistance, and occasionally taking a small draught of

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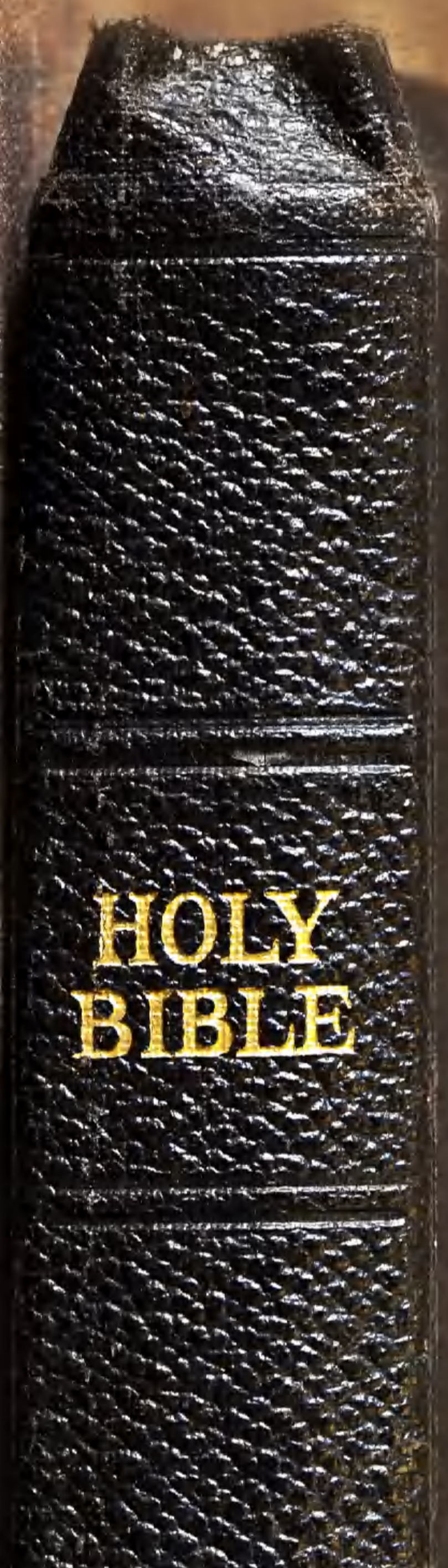

which he suffered to-day. Pope Leo, as though he had a second sight, has asked several times why Monsignor Volponi has not been to see him. The condition of Monsignor Volponi has been kept from the Pope.

Groups of silent, curious people watched the lights glimmer in the sick chamber till past midnight from the broad piazza outside St. Peter's, anxiously waiting for news from within.

Now and then distinguished prelates come and inquire regarding the Pope's condition, and they in turn would give the little groups their varying impressions of hope and fear.

## LIFE GRADUALLY EBBING AWAY.

The prevailing sentiment of those admitted nearest to the sufferer is that his life is gradually ebbing away, but whether the final agony will be a matter of hours or of days, neither the doctors nor his nearest friends can tell.

Dr. Mazzoni was suddenly called out of the sick chamber by Cardinal Rampolla at 6.25 o'clock Wednesday afternoon, and a hurried whispered conversation ensued. This gave rise to all kinds of rumors, but it was soon explained that Cardinal Rampolla had taken upon himself the duty of acting as mouthpiece for some intimate friends and relatives of the Pope, who suggested the advisability of calling certain other doctors in consultation.

Dr. Mazzoni replied that he had not the least objection to such a consultation, but that the symptoms and course of the disease were so clear and well defined as to leave no doubt as to the diagnosis.

He, therefore, was unable to see the necessity for the step proposed. No decision has yet been reached about the matter.

It became known later in the day that the motive for Dr. Mazzoni's sudden call by Cardinal Rampolla originated in what Vatican circles have already baptized as "the rebellion of the Cardinals" against Dr. Lapponi. It appears that some of the Cardinals complained of the doctors' treatment of the patient, thinking that Dr. Lapponi had not, since the beginning, detected that the Pope was suffering from an affection of the pleura, and

thus, they said, allowed the disease to assume a gravity which otherwise might perhaps have been avoided.

Dr. Lapponi, who is supported by Dr. Mazzoni, indignantly repudiated the idea. Both of the doctors declared that barely five days have elapsed since the Pope became ill, and they say that three days ago they detected water in the pleura, and add that it was not possible, when the liquid was just gathering nor was it prudent, considering the age and weakness of the Pontiff, to risk a test puncture before having almost certainly detected the presence of serum

## THE POPE'S RELATIVES DESIRE A CONSULTATION.

However, the criticizing Cardinals not only maintained their views, but succeeded in reaching the ear of Cardinal Rampolla. Besides this, the Pope's relatives proposed that a consultation be held with the most illustrious persons, naming Dr. Antonio Cardarelli and Dr. Guido Baccelli. But, apart from the question of hurting Dr. Lapponi's feelings, further difficulty thereupon arose, owing to the existing relations between Church and State. Dr. Cardarelli was a member of the Chamber of Deputies for sixteen years and is now a Senator; that is to say, he fills a position which has necessitated not only taking the oath of allegiance to the king and to support the constitution, but he has also sworn to obey the Italian laws, including the papal guarantees, which regulate the position of the Papacy in regard to the Italian State, thus making him obnoxious to the papal party.

Dr. Baccelli's position is even more difficult. In addition to having been a member of the Chamber of Deputies for thirty years, he is actually a Minister of the crown of Italy, being Minister of Commerce, Industry and Agriculture. Dr. Baccelli occupies such a high position in medical science that, notwithstanding his political principles, he has often been called to the deathbed of prominent ecclesiastics, and was even consulted during the last illness of Pope Pius IX.; but then he was not a Minister and had never been one.

In spite of these objections, the wishes of the Pecci family

were respected, and it was announced that Drs. Lapponi and Mazzoni would consult with Dr. Cardarelli on Thursday morning.

The Vatican rejected the idea of a consultation with Dr. Baccelli because of his position as a member of the Italian Cabinet, although Dr. Mazzoni preferred him.

Dr. Baccelli ridicules the statement attributed to him by the Petit Parisien that the Pope is affected with malaria. Malaria, he says, entirely disappeared from Rome years ago.

## DIAGNOSIS OF THE POPE'S ILLNESS.

A history of the Pope's illness appeared in print on Thursday morning, evidently inspired by Drs. Lapponi and Mazzoni, who wished to defend themselves from the attacks on their diagnosis of the case, but it is interesting as the first document giving exact data from a medical point of view. The account is as follows:

"On the morning of Tuesday, June 30th, Pope Leo went for a drive in the Vatican Gardens. On returning he declared that he had greatly benefited by the fresh air and wished to repeat the drive. The Pope said he felt no need of a medical visit, and informed Dr. Lapponi not to go and see him.

"During the night of Wednesday, July 1st, Pope Leo complained of intestinal disturbance, which he attributed to constipation. Notwithstanding he went into the Vatican Gardens, and returned to his apartments, again feeling benefited by his drive.

"On Thursday he declared he felt well, but Dr. Lapponi, wishing to know personally the nature of the disturbance complained of, spent the night at the Vatican. During the night the Pope was sleepless and restless.

"On Friday Dr. Lapponi examined the Pope and found pulmonary inflammation in the right of the thorax, between the inferior and middle lobes. He informed Cardinal Rampolla, and began the treatment which he thought right on Saturday. During the day the inflammation spread.

"Dr. Lapponi, worried, desired to have Pope Leo seen by Dr. Mazzoni, who since the operation in 1899 has visited the Pontiff

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Secretary of State and Vicar of Rome, the representative of the Pontiff in spiritual affairs; the Vice Chancellor, who has charge of issuing the Papal bulls; the Grand Penitentiary, who presides at the tribunal of penitentiaries, granting absolution under certain circumstances, and the Librarian of the Holy Church, besides all other positions, more or less important, connected with or depending on these great dignitaries.

There is only one man who holds such a position as to be sure to profit by the election of a new Pope if the usual custom is observed. This is the Secretary of the Consistorial Congregation, who during the conclave acts as Secretary of State.

## PROCEDURE WHEN A POPE IS ELECTED.

It is his duty, when a Pope is elected, to advance, kneeling, and offer the white zucchetto, or small cap, the emblem of Papal dignity, to the new Pontiff, who is expected to remove his red cap and put the white one on his head and the red cap on the head of the kneeling officiating Monsignor, as a sign that he will soon create him a Cardinal.

On that occasion, in 1878, Leo XIII. calmly and slowly folded up his red zucchetto and put it in his pocket, as a mute protest against politics. The officiating prelate was Monsignor Lasagni, who, in fact, waited about three years before entering the sacred college.

The fortunate prelate who is at the present juncture looking forward to such a dignity is Monsignor Volponi, who has just been appointed Secretary of the Consistorial Congregation, as a reward, perhaps, for his polished Latin, which has been at the disposal of the Pontiff for so many years.

The Pope's condition to-day was not so favorable as last night, due to the fact that the improvement after the operation of yesterday has not assumed the proportions the doctors wished. While the inflammation of the lungs is decreasing, the patient's general condition does not improve, and there is a tendency toward a radical change for the worse.

The Pontiff is extremely weak, and even chloral seems to

have lost its power to give the sufferer the relief of tranquil rest. Besides, what depresses the Pope is the difficulty he is experiencing in breathing. At times he appears to be upon the point of strangulation, and then his breathing gradually becomes weaker, until his heart apparently stops.

Another great pre-occupation of the doctors is the derangement of the patient's kidneys, as a result of which blood poisoning is feared.

The outlook to-day is that the Pope's life may perhaps be prolonged more than could have been expected thirty-six hours ago, but the hopes of his recovery are still very small.

## ANXIOUS TO CONTINUE HIS WORK.

The following particulars were obtained of the doctor's visit this morning to the Pope:

"How feels his Holiness?" asked Dr. Mazzoni.

"I do not feel as well. I am weaker," replied the Pontiff.

"Perhaps you did not sleep sufficiently?"

"No, no," answered the Pope. "I was better last night. I am sorry, because to-day should be a day of great work."

"Surely," Dr. Mazzoni replied, "his Holiness does not intend to work?"

"Certainly," answered the Pope. "I have so many things to do, but I am afraid I have not the strength."

Both of the doctors then proceeded to convince the Pontiff of the necessity for rest, urging him not to place obstacles in the way of his recovery.

"I shall do as you wish," said the Pope, in conclusion, with a sigh of resignation.

Afterward his Holiness expressed a desire to rise, saying he would be more comfortable in his armchair. The Pope's attendant, Pio Centra, proceeded to help him to arise, but the Pope refused his assistance, saying: "I can still move by myself." Without any help except that afforded by his cane, the Pontiff walked a few steps to his armchair, repeating now and then:

"I am weaker; I am weaker."

Part of the work referred to by the Pope was to repeat a novena to the Madonna of the Carmelites, whose feast begins to-day. The Pope is a very devout venerator of this Madonna, always carrying her scapular about his neck.

The intense anxiety regarding the Pontiff's condition which is felt throughout the United States is shown by the receipt of a very large number of telegrams from eminent American prelates and lay Catholics in America making anxious inquiries and expressing the hope that the prayers for his recovery will be answered.

Dr. Mazzoni, speaking about the Pope this afternoon, remarked:

"It has always been said that Pope Leo has shown powers of extraordinary resistance to diseases of the constitution, which is true, but he also, which is little known, enjoys the absolute harmony of all his organs, and of his physical, moral and intellectual qualities which is the real cause of his great resistance to illness. Notwithstanding his advanced age and his present sickness the Pope has a constitution capable of enabling him to recover.

## STRONG PERSONALITY OF THE POPE.

"The difficulties and delicacy of the moment are created by the personality of the Pope. He is a very sensitive man, and a person to whom a simple injection of caffeine causes great suffering for about three hours. Three years ago when I operated on him for a cyst, it was said he did not suffer, but in reality he did suffer intensely.

"The liquid taken yesterday from the pleura may gather again, and another operation may be necessary, but I hope not. Some of the liquid may remain, and often the little which is left is spontaneously absorbed, which may be the case with the Pontiff."

The Noble Guards, sent as bearers of the red hat to the new Cardinals, Katschthaler, Archbishop of Salzburg, Austria, and Taliani, Papal Nuncio at Vienna, have been recalled to Rome because of the illness of the Pope. The Noble Guard sent to Lisbon to present the red hat to Cardinal Ajuti, the Papal Nuncio

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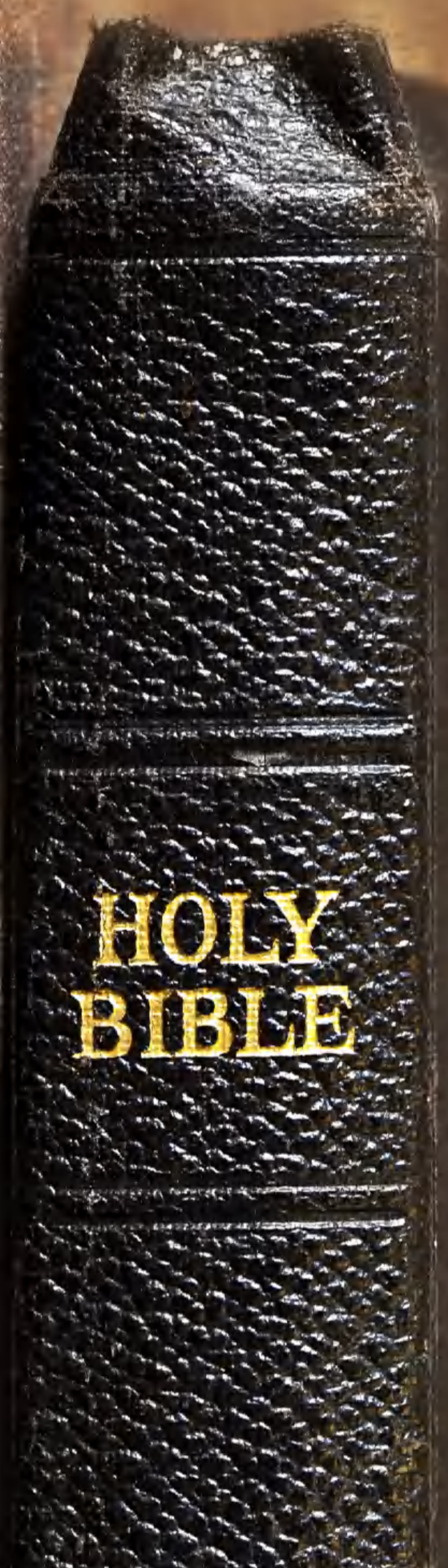

The official bulletin of the Pope's condition was issued at 8.15, as follows:

"The remainder of the day passed without recurrence of fainting attacks. The pulse is less frequent, but a little more regular. The breathing is calm, and the general condition improved.

"The Pontiff's heart is not functioning properly, as a result of his great prostration and very great weakness. There was no amelioration in the working of the kidneys, which was contrary to expectation, after yesterday's operation."

"The Pope's condition is very grave. His doctors are alarmed at the continued weakness, which is complicated by certain functional disorders. His Holiness is restless and drowsy, frequently falling asleep."

Word was cabled to-day to London by a medical expert that there is growing dissatisfaction in the Vatican that no really authoritative medical opinion is consulted. Dr. Lapponi is unknown except as the Pope's physician in ordinary, while Mazzoni is distinguished only as a surgeon. The greatest Italian specialist on the heart and chest is Baccelli, but if political considerations prevented recourse to him there are other great authorities who might have been summoned. It is understood some of the Pope's relatives expressed a desire for further advice, but for some reason not stated the wish was not gratified, though at a late hour it said Cardarelli, the famous Neapolitan physician, was summoned.

The Italian Government has organized everything admirably. An army of police is present, yet invisible.

The present struggle between Cardinal Oreglia and Cardinal Rampolla is becoming serio-comic. On the former claiming an apartment in the Vatican, Cardinal Rampolla had 1000 chairs piled up in it.

Cardinal Oreglia says the Journal's correspondent told him last evening that there were possibly treasures, and in any case, important documents in the Pope's room, and he must prevent any one entering; "Some relatives or Cardinals have long fingers."

## CHAPTER XXIX.

### In Retrospect of a Blameless and Radiantly Useful Life.

A GREAT POPE is dead. For his like and equal we can look only in his long line to men like the Leo who stayed the tide of barbarism in the fifth century, or that other Leo who consolidated the temporal power in the ninth century, to the Gregory who shaped Latin doctrine or the other greater Gregory, more as man and less as scholar, who asserted the spiritual supremacy of Rome against Henry. The magnificent pontiffs of the Renaissance, the able and astute priests who retrieved the defeats of the Reformation and the men, who, as popes, from Pius VI. to Pius IX., for a century faced the rising tide of modern liberalism present no figure equal to the majestic old man, compact of thought, who for twenty-five years has directed the policy and advanced the powers of the Roman See.

When, in 1877, an old man, two years from three score and ten, white-haired and bowed, he went from Perugia to Rome to become Camerlengo, his path to promotion opened by the death of Antonelli, there was nothing in his career to prefigure his amazing work as Pope.

Elected a year later by a college all of whose members but four had been created by his predecessor, there was nothing in the man or the manner of his selection to warn the world that the policy of Pius, admirable for its epoch, was to be abruptly reversed; that the Roman Church was to turn once more to the subtle and effective powers by which, through long centuries, it attained its supremacy over king and subject alike.

All his life from early boyhood, Leo had stood for that serene intellectual ability which men associate with studies rather than

with affairs. At 10, he had turned neat Latin verses; at 20, he was the distinguished graduate of a school filled with the distinguished youth of Rome.

His triumphs were all those of the scholar. He was recognized as possessing to a marvelous degree those qualities of head and character which have for centuries made the great families of Rome and central Italy a nursery of the specific ability required in the higher service of the Church.

The tall, spare, serene-faced young man, come of a mountain race, saintly, learned, keen, intellectual, courtly, possessing in most extraordinary combination the powers of the scholar, the priest and the diplomatist, was trusted with a difficult administrative task at Benevento; at 33, he was sent to Brussels where the newly-formed Catholic kingdom of Belgium, with its Protestant king, was the center and pivot of the policy of the Vatican in North Europe, and his brilliant diplomatic career was abruptly cut short by his appointment as Bishop of Perugia.

## HIS TRAINED SPIRITUAL INSTINCTS.

For thirty-five years, in this honorable but obscure post, his character grew, his learning increased and slow years of minute and observant duty schooled his great nature and trained his spiritual instincts for the task before him.

Other lesser men of his years and rank shared the life of great courts, stood conspicuous in the world's eye and played their part on the vivid stage of Europe in the swift and crowded years which began with the revolutions of '48 and ended with the Congress of Berlin.

Through all the generation the Bishop of Perugia sat silent and relatively unknown through his middle life in that arduous obscurity which has nurtured more than one of the greater figures of history. He renewed the Latinity of his youth; he schooled himself in the pages of the great schoolman of Aquino; the lines of Dante grew familiar and lit his days with the finest flame of Italian genius, and the problems of modern society were his constant study.

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but there is probably to-day no man living who is not convinced of the sincerity, the unselfishness and the spiritual devotion of the Pope who was the 263d successor of St. Peter.

In 1878, when the Congress of Berlin was setting the seal of united Europe on the triumph of Prussia and Russia, the two powers most opposed to Rome, its policy and its power, the attempt of the aged scholar of 68 in the Vatican to turn the tide of history and of conquest seemed of all the dreams of the intellect the most unsubstantial.

Twenty-five years have passed. Russia has compromised on the persecution of the Uniate Church in Poland and granted it fuller privileges than it has had for a century.

## GROWTH OF HIS INFLUENCE IN EUROPE.

The German Empire has surrendered its policy of education and of State control over ecclesiastics and accepted a course which Prince Bismarck once vehemently declared involved another trip to Canosa. Belgium is under complete Catholic control. In Switzerland the struggle which began with Zwingle has ended in a compromise salutary for Catholic cantons.

A Catholic reaction has maintained the position of the church in Austria-Hungary, though accompanied by loss and defeat for the church on the marriage question. In Turkey the Sultan has recognized by his firman the primacy of Rome over more than one ancient Oriental cult. Scotland has seen an hierarchy established.

Portugal has conceded the powers which re-established in India the Roman system on a basis legally and ecclesiastically tenable. In China Catholic missionaries have gained a new protection and power.

In France the great work of allying the Roman communion with the cause of the people seemed ten years ago near its triumph. If this has been postponed by the attitude of some popularly associated with the church in the Dreyfuss case and by the misguided violence of the republic, there already appear harbingers which seem likely to justify the astute policy of Leo

in marshaling the church on the side of the masses and against privileges.

Should a republic appear in Italy it will be the work of a church which, in the Hungarian marriage discussion, boldly declared American law on religion and marriage a model for any Catholic State.

Coincident with this embracing statecraft, which has neglected no land, however small, and has left the cause of his charge advanced in each land, however powerful, Leo XIII. has continued to address his church and the world in encyclicals whose influence outside as well as inside the Catholic Church has been without precedent in modern history.

All the relations of life—the family, the liberties of the state, labor, property, charitable effort, secret societies, education, socialism, the unrest of the modern world and the unity of Christendom—have each had their utterance, eloquent, profound, sincere.

## UNIVERSALITY OF HIS IMPRESS AND INFLUENCE.

From much he said many will dissent, but this long series of impressive and persuasive encyclicals has at least filled the modern world with a new conception of the extent to which the great body of Christianity is united in the homely, practical and necessary duties and principles of society.

Where a score of years ago the Church of Rome once stood apart, under the pontificate of Leo, it has, thanks to those encyclicals and their teaching, come to be an organization whose authority men must weigh and consider in all the works and ways of society.

These great labors have left on the world, within and without, the communion over which he presided, the impress and shadow of a great nature. History will record the influence and effect of his work, and only history can tell whether it be but the brief revival of waning forces, or a new chapter in the ancient annals of a church which for long centuries has met each change with a new growth.

Sharing a grief world-wide, it is enough to remember this simple, sincere, serene old man of good life, who has given to the world's service and the service of his church the best and highest human nature has to give. In his own adequate lines:

> Hyems rigescit, asperis
> Montes pruinis albicant.

Winter has at length come to this life of overflowing activities, and its towering peaks pale with the harsh frost of death.

A distinguished writer of our own day, Justin McCarthy, in his life of Leo XIII., says: "The biographer of Pius IX. writes the history of an era rather than that of a man. The biographer of Leo XIII. writes the history of a man rather than that of an era."

### FRESH, VIGOROUS, WISE, FIRM.

A little touch of exaggeration there may be in that epigrammatic statement. Yet there is in it, too, a large measure of truth. No man within the last quarter of a century has so deeply impressed himself on the world as Leo XIII. From the moment of his elevation to the chair of St. Peter, a great subtle change in the atmosphere of the Vatican was discernible.

What was this change? Something to this writer, at least, undefinable. The world has felt and seen it, although it is difficult of expression in mere words. It was the emanation of a new influence—of an intellectual, as well as spiritual force—fresh, vigorous, wise, firm.

In essentials the policy of Leo and the policy of Pius did not differ. Both presented unyielding opposition to, or rather, let us say, clear condemnation of the Italian seizure of the temporalities. Both opposed governmental interference, at home or abroad, in matters of purely religious and disciplinary concern. But there was a striking difference in the methods of manifestation. Pius seemed to wrap himself with the garment of seclusion, refraining from effort to come to better understanding with the various Powers hostile to the Church. To the outside world his attitude had the appearance of waiting for Divine interposition on behalf

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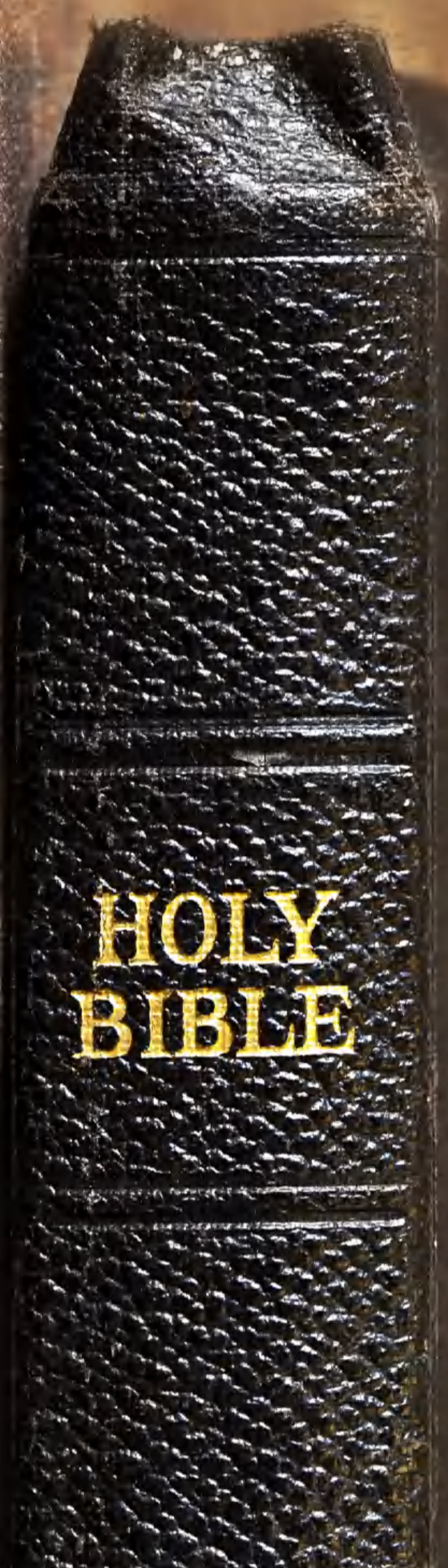

every part of the world, Leo was occupying himself with measures for the reconstruction of relations with Germany, where one of the most drastic anti-Catholic systems ever attempted was in full operation. In some respects it was as sweeping and destructive in its tendency as the Combes measures in so-called Republican (?) and Catholic France.

## "THE MAN OF BLOOD AND IRON."

For many years the Falk laws—so-called after the German Minister of Worship, Herr Falk—had been vigorously enforced i a desperate attempt by Bismarck to throttle the Catholic religion in Germany. Priests and bishops were subjected to heavy fines and penalties, including imprisonment and even banishment in many cases. The Government claimed the right to select new bishops and new priests in cases of vacancy, and forbade a number of things, including even the reading of Papal Encyclicals in the churches. Naturally, resistance and consequent suffering attended the enforcement of such laws, and a loud protest against them went up from the Catholics and Protestants alike. There was a deep though smothered discontent throughout Germany. But "the man of blood and iron" would not yield. He had not yet felt the power of the new Papal influence.

How did Leo XIII. deal with this serious condition? He made no offensive protest — attempted no bitter denunciation. Such formed no part of his method. He wrote an autograph letter to the venerable Kaiser himself (grandfather of the present German Emperor), calmly exposing the injustice of the Falk laws, and appealing to his magnanimity to restore peace and justice to his Catholic subjects. He urged this, too, as a wise stroke of policy in the interests of Germany itself.

"May your Majesty, then, look propitiously upon this melancholy situation, and, without detracting from your sovereign authority, command that the ministers of God be left free in the observance of the laws and precepts of their Church. And since the new civil legislation has its origin in the suppression of the fundamental articles of the State, which sanctioned and guaran-

teed the complete independence of the Catholic religion in its vast domains, may your Majesty deign in your magnanimity to secure the revival of a state of things which has been as conducive to the tranquillity of the conscience as it was profitable to the interests of the State, and your Majesty may rest assured that we, on our side, shall not fail to see that the peace, re-established between the two supreme authorities, is preserved with care and increased.

"Such is the hope that we are pleased to place in the justice of your Majesty, who has, in past times, given manifest proof of your respect for the apostolic chair. And if it pleases you to accede to our wishes, we will willingly offer to assist, so far as lies in our power, toward hastening, with God's help, the end of the present dissensions."

## THE OLD KAISER TOUCHED DEEPLY.

This letter touched the old Kaiser deeply, and a few years later the offensive laws, gradually allowed to fall into innocuous desuetude, had become dead letters. The Kaiser himself never believed in the wisdom of their enactment, nor in their purpose. He was too sincerely religious himself not to favor religious freedom for others.

Even the terrible Bismarck at last relented. Leo's mode of warfare seemed to disarm the great Chancellor, who in a speech in the Imperial Parliament said:

"It is the part of a brave man to fight on when conditions demand it; but no real statesman desires to make combat a permanent institution."

The first encyclical was followed by many others on subjects of no less importance—on socialism, communism, nihilism, education, liberty, duties of Christian citizens and the relations of capital and labor. All these challenged the respect and admiration of the world. Father Doyle, in one of his sermons in the Church of St. Paul, in New York, related how President Roosevelt had told him in a late interview that "he had just read Pope Leo's encyclical on labor and was filled with admiration." I believe it is a fact that there was not a single ruler in the world who did not

express admiration to Pope Leo for that as well as for other encyclicals.

"It would seem," wrote Cardinal Satolli, "as if from the time when Leo XIII. succeeded Pius IX. he had formed a grand plan, in which he took cognizance of all the needs of humanity, and determined on the provisions he would make for those needs during the whole course of his pontificate. The whole world knows," continued Satolli, "how well the Pope's encyclicals have carried out his plan, and how, for this reason, they have their own peculiar character, by which they are distinguished from the pontifical utterances of other popes, even those of his immediate predecessor, Pius IV."

## ILLUMINATING AND INSTRUCTIVE FOR ALL CREEDS.

Though ever one of these encyclicals has been wonderfully illuminating and instructive for all creeds and all nations, perhaps none attracted quite so much general attention and praise as that which President Roosevelt had said filled him with admiration. It was most timely, because the world was agitated over the subject of the relations between capital and labor. The menacing attitude of the one toward the other seemed a public danger; statesmen were puzzled to contrive a remedy. It remained for the aged Pontiff to point the way in a clear letter to the whole world.

"Apart from its religious and moral precepts," says Justin McCarthy, "the general principle of the Pope's encyclical is that the employer and the workmen should band together in association for the arrangement of the conditions of labor, and that the State should give them every encouragement, should protect them in their free discussions and should even, if needs be, bring its authority to the support of that which is the deliberately formed opinion of the majority."

The abolition of private property and the assumption thereof by the State or municipality for the general good would not, the Pope declared, remedy the evils. On the contrary, the workingman would be the first to suffer under such a system.

"To affirm that God has given the earth for the use and

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growth. Two matters of distinctly American concern there were in which the action of the Vatican attracted universal attention. The Knights of Labor, it was at first announced, would fall under the Papal ban. Cardinal Gibbons visited Rome and presented a strong appeal against the condemnation. The decree was withheld on condition that the statutes of the order should contain nothing communistic or tending to oppose the right of holding property. The anti-poverty movement, or rather the revolt of Dr. McGlynn incident to it, was distinctly condemned at the Vatican, and the Pope conferred on Archbishop Corrigan the rank of Bishop-Assistant at the Pontifical throne in token of his approval of his course.

## THE FRIEND OF ALL WORKING PEOPLE.

One of the most notable of Pope Leo's utterances, and one which indicated to an unusual extent his liberality and sympathy with the question of the day, was the famous encyclical on the condition of the working classes, issued in 1891. It was praised with scarcely a dissenting voice by those with whose condition it dealt directly as well as by those from whom the laboring classes might have to expect whatever improvement might come to their lot. It was opposed to socialism, and denied that any class in the world was necessarily opposed to another from the existing conditions. The Pope maintained that in the precepts of the Church were to be found the rules that would successfully bring to an end the troubles between the laboring man and his employer. He asked, if the laws of Christianity were followed, what would remain of the existing troubles.

Gladstone at one time thought it possible to bring about some accommodation between the Anglican and Roman churches, but Leo's encyclical denying the validity of Anglican orders made it impossible for the time being.

In 1893, Pope Leo commemorated his Episcopal jubilee by celebrating mass in St. Peter's before a gathering of 80,000 people, of whom 50,000 were pilgrims. In 1894, his encyclical was an appeal to the people of every creed to unite with the

Church of Rome, and one year later he directed this particularly to England.

On March 3, 1902, the Pope took part in the public celebrations in honor of the twenty-fourth anniversary of his coronation by holding a "Papal Chapel" in the Basilica of St. Peter's, on which occasion he was greeted by 50,000 persons. This was the first time a "Chapel" had been held in the Basilica since 1870, such ceremonies having heretofore taken place in the Sistine Chapel. Thirty cardinals were among those present.

## KING EDWARD AND EMPEROR WILLIAM ASK AUDIENCES.

When the Pope came to write his Easter encyclical in March, 1902, he recognized that he was approaching the end of his term on earth and that this encyclical should be his testament to the Catholic Church. He declared that humanity had never found itself in more miserable conditions than at that time. There was disorder in all social relations and especially in family relations; excessive liberty had been created which had fostered socialism and anarchism. He invoked the union of all Christian churches as a remedy to save society from the violent attacks of atheists and Freemasonry. He maintained the necessity of upholding the temporal rights of the church and counselled the active spread of Catholic workmen's societies. He condemned the proposed establishment of the law of divorce in Italy.

In July of that year he wrote an encyclical on "The Most Holy Eucharist," in which he referred to the blessed eucharist as the central doctrine of the Catholic faith and the radiating sun of Catholic worship.

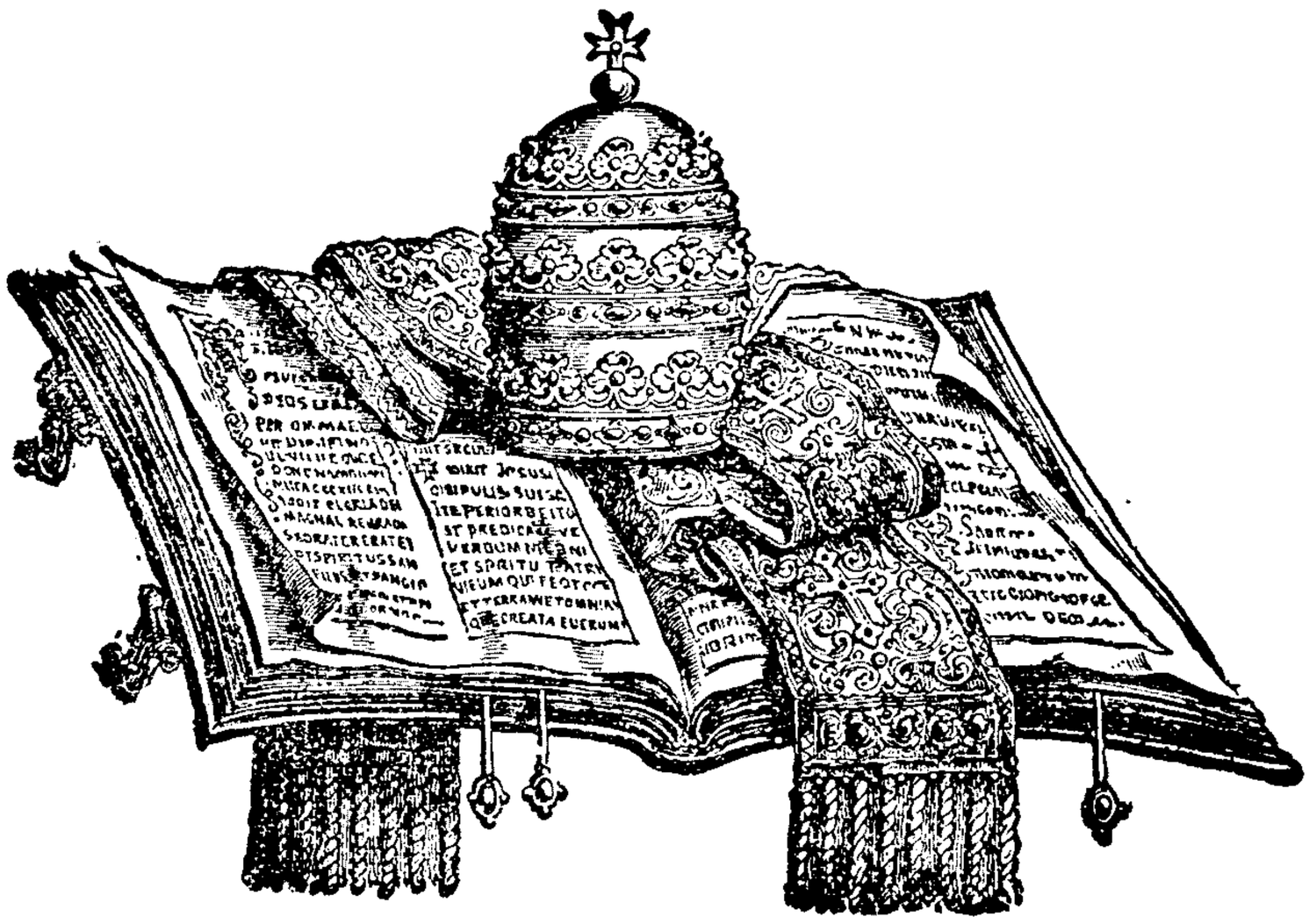
The last notable encyclical of Leo XIII. was dated October 30th, 1902, and was designed to promote study of the Scriptures, and in February of this year he wrote a poem, dedicated to a friend whom the Pontiff desired to advise on the best means of prolonging life.

On February 20th, 1903, he celebrated the twenty-fifth anniversary of his election to the pontificate. He did not show any fatigue after the long ceremonies of the day, and on returning to

his apartments exclaimed, "This is the happiest day of my life.' He gave $20,000 to the poor of Rome in celebration of the day. Three notable anniversaries of his life came within two weeks. On March 2d he celebrated his ninety-third birthday, and on March 3d the twenty-fifth anniversary of his coronation.

His coronation occurred in St. Peter's March 3d, 1903, with all the impressiveness and grandeur of the Catholic Church, and on April 28th, 1903, the pontificate of the late Pope surpassed in length that of St. Peter, Leo XIII. having then been elected Pope twenty-five years, two months and seven days, known as "the years of Peter."

King Edward visited the Pope in April, 1903, and the Emperor William was received by the late Pontiff a month later.



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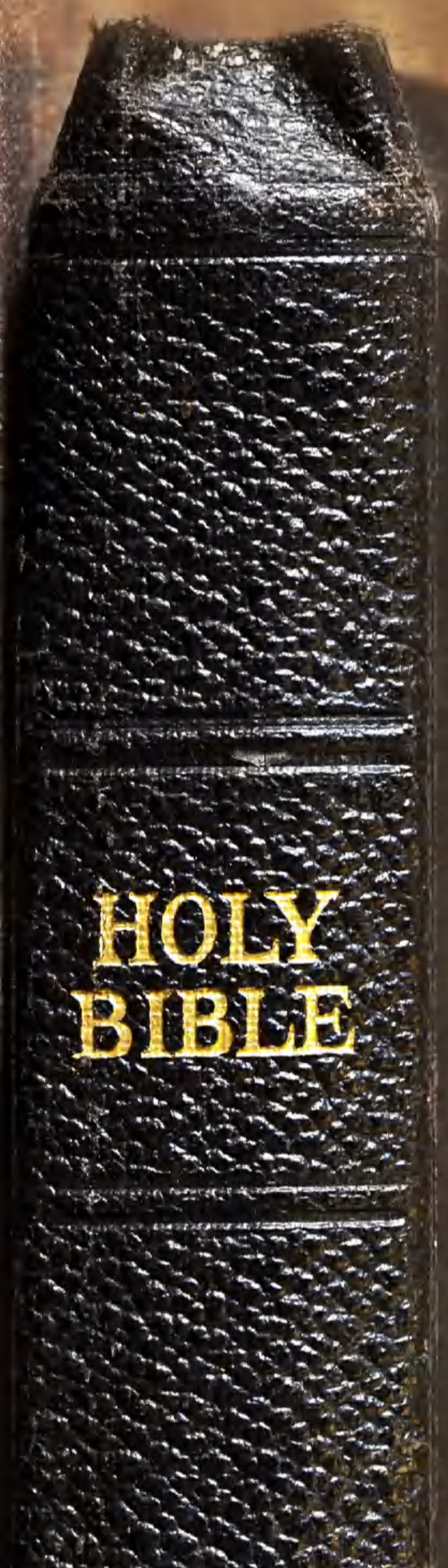

at times, speak now of him with respect, which is obviously sincere. It finds expression in the ordinary intercourse of the common people in the streets and cafés. It is evident, in a word, that Pope Leo after his death will be honored by his own countrymen as never was Pope Leo living.

The postponement of the king's visit to Paris was decided upon on Saturday after Signor Zanardelli had had an interview with Professors Rossoni and Mazzoni, who informed him that in any case his Holiness cannot survive beyond ten days; that is, he would be dead before the king's return from his projected visit to France.

## IT HAS BEEN DECLARED MIRACULOUS.

The Pope's physician said:

"The Pope is not at present in a condition apparently more grave than he was a week ago. On Friday of last week at the commencement of his illness, he had a very critical attack, and since then his malady has followed its normal course.

"It has been declared miraculous that the Pope should have lived through the past days, but I, who have been aware of his very great vitality for a long time past, should not be surprised to see him survive longer than another week.

"However, Sunday or Monday it will almost certainly be necessary to perform another operation to draw off the liquid, and the nature of the pneumonia may render necessary several similar operations.

"It is almost impossible that in his present enfeebled condition the Pope will consent to undergo so many operations, yet it is my opinion that the Pope will resist the inroads of the malady for a much longer time than even the most optimistic provisions foresee."

Dr. Mazzoni's operation of Friday morning was almost identical with that of Tuesday afternoon. The patient lay on his couch, with his side exposed. The skin above the affected parts was washed with a solution of alcohol, cocaine was hypodermically injected and Dr. Mazzoni inserted a Pravaz needle, which, by

suction, drew off the vitiated matter. The operation was comparatively painless and was performed without recourse to chloroform or other anesthetics.

During the morning's examination of the patient the doctors, after a thorough sounding, found that a pulmonary sound had reappeared in the obtuse zone, except in the area limited to the region where the puncture was made for the extraction of the liquid, which is on a line drawn from the nipple of the right breast, under the arm to the spinal column, the obtuse sound thus being between the sixth and eighth ribs.

## NOTHING MORE CAN AFFECT ME.

With his head against the ribs Dr. Lapponi heard a murmur in the vesicular region. The murmur was confused, with pleuric rumblings, together with gurglings, as if of small to middle sized bubbles.

The Pontiff questioned the doctors about his condition, saying: — "Do not deceive me, doctors, nothing more can affect me."

He asked if the regathering of the serum in the pleural cavity means that the disease is growing seriously worse, and the doctors fenced, saying that it was one of the phases which generally recur several times during an attack.

"Then," said the patient, "a new operation is necessary."

"We will see," answered Dr. Lapponi, and Dr. Mazzoni added:—

"Your Holiness knows that the operation is not dangerous in itself."

Professor Rossoni, assisted by three other doctors, analyzed the serum extracted this morning. The doctors explained that the purpose of the analysis was to determine whether the case originated from tuberculous process or a tumor in the thorax. The analysis showed that the disease was merely due to simple pleurisy.

Dr. Mazzoni had an examination made by a microscopist of the serum taken from the Pope's pleura on last Tuesday, to ascer-

tain whether it contained any specific microbe. Some doubt had arisen as to whether the original attack of pneumonia had been provoked by some specific agency such as, for instance, tuberculosis or cancer. The examination showed no such microbe, and the conclusion was inevitable that the pneumonia was due, as originally stated, to a dynamic circulation proceeding from lack of heart strength.

Professor Rossoni graphically described the Pope's condition and surroundings to-day: "It might have been expected," he said, "that I would find a weary old man, with exhausted body and spirit, and ready to enter eternity. But, on the contrary, when I approached the bedside I immediately saw that I had been mistaken. In spite of all I had heard concerning his marvelous vitality, I was amazed to find a man of such great age, after so dangerous an illness, exhibiting such versatility of mind and such power of mental concentration.

## WILL AND INTELLECT INTACT.

"As I approached the bed, he pressed my hand with a slight effort and looked at me intently with his bright, black, expressive eyes. He wore a calm, dignified smile and began asking me a number of questions. It seemed almost incomprehensible that this was a man on the verge of death. Every power of will and intellect remained intact, showing complete consciousness of the ego.

"Imagine an invalid, ninety-four years of age, anxious to make the acquaintance of his new consulting doctor, asking suggestive questions and testing his opinion of clinical science. That any dying man should be able to make such a prompt, decided effort of the will is certainly astonishing.

"The Pope asked me if I had read certain essays upon medical pathology, written by a student who took his degree in 1824.

"'I was very young then,' said the Pope, smiling, 'but I remember many circumstances of that happy period of my life.'

"After hearing his question, testing my studies and scientific

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"But I shall not be fatigued, as I feel much better this morning," argued the Pope.

But the doctors insisted, urging that it was for his own good, and Pope Leo finally yielded, although expressing the hope that he might see some of the Cardinals later.

On Saturday a general feeling of tranquillity marked the day in Rome, due to the widespread belief that, though the Pope's days are numbered, his hour has not yet come.

The sublime self-confidence of the patient permeates the people, especially the simpler folk, who go about their day's work, postponing signs of sorrow and mourning until from the sick bed itself they hear that the unusual struggle is nearing its end.

## SOMBRE BLACK CARRIAGES.

The news of Friday morning's operation sent Cardinals and Ambassadors driving hurriedly to the Vatican. The sombre black carriages and horses of the former, relieved only by glimpses of the scarlet robes worn by the pale-faced occupants, contrasted strangely with the brilliant equipages of the Ambassadors. Outside St. Peter's the ordinary visitors hurried past the Swiss Guards and ascended the staircase leading to the inner court of the Vatican.

Grim preparation is apparent on all sides. Count Pecci, a nephew of the dying Pope, wearing a straw hat and flannels, sat in the fire engine house, opposite the private entrance to the Vatican, chatting with the firemen. Carriage after carriage drove into the court. The French, German, and other Ambassadors descended to make inquiries. Prince Massino, looking almost as venerable as the Pope himself, the head of one of the most ancient families in Rome; all the Cardinals and countless Bishops and priests came to await the bulletin.

From the castle of St. Angelo came the boom of the mid-day gun, and then the Palantine guard gave the signal for the anxious crowd to be admitted. Passing through the corridor each received a slip of white paper on which the morning bulletin was already printed. Intently reading these papers the crowd filed out through another door past the armed guard and into the quiet streets

During the remainder of the day but few of the public sought the Vatican.

Then came the night bulletin, and far larger crowds than had gathered during the day wandered to the Vatican in the cool of the evening. The Swiss Guards had received instructions to admit only a small portion of the inquirers prior to the printing of the bulletin, and even this restricted number almost filled the court of the Vatican, while many waited in suspense on the steps of St. Peter's.

The Pope rose at six o'clock Saturday morning. He said he thought the air of his room was somewhat vitiated, and wanted it changed. The attendant, Pio Centra, after having been authorized to do so by Dr. Lapponi, opened the windows of the whole apartment, including that of the sick room, the Pontiff having previously been carefully covered with extra blankets.

## THE POPE PRAYED HALF AN HOUR.

After remaining open for a short time the windows were closed, with the exception of the window of the sick room, Dr. Lapponi having decided that the balmy, fresh air could only do the patient good.

The Pope prayed for half an hour and then had breakfast, partaking of the yolk of an egg beaten up with sugar in hot coffee and a light biscuit. The Pontiff then attended to his toilet, but he did not shave. He then received his private secretary, Mgr. Angeli, who was again surprised at the Pope's brightness of mind and display of energy.

The Monsignor said that the Pontiff referred to several different matters, recalling exactly the most minute details, and remembering facts, figures and dates with marvelous promptness, and all this to the accompaniment of snuff-taking.

The same impressions were formed by Count Camillo Pecci, who visited the Pope after Monsignor Angeli. The doctors' visit and the operation followed.

After the operation the Pope felt so relieved that he insisted on getting up and took several steps toward his armchair and

seated himself for a few minutes. He then rose and, going to the book shelves where he keeps his favorite authors, took down Horace's "Ars Poetica," returned to the armchair and began reading, holding one leg over the other. He seemed to feel no ill effects from the operation. On the contrary, he appeared to have derived benefit from it.

Later in the day the Pope had lunch and then took a long rest. The afternoon was very quiet.

### "RIGHT OF EXCLUSION"—SPAIN, FRANCE, AUSTRIA.

Signor Zanardelli had a long conference Saturday with the Minister of Justice, under whose jurisdiction are all religious affairs in Italy, about the eventual right of veto which the Italian government might exercise at the next conclave.

Three Catholic powers—Spain, France, and Austria—enjoy this privilege, termed the "right of exclusion," which entitles them to veto the election of a candidate who is not a persona grata to their governments.

In such a case a Power which may desire to prevent the election of a certain candidate deputes a cardinal of its nationality to announce the objection at the conclave, but the announcement must be made while the scrutiny is going on, before the candidate has received the majority of votes required to elect, otherwise the protest would be invalid.

This right has been regarded as extremely important, especially in the Middle Ages, when Italy, being the largest field of action for France, Austria and Spain, the choice of a Pontiff was a question of supreme importance, as he played a leading part in their disputes.

Italy claims the right referred to as the heir of the Kingdom of the Two Sicilies, which enjoyed the right, but Italy did not exercise it in the last conclave, and may, perhaps, find it difficult to do so now, as no Italian Cardinal, even among those who are most conciliatory, would undertake to represent United Italy, which is considered by the Church to have usurped the temporal sovereignty of the Papacy. Besides, Italy's policy consists in

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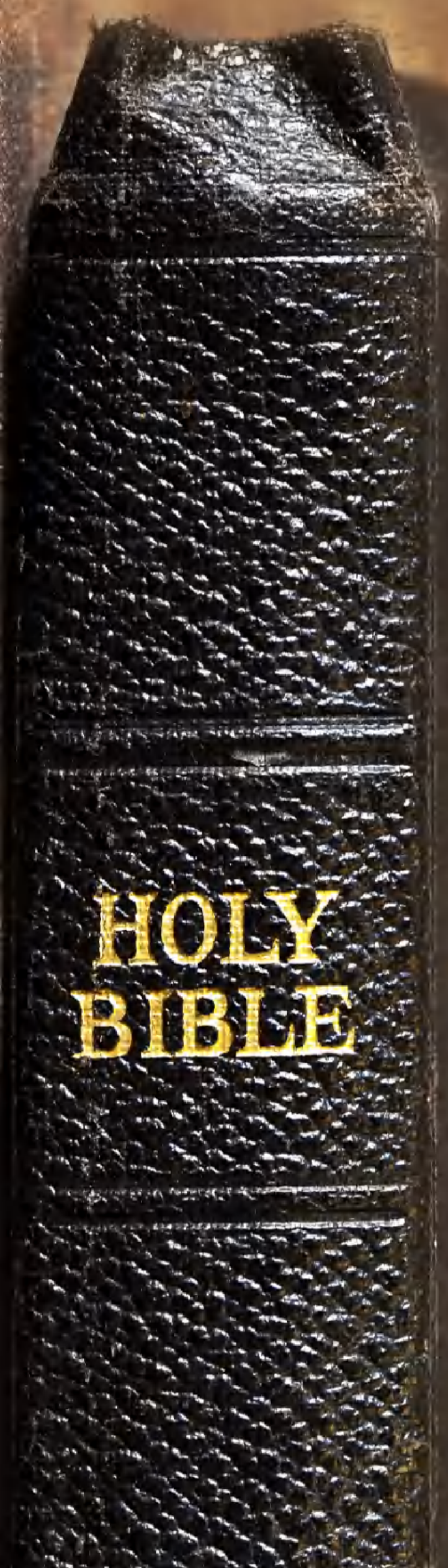

nale, across the road from King Victor Emmanuel's palace. It was there that Queen Margherita, incognito, was in the habit of slipping in almost unobserved to pray.

To-night, from the side altar under which lies the remains of St. Stanislaus Kostka, from the exact spot where, nearly seventy years ago the Pope celebrated his first mass, priests solemnly invoked the intercession of St. Stanislaus in behalf of the afflicted Pontiff and kneeling men and women reverently echoed the prayers. Since his boyhood, Leo had always had a special veneration for St. Stanislaus.

## QUEEN WILHELMINA RECEIVED BULLETINS.

Queen Wilhelmina, of Holland, has requested that information be sent to her daily, at Castle Loo, regarding the condition of the Pope.

Despatches of inquiry continue to reach the Vatican from rulers and other prominent persons throughout the world, showing how intense is the universal anxiety regarding the Pontiff's health.

A lowly hero has been developed by the Pope's illness, in the person of Pio Centra, the faithful valet of the Pontiff, who maintains a sleepless vigil night and day over his beloved master.

When Centra is watching alone through the long nights he looks upon the venerable Pontiff with the eyes of a mother anxiously studying the progress of a disease in her child. Frequently the patient's eyes are unable to gaze on Centra's face, but the two men, without speaking, understand each other perfectly.

The fatigue of the present ordeal has almost broken down the faithful attendant; but, nevertheless, he obstinately refuses to yield to others the honor of tendering his services. Whenever the Pope wakes from a short sleep he calls for Centra, knowing that the latter fully understands his slightest personal wish.

The doctors and members of the Pope's household advise and almost command Centra to take a rest, but he refuses to listen to them, respectfully giving everyone to understand that it is useless to annoy him and that he considers his post to be beside the Pope,

and no one about the Vatican seems to have the power to drive him from the Pope's side.

This morning's news about the Pope sent an increased stream of callers to the Nunciature, where the only dispatch received was a brief one from Cardinal Rampolla stating that the Pope's condition continues serious and urging prayers for his recovery.

## FORMER QUEEN OF SPAIN CALLED AT VATICAN.

The Cardinal Archbishop of Paris was among the early callers and remained a long time. It is understood that the object of the call was to arrange for a special service at Notre Dame. Among the other visitors were the former Queen of Spain, the Prince de Chimay and the Duke and Duchess of Chartres.

An interesting story was told of the interview between the Pope and his nephews. When they were admitted to his apartment the Pope promptly asked for news of his birthplace.

"When did word of my illness reach Carpineto?" said his Holiness.

"On Saturday, July 4, Holy Father," replied Count Ludovic Pecci.

"Strange," resumed the Pontiff. "I only felt ill last Sunday."

As his nephews were leaving, the Pope called his valet, Centra, and said: "Be sure to serve these children," as he calls his gray-haired nephews, "with ices."

Then, turning to his nephews, he said, laughingly: "If there is any left, leave one for me."

When his nephews were at the door the Pope abruptly asked: "When will you leave for Carpineto?"

Count Ludovic, embarrassed, knowing his uncle's fondness for diplomatic traps, said: "To-morrow."

"All right," responded the Pope. "And you, Camillo, when will you go?"

"As soon as possible."

The two nephews then went out and the Pope seemed highly satisfied.

Monsignor Volpini, the Secretary of the Consistory, and the man who would have been the secretary of the conclave which will elect a new Pope in the event of Leo's death, died this morning. The Monsignor was stricken with syncope while in the Pope's ante-chamber on Wednesday. He was one of the Pontiff's most intimate friends.

Volpini's death at this time is a remarkable coincidence, inasmuch as he was one of the last men to be honored by the dying Prelate. He was awaiting news of the Holy Father when suddenly he fell to the floor of the ante-chamber and was carried to his apartment. He sank gradually and passed away Thursday morning. His death came just at the time when he was about to receive the great prize of a priest's life.

## DEATHS IN THE VATICAN—MONSIGNOR VOLPINI.

A journalist was also stricken with apoplexy while awaiting for news of the Pope this morning, and died shortly after being taken from the Vatican.

Although the condition of the Pope is still the centre of interest, the case of Monsignor Volpini has attracted much attention, not only because of his office of Secretary of the Consistorial Congregation, to which he had just been appointed by Pope Leo, but also on account of the manner in which he was seized by his fatal illness; and it is hardly possible to describe the sensation and emotion which prevailed at the Vatican when his death was announced.

From the moment he was stricken and fell to the floor Monsignor Volpini lost entirely the power of speech and the use of the entire right side of his body, and he was apparently unconscious when he died. It was ascertained that the cause of death was cerebral congestion.

It will be impossible to keep the news of the death of Monsignor Volpini from the Pope, as the office of Secretary of the Consistorial Congregation, to which Pope Leo appointed the prelate July 5—the last appointment made by his Holiness—must be filled without delay in view of the possibility of a Papal inter-

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He will be mourned not only by the two hundred and fifty millions of Roman Catholics who saw in him the successor of St. Peter and their supreme guide in the interpretation of the Scriptures and in matters of faith, but by the entire civilized world, which recognized in him that disposition, the creation of which is the purpose of the Christian religion and its fine, consummate flower.

Already advanced in years when elected to the Papal See, his pontificate covered more than a quarter of a century, equalling the famous "years of Peter." Of aristocratic descent and reared under what many would regard as restrictive influences, his heart embraced all humanity; his warmest sympathies were with the poor, and he had strong faith in popular government.

## FRIENDSHIP AND ADMIRATION FOR UNITED STATES.

His admiration of the United States and his friendship for it were boundless. The material wellbeing of all the people here, no less than the growth of his Church under free institutions, excited his enthusiasm, and he frequently confessed to "a special love and affection for America."

It is curious that this Leo of the twentieth century, living in a democratic age and essentially democratic in his tastes and aspirations, seemed to have taken for his ideal the first Pontiff who bore that name—the Leo of the fifth century—and resembled him in many respects, including the austere simplicity of his life and his regard for the rights of the humblest and most obscure priest under his rule.

An ardent admirer of "the Angelic Doctor St. Thomas of Aquinas" and the most distinguished exponent of his philosophy, Leo XIII.—while implacable in matters that are "of faith"—applied this philosophy to the unfettering of the Church in matters of discipline, and was by some of the less progressive members of the hierarchy accused of sympathy with what some of the French prelates a few years ago called "Americanism." The charge was well founded.

In his abhorrence of strife and bloodshed, Leo, acting as arbi-

trator between Spain and Germany in the dispute over the Caroline Islands, recalled the ages when the Popes were the arbitrators of Christendom. And yet this aged man with so many ties with the past was abreast of the foremost thought and impulse of his own time. While sympathizing with the aspirations of the toiling masses of the world for betterment of their condition by all lawful means, he exerted all his moral influence and spiritual power to repress the socialistic doctrines founded upon an atheistic and false philosophy and the success of which result in anarchy. For his services in this field alone, civilization must honor the memory of Leo XIII.

All friends of liberty and human progress would rejoice to see the aims and policy of this wonderful Pontiff perpetuated by the election of an American as his successor. The accession of a citizen of the United Stated to this ancient See, would be a compliment to the great republic, would ally the Church with the most progressive forces of the age and open a new era in its history.

At 76, Pope Leo wrote this:

*The Pride of Life*

Ambition,

The Fiercest Spur

To Hidden Hate and Open War,

Turns its Back on Justice,

And, Making Deceit its Companion,

Strives Brazenly for the Rewards

Due to Virtue.

# CHAPTER XXXI.

## The Sixth Day of the Pope's Illness.

BY SPECIAL favor a Roman journalist was allowed, on Thursday morning, to visit the Papal apartments, where he had an interview on the situation with a personage who is better informed than any one else because of his close relations with the Holy Father. He said:

"The first positive sign of amelioration in the Pope's condition since he was taken ill was seen this morning. The august patient rested well enough during a great part of the night. It was not the sleep of prostration or collapse but peaceful and natural, so much so that the benefit is quite visible this morning. His temperature was 96, which was quite normal for the Pontiff, considering his age and present condition.

"What was important was that his temperature never rose above normal and never even approached a feverish state. He had a slight cough and his kidneys were still deranged, but the functions were somewhat augmented, which proved that his heart was stronger and his circulation better, as demonstrated by the complete disappearance of cyanosis, so that his hands had again taken their natural, almost diaphanous aspect.

"Every one noticed that in the past Dr. Lapponi never participated in the rejoicing and enthusiasm over the announced or imaginary amelioration in the Pope's condition, remaining always extremely reserved and anxious looking. Thursday morning, for the first time, Dr. Lapponi's face was tranquil and even hopeful looking, though it was said that he was very far from believing in a real, definite and lasting amelioration which would lead to the Pontiff's recovery.

"Pope Leo himself noticed at once on waking this morning, that he was much refreshed and stronger, and he said with inimitable energy, that he wanted to resume his ordinary life. He

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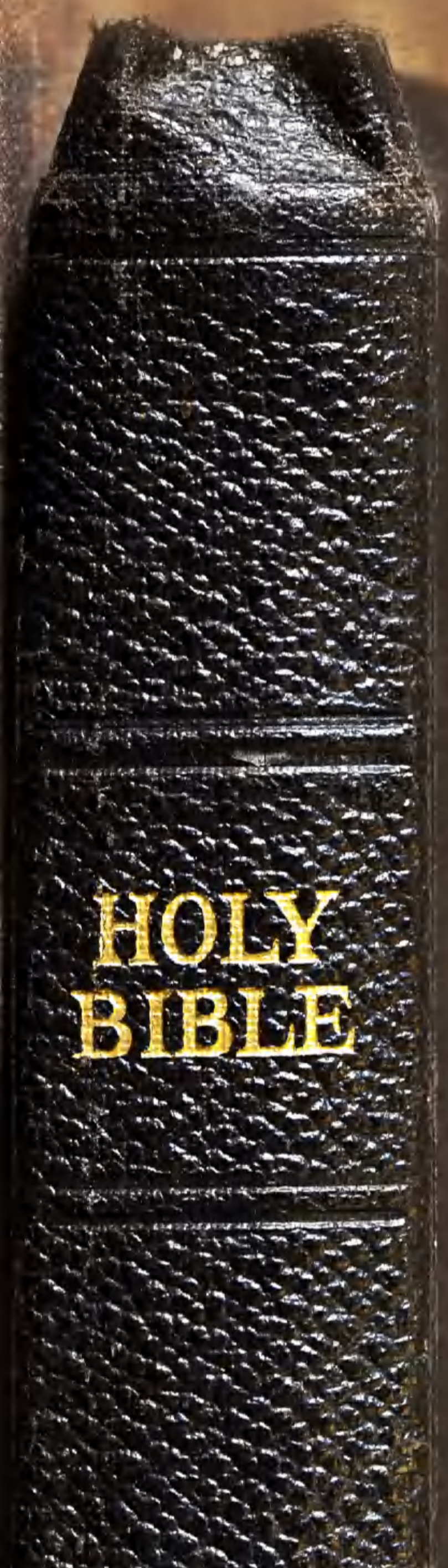

were received at the Vatican on Thursday sympathetic messages from the Count of Flanders, the Duke and Duchess Paul of Mecklenburg-Schwerin, the Infanta Isabella, Count Caserta (Pretender of the Kingdom of the two Sicilies), Grand Duke Serge, of Russia, and Princess Mathilda, of Saxe-Coburg-Gotha. Prince Albert, of Belgium, not only inquired through the Belgian Legation, but went personally to the Papal Nuncio at Brussels to give expression to his grief. The Vatican was also advised that the President of Argentina had visited the Papal Inter-Nuncio to demonstrate the interest taken by him both as an individual and an official."

## THE FORCE OF HIS CONSTITUTION.

While it has been officially stated that the Pope's condition is unchanged, it was also stated on Thursday evening that his Holiness lies balanced between life and death. The prolongation of his existence was at that time considered a miracle by medical authorities, who say that scientifically he should have been dead long ago.

But the force of his constitution and the strength of his mind enable Leo to fight still victoriously against the slow dissolution of his body. The Holy Father is dying piece by piece, while his mind remains supreme.

The injections given first by Dr. Mazzoni and then by Dr. Lapponi this morning (Friday, July 10) have had in part the desired effect, as the Pope has succeeded in getting some sleep, although his slumber was not entirely tranquil. The patient's diet has been somewhat lightened since the attack of diarrhœa yesterday, and is now limited mainly to meat broth and beef tea.

Another day of alternate hopes and fears has passed and Pope Leo's life still hangs in the balance. Beginning with renewed hopes, the day closed with the scales tending slowly but surely downward. How long this agonizing period of suspense will last, not even the attending doctors dare to say.

No night bulletin was issued, but at 12.15 Friday morning it was learned from Dr. Mazzoni that the condition of the Pontiff had not changed since the issue of the evening bulletin at 7.30 o'clock,

which announced that the patient's condition was grave, and at which hour Dr. Lapponi had declared his fear that there was no hope, but that the end might not come during this night.

At midnight a report coming from the Vatican itself gained currency that Dr. Mazzoni had again operated on the Pope and extracted serum which had again gathered in the pleural cavity. When seen at his home at 1.30 Friday morning Dr. Mazzoni said:

"It is untrue that a new operation has been performed. I was with the Pope from 11 p. m. until after midnight and found his general condition stationary, no change having taken place since this afternoon, when the consultation with Dr. Rossoni was held. To strengthen the patient's heart and help the circulation of the blood I injected camphor and caffeine, after which the Pope, who seemed somewhat relieved, said he remembered being treated with raspail water on a camphor basis when he was Nuncio at Brussels, sixty years ago."

## POPE MORE FRAIL THAN OTHER PEOPLE.

In reply to a question, Dr. Mazzoni said:

"I really cannot say whether the serum in the pleural cavity has increased since the consultation this afternoon, as I did not examine the patient for such a purpose.

"It must be understood that the Pope is too frail to be handled like other people. Besides, his thorax, through old age, has become bent in such a way that the right side, where pneumonia was first detected, curves out in a very pronounced manner, while the left side curves in.

"In to-morrow's visit attention will be especially centred on the progress in the secretion of serum. Then a decision will be taken as to whether a new operation is necessary."

Dr. Mazzoni ended by ridiculing the criticisms, objections and advice which he said people, most of whom are famous only for never having been heard of, allow themselves in advance, even from abroad, many of these persons having only seen the Pope in photographs. The greatest accusation is that pleurisy was not discovered in time.

"I visited the Pope for the first time on Sunday. On Monday evening I discovered the fluid and on Tuesday removed it. Any student of medicine knows," concluded Dr. Mazzoni, "that sometimes weeks pass before the presence of serum is detected. I, myself, once had pleurisy, which the doctor only discovered fifteen days after I was taken ill."

The condition of Pope Leo at times on Thursday morning seemed so favorable that the hopeful Dr. Mazzoni and the more conservative Dr. Lapponi united in expressing the belief that there was some slight prospect of recovery, but within a few hours these brighter prospects disappeared before the most alarming conclusions reached after the lengthy consultation of the doctors.

## EXTREME GRAVITY OF THE CASE.

The earlier hopes had been inspired largely by the Pontiff's outward evidence of vigor, as he was able to rise, walk and command all his faculties, but the later consultation disclosed that these outward evidences of strength were entirely deceptive, as the real danger consisted in the gradual internal progress of the insidious disease.

The mere fact of the consultation, in itself, gave rise to the gloomiest forebodings. This was the first actual consultation, as the previous frequent meetings of the doctors were not regarded as formal consultations.

To-day, however, Dr. Rossoni, the distinguished specialist of the Baccelli school, was called into a consultation lasting two hours, during which every phase of the patient's case was minutely gone over. The conclusions announced in the 7.30 bulletin showe that liquid is again rapidly gathering in the pleural cavity, and that the Pope's general condition is very grave.

Following the issuance of this bulletin the doctors freely expressed their personal convictions regarding the extreme gravity of the case. Dr. Lapponi said, without qualification, that the patient's condition was beyond hope. He did not expect a final collapse Thursday night, but rather a gradual sinking until the end came.

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doctors being the Pope's valets. The doctors are without a corps of assistants, and there is none of the modern appliances for refrigeration and other means of ameliorating the condition of patients.

The sudden relapse of the Pope, the consultation of physicians, and the alarming bulletin which followed constituted an unexpected thunderbolt in what had already become to the public feeling an unclouded sky. It is now believed that this brings to a definite end all of the bright hopes which were cherished Thursday morning.

Professor Rossoni, with Drs. Lapponi and Mazzoni, went through the most careful examination of the illustrious patient this evening, employing again what is known as the Baccelli system. The consultation lasted more than two hours.

## POPE ASKED TO PRONOUNCE WORDS.

The patient, as one feature of the investigation, was made to pronounce the Italian word "thirty-three" (trenta-tre), which, in case there is indicated the presence of a badly acting heart, a vitiated circulation and serum in the pleura to any one listening at the patient's side, presents a sound as if the consonants in the word "thirty-three" had been dropped.

The experiment unfortunately proved not only the presence of fluid in the pleura, but its rapid augmentation, so that it had already afflicted the patient with the same disturbances that were observed on last Tuesday.

It was evident that another operation would be indispensable, but no decision on this point will be reached until after another consultation, which was postponed because of the weakness of the Pope.

A state of great prostration ensued, rendering worse the affection of the kidneys. It is likely that an injection of salt water into the veins will be resorted to. The diarrhœa which appeared this afternoon and occasioned the consultation has now ceased.

Dr. Lapponi remained at the Vatican after the consultation, but he came from the sick chamber long enough to say a few words.

The doctor looked haggard and much depressed. The hopeful appearance which he had shown early in the day had entirely disappeared. He said:

"I fear there is no hope; no hope whatever. And yet, the end may not come to-night. Although the patient's condition is very grave, the disease seems to be developing through slow but certain processes."

Dr. Rossoni and Dr. Mazzoni left the Vatican after the consultation, but at 7 o'clock Dr. Mazzoni returned.

One of the most remarkable features in the serious turn which affairs had taken is that the Pope continues dressed and partially sitting up. His mind is still perfectly clear, and apparently the only cause for alarm is that the doctors have detected a renewal of the dangerous internal complications.

## A DEPUTATION FROM CARPINETO.

A deputation arrived at the Vatican to-day from Carpineto, the birthplace of Leo, the news of the Pontiff's alarming condition having even penetrated to that obscure place. Carpineto is a little town among the Voscian hills, with streets so narrow that two donkeys cannot pass each other, and an hour distant from any railway, but with a water supply and electric lights, the former the gift of Pope Leo himself. In another chapter the author tells in detail about the Pope's love for his native town, and what he has done for his fellow townsmen.

The village nourishes a species of worship for Leo. The deputation penetrated as far as the ante-chamber of the sick Pontiff, who immediately said that he would receive them, but for once gave way to the appeals of those around him and sent instead his kindest wishes and benediction.

The Neapolitans manifested great emotion over the approaching end of Pope Leo, praying in the churches and doing all that religion prescribes in appealing to the Almighty to delay the end. Cardinal Prisco telegraphed that recourse had even been had to the extreme measure of bringing out the blood of Saint Gennaro.

The blood of the saint is contained in a phial in a petrified

form, which turns into liquid and boils when the saint condescends to intervene. The miracle is very dear to the heart of the Neapolitans, who firmly believe in its power to cure all ills. The Cardinal reports that the petrified blood took a liquid form Thursday in the presence of a large concourse.

The Vatican received dispatches on Thursday from all parts of the world from the Cardinals abroad, stating that they were leaving immediately for Rome. One of the most distant, Cardinal Moran, Archbishop of Sydney, New South Wales, telegraphed that he sailed to-day. He traveled half way around the globe. It was doubted that he would arrive in time for the conclave.

Some authorities hold that each Cardinal has a right to demand the postponement of the conclave to permit him to reach Rome, but it is doubtful if the selection of a Pope will be deferred on account of any one Cardinal. It is recalled that the American Cardinal, McCloskey, arrived too late to participate in the conclave which selected Pope Leo.

## CEREMONY OF POPE LEO'S CORONATION.

It is an interesting fact that Archbishop Farley, then Secretary to Cardinal McCloskey, was also too late to participate as a Secretary in the conclave, but Archbishop Farley took part in the ceremony of Pope Leo's coronation, and through a singular coincidence his nomination as Archbishop of New York occurred at what was probably the Pontiff's last consistory.

Gratification was expressed by the American prelates here on learning that Cardinal Gibbons sailed on Thursday, July 9, for Rome. As the conclave will not take place until at least ten days after the demise of the Pope, his Eminence will arrive in ample time to participate. Outside of Americans, Cardinal Gibbons' coming excites widespread interest, as he is regarded as the representative of the modern progressive spirit of the United States.

It is recognized that one of the chief issues at the conclave will be between the advocates of modern progress and the supporters of conservative tradition

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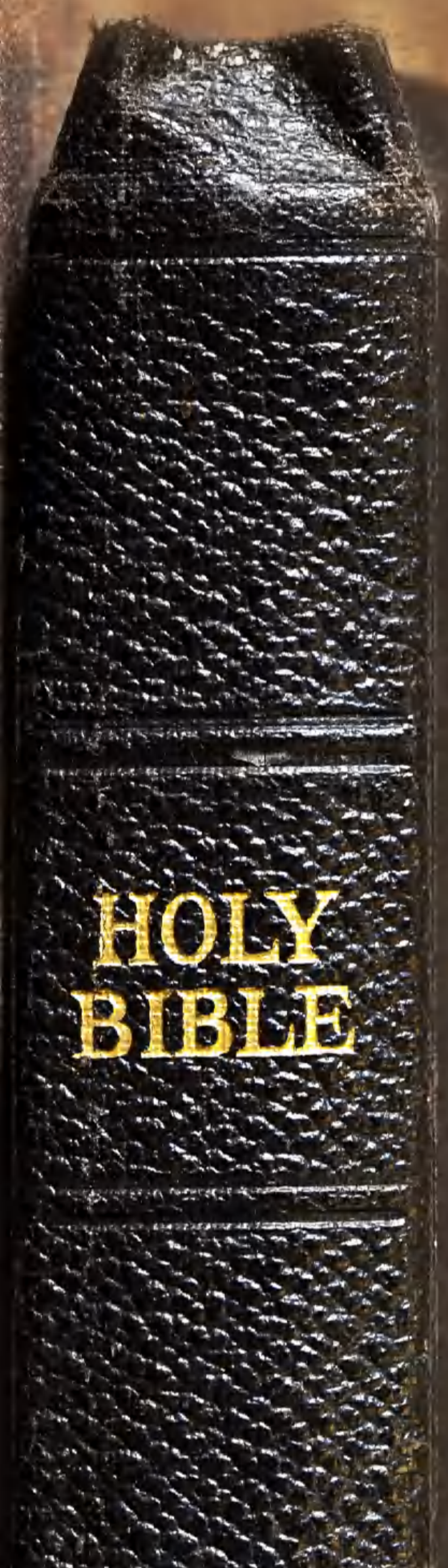

mation to be sent to him regarding the condition of his Holiness. Accordingly, Cardinal Rampolla telegraphed his Majesty twice daily.

When the Pontiff's death occurs, the Emperor will immediately return from Scandinavia and proceed to Rome to take part in the funeral.

That the Pope fully realized on Thursday that his end could not be long deferred, was shown by the attention he gave during the last few days to the details of his final resting place.

It is well known that he discussed his testamentary dispositions and expressed his wishes as to the place and manner of his funeral. Shortly before he was taken ill the Pontiff repeated to Cardinal Satolli his desire to be buried in the Church of St. John Lateran. The spot he designated is on the left of the apse, above the entrance to the sacristy, corresponding to the opposite niche in which is the monument erected by himself in 1891 to Pope Innocent III.

## A STATUE OF POPE LEO XIII.

It is said that a statue of Pope Leo, forming part of the monument, has already been made. In other respects the tomb will resemble that of Innocent III., consisting of a sarcophagus with a bas relief, two niches, two statues and two medallions.

If there are real martyrs at the Vatican, they are Professors Lapponi and Mazzoni, who are inundated with letters and telegrams from the four quarters of the earth, imploring them to save their illustrious patient, who is so necessary to the Church and the world.

Unknown names, along with those of world-wide celebrity, are signed to the messages, some of the senders asking for telegraphic news two or three times a day. A private secretary and a large fortune would be required to answer them all, which the eminent professors certainly have no intention of doing. It does not even end there, for admirers and worshippers of Leo are sending infallible remedies, which, they say, if only employed, are sure to save the Pontiff's life.

An American sent what he described as an extraordinary nutritive liquid which would restore the dying to health. A South American sent an hemorrhoidal unguent in a very rich flask.

Besides these, there were prescriptions from druggists, and offers already to embalm the Pontiff. Others offered to make a death mask; some want to paint a picture of Pope Leo, and one writer even offered to impart the secret of petrifying the body into an everlasting statue to be offered to the Pope's nephews.

A new phase of the historic strife between the noble families of Colonna and Orsini was developed by the illness of the Pope. Hoping to reconcile this ancient family hostility, it has been the practice to designate the head of each house as a Prince Assistant to the Pontifical throne, these two positions being the highest lay honors in the gift of the Pope.

## THE COLONNA AND THE ORSINI.

In the case of the coronation of a new Pontiff, the two Princes stand on either side of his Holiness. The head of the Colonna family, Don Marco Antonio Colonna, was among the visitors at the Vatican on Thursday, but the Orsini family is temporarily unrepresented in this high dignity, Don Filippo Orsini having resigned in favor of his son, Don Domenico, Prince of Solefra, and the latter's nomination not having yet been confirmed by Pope Leo.

The Orsinis are thus without representation, and this circumstance constitutes an interesting historical curiosity.

Since his illness the Pope had not begun a day so satisfactorily as this. Hopes of his recovery reached such a point at one time as to make the general public believe the Pontiff might soon be out of danger. No better synthesis of this view could be given than in the words of Dr. Lapponi, uttered on leaving the sick room at about noon on Thursday, that, although he did not yet dare to hope, he had perhaps ceased to despair.

The patient, when he began the day, showed once more his iron, mountaineer fibre by rising and dressing almost without assistance, walking across the room to his armchair and having

his toilet fully performed, even to the detail of being shaved. Throughout this procedure the Pope showed no sign of being exhausted. He jokingly alluded to the amount of nourishment which was being imposed upon him, and said:

"I ought to grow fat, as I have never had in my life as much as I get now."

This buoyancy of spirit was considered to be one of the principal co-efficients in the struggle with death which the Pontiff has made in the last seven days.

The doctors, previous to the alarming attack of this afternoon, said there was not the slightest diminution in the acuteness of the Pontiff's mental faculties, as shown this morning in a remarkable manner, when the Pope insisted on going over some of the larger questions of Church policy laid before him by Cardinal Rampolla, the Papal Secretary of State.

## WHEN WILL DOCTOR MAZZONI COME?

At about 3 o'clock on Thursday afternoon, although no worse, the Pope was not reported to be any better, and then came the news of the Pontiff's sudden relapse, and of the sending for a consulting physician.

When Leo awoke Friday morning he was restless, and impatiently awaited the arrival of his doctors. Dr. Lapponi had been in the room but a few minutes, when the Pontiff turned to him, saying:

"When will Mazzoni come?"

"Immediately," was the answer, "if your Holiness wishes."

"No," said the Pontiff, "I merely desired to know the approximate time."

Dr. Lapponi then informed his Holiness that Dr. Mazzoni would be there about half-past 8 o'clock.

The story of the election of Leo XIII. to the Chair of St. Peter, as gathered from persons then in Rome, and other equally reliable sources, is interesting not only because of its historical significance, but because it also presents a vivid picture of the Pontiff, who, for more than a quarter of a century, has been the central figure among the rulers of the world.

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Papal rule implanted during the Napoleonic days. Then came the evidence of his first real triumph at Brussels, where, as Papal Nuncio, he forever quieted King Leopold's attacks against the Papal States.

The diplomats, in a word, found that Cardinal Pecci had met every difficulty successfully, even holding his own, while refusing to recognize the new government after the invasion of 1860.

Cardinal Pecci had been recalled to Rome, had been appointed camerlengo in the approaching consistory, and was making himself familiar in his new duties when Pope Pius died.

## DIPLOMATIC BATTLE OF THE CHURCH.

Cardinal Pecci was at the Pontiff's bedside when he breathed his last. He saw the gates of the Vatican closed, heard orders issued that the Pontifical Chamberlains, who are charged with guarding the Pope's body, only should be admitted, and bowed his head in submission when Monsignor Simoni, then the Papal Secretary of State, designated him as one of the three who were to administer affairs pending the selection of the next Pontiff.

The question of who was to succeed Pope Pius was of interest not only to the Church, but to all Europe. Upon his action depended the course to be pursued by the Church in the battle with the State. England and Russia were on the verge of war, Germany was unsettled, and the least unpolitic step would precipitate a European war.

Prince Bismarck, the dominant figure of the day, instructed his representative at Rome to do all in his power to insure a fair election, thus signifying that his eyes were focused on Italy. He feared, as did other powers, that the Italian government would act violently, but was reassured, temporarily at least, when Cardinal Simoni asked for and was granted troops to guard the Vatican during the funeral of Pope Pius.

When Prince Chigi, Marshal of the Conclave, prepared for the election, there were many candidates spoken of. The ultramontane party, or those counseling resistance, put no less than three in the field, Cardinal Guidi, Cardinal Bilio and Cardinal

Antonio Panebianco. The other wing, or Liberals, advanced the names of Cardinal Innocente, Cardinal Ferrieri and Cardinal Dipietro. The last Cardinal named was most popular, but considered too young for the responsibilities of the Papacy.

The newspapers of the day alleged that there was a violent scene at the first congregation of the Cardinals, and declared that Cardinal Manning, of England, at the head of the extremists, created trouble by advocating that the conclave meet at Malta. Finally, however, it was announced that the conclave would be held at Rome on the 18th of February.

## CARDINAL PECCI NOT MENTIONED AS POPE.

Before this date was reached there were three parties in the field. Cardinal Manning headed the "Irreconcilables," but commanded only a small following, not more than twelve votes. The second party, advocates of a compromise, had Cardinal Marietta, Archbishop of Ravenna, as its candidate. The third party, numerically the strongest, argued for a continuance of the existing conditions. They named Cardinal Luigi di Canossa, Archbishop of Verona, as their candidate.

Until this time the name of Cardinal Pecci had not been mentioned for the Papal throne. He occupied the unenviable position of peacemaker, scoring his first victory when the Sacred College talked of confining the Pope-to-be to a premeditated line of conduct. He opposed this vigorously, being backed by Cardinal Manning, and had the joy of seeing that the next Pontiff, whoever he might be, would be left to act in all matters of his own free will.

On the evening of Monday, February 18th, sixty-one members of the Sacred College sought their cells after agreeing to vote twice daily, at 10 in the morning and 4 in the afternoon, in the famous Sistine Chapel. Cardinal McCloskey, the only American Prince of the Church, was absent, as were several other foreign Cardinals.

The next day's voting proved without results, although it indicated that Cardinal Pecci was the real man of the hour. His

counsels were eagerly received and so much did he impress the Sacred College that the following morning, Wednesday, February 20th, he received thirty-six votes, only five less than the three-quarters majority required for an election. When the voting was finished and the ballots burned, Cardinal Franchi, who had received many votes, knelt before Cardinal Pecci's chair. He was followed by those who shared his views, accomplishing Cardinal Pecci's election by the method known as "by acclamation."

Cardinal Pecci, pale and distraught, accepted the great honor thrust upon him, announcing that he wished to be known as Pope Leo XIII.

Count Sigur, present in the conclave, announced that he proposed to present the new Pontiff with a million francs as the first donation of "Peter's Pence" from the French Episcopate. The bells of all the churches in Rome were rung, the Pope received the diplomats and showed himself to the people. Thus he commenced the duties that were to make him so famous.

A Philadelphian, present in Rome on that momentous day, said:

"The smoke of the burning ballots having been seen at noon, the crowd before the Vatican, thinking the ballot was again without result, had almost dispersed, when, at 1.15 o'clock, Cardinal Caterini appeared on the grand balcony, and announced in the customary formula, Cardinal Pecci's accession to the Papacy. The news was received with great joy by the people of Rome.

"At 4.30 o'clock, Leo, surrounded by the Cardinals, appeared on the inner gallery of the Basilica. He was cheered to the echo. The new Pope intoned the litany and blessed the people."

Another Philadelphian, a priest, writing to a friend from Rome before the election, said:

"Personally, the most popular of all the candidates is the Camerlengo Cardinal Pecci. He is supported by the more liberal party, who favor conciliatory measures and the restoration of good relations with the Italian government.

"He has the advantage, too, of being sufficiently old to give other aspirants a chance, having been born in 1810.

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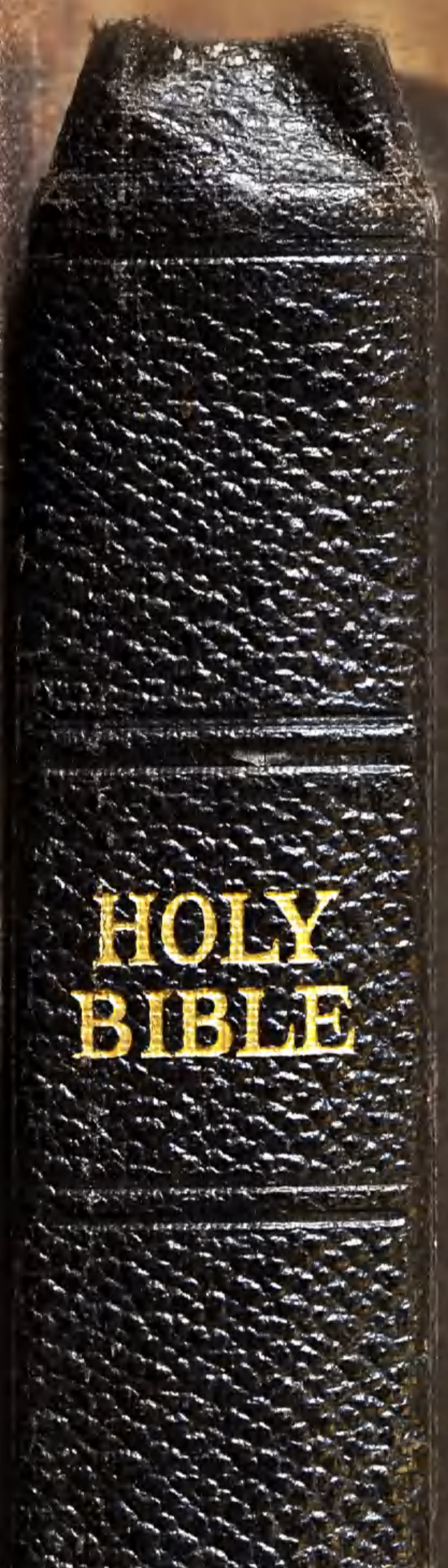

tume, upon a bed covered with cloth of gold and crimson draperies. The pious offices of washing and dressing the body are performed by the penitentiaries or confessors of the Vatican Basilica, who are always members of the Minor Conventuals of the Franciscan Order. The dead Pope is next removed to the Sistine Chapel, where, clothed in his full pontifical vestments, he is placed on a couch surrounded by burning tapers and watched by detachments of Swiss guards.

### ASSEMBLE IN THE SISTINE CHAPEL.

On the following day the Cardinals and Chapter of St. Peter's assemble in the Sistine Chapel and accompany the transportation of the body to the Chapel of the Blessed Sacrament in the main Church of St. Peter's. The feet are allowed to protrude through an opening in the iron railing, that the faithful may approach and kiss the embroidered slipper. Nine days' public obsequies for the Pontiff then begin. For the first six days the cardinals and prelates of the Holy See assemble daily in the quiet chapel of St. Peter's, where requiem masses are sung by the cardinals and the office for the dead chanted. The remaining days the services are performed around a magnificent catafalque, which is erected in the nave of the great Basilica. A detachment of the Noble Guard stands there motionless, as though carved in stone. Over the bier a life-size portrait of the Holy Father is hung and a thousand candles of yellow wax and twenty enormous torches in golden candelabra burn around it night and day.

During the nine days that the obsequies of the Pope continue the cardinals assemble each morning in the sacristy of St. Peter's to arrange all matters of government of the church and the details of the approaching conclave. These meetings are called general congregations. At them the bulls and ordinances relating to Papal elections are read and the cardinals take an oath to observe them faithfully. The repetitions of this ceremony are intended to impress the august College of Cardinals with the solemnity of the act which they will perform in the election of the next Pope.

The Fisherman's Ring and the large metal seal used for

bulls are broken by the master of ceremonies on the meeting of the first general congregation. Two orators are chosen, one for the funeral oration and the other for the conclave. All briefs, memorials and official papers not finally acted upon are solemnly consigned to the clerk of the general congregation to be held during the interregnum.

On the tenth day the body of the dead Pontiff is quietly carried to its place in the crypt of St. Peter's, there to rest until the death of his successor, when it is transferred to the tomb built during his lifetime.

## SOLEMN MASS OF THE HOLY GHOST.

In the forenoon of this tenth day the Cardinals assemble in the choir chapel of St. Peter's, where the dean of the Sacred College celebrates a solemn high mass of the Holy Ghost. After this service the orator of the conclave is introduced, who, if he be a bishop, wears his full episcopal canonicals. His discourse is directed to infuse a spirit of solemnity and dwells upon the fact that an excellent and worthy Pontiff must be chosen. After the sermon and the singing by the Papal choir of the hymn "Veni Creator," the cardinals ascend in solemn procession to the Pauline chapel in the Vatican palace, where the dean recites aloud the prayer "Deus, qui corda fidelium erexit." He addresses his colleagues upon the momentous duty they are about to undertake, and exhorts them to lay aside all human motives and perform their work without fear or favor of any man. All persons who are to remain in the conclave, as the cardinals, custodians, conclavists or attendants on the cardinals, physicians, barbers, surgeons, are passed in review, and individually take an oath not to speak even among themselves concerning the business of the conclave.

During the first day the quarters of the conclave are left open, and the cardinals receive the last visits from the ambassadors and other members of the diplomatic corps and from their personal friends. Distinguished members of the laity are also permitted ingress into the room of the conclave during the first day.

At its close every avenue leading into the conclave, except one door, is bricked up by masons under the direction of a prelate and a layman known as the Architect of the Conclave.

One door is left without masonry in order that a late-coming cardinal may enter, or should one of the participants in the ceremony become dangerously ill, he may be permitted to leave the hall.

## THE CARDINALS ARE IMPRISONED.

The door of the conclave is then locked on the outside by the Prince Marshal of the Holy See, and on the inside by the cardinal camerlengo, both of whom retain the key of their own side. The keys of this lock are so combined that it requires both to open the door. In addition to this precaution a trusty guard is placed on the outer side to prevent any communication with the outer world.

These are solemnly charged to examine closely even such necessary articles of food as may be introduced, to prevent the delivery of any writing or information whatsoever from the outside world.

During the interval between the death of the Pope and the assembling of the conclave, architects have been at work within the quarters reserved for the conclave. Separate apartments have been boarded off for each cardinal. Three rooms are reserved for a cardinal bishop and two for a cardinal priest or deacon. In the larger room of these suites the cardinal lives, and the others are occupied by his personal attendants. Separate apartments are reserved for the physicians and servants necessary. The apartments are distributed by lot, in order that no coterie in favor of the election of a certain man may congregate. The conclave which elected Gregory XVI., predecessor of Pinx IX., lasted sixty-four days.

Immediately after the conclave is closed the cardinals elect three of their number, two to act as tellers and one to announce the result of the vote. Pius IX. was the crier of the conclave at which he was elected. The supervision of the conclave rests with the camerlengo, who has three assistants, one cardinal from each

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hand, and then arising receive from him the kiss of peace on the check.

When the Pope is fully dressed he receives on his finger the Fisherman's Ring. This he immediately removes and hands to the master of ceremonies to be engraved with the name he assumes, as reigning pontiff. Two other rings are given to the Pope. The first is a band of plain gold with an intaglio or cameo ornament called the papal ring. The second, or pontifical ring, is used only when the Pope officiates at grand ceremonies. It is exceedingly precious and is set with an immense oblong diamond.

## NEW POPE WILL NEVER LEAVE VATICAN.

While Italy is under the reign of the present dynasty, an election to the papacy may likely mean perpetual seclusion within the Vatican. Should he choose to follow the policy of Pius IX. and Leo XIII., the new Pope will not be seen outside of St. Peter's again.

On a day selected after his election in the conclave the pontiff is borne in solemn procession, lifted aloft on the Sedia Gestatori to his coronation at the high altar of St. Peter's. Perhaps no court on earth can present so grand and so overpowering a spectacle as the coronation of the Roman pontiff.

In the centre of the sublimest building will stand a circle of officers, nobles, princes, ambassadors, in their dazzling costumes, and with them the highest dignitaries of religion, cardinals, bishops and patriarchs of the eastern and western church, with the long line of episcopal throne attendants and house prelates in their gorgeous embroidered robes; all this makes a scene which claims reverence from every beholder.

The pageant moves in triumphant procession toward the baldachino over the tomb of St. Peter and St. Paul to the pontifical throne erected beyond. Here the procession stops. A clerk of the papal chapel holds up before the pontiff a reed surmounted by a handful of flax. It is lighted. It flashes up for a moment, dies out at once, and its pale thin ashes fall at the feet of the new Pope, while the chaplain chants aloud: "Pater Sancte, se transit

gloria mundi." "Thus, oh Holy Father, passes the glory of this world."

Three times is this impressive rite performed as though to counteract the earthly glory of the papacy.

The papal throne is erected opposite to the altar and forms the furthest point in the sanctuary or choir. It is lofty and ample, reached by a long flight of steps, around which are grouped the pontiff's personal attendants. On the highest step the pontiff, supported and surrounded by his ministers, forms a pyramid rich and varied. The mass is celebrated by the camerlengo.

## COMMUNION FROM OLDEST CARDINAL DEACON.

The Pope receives the communion from the hands of the oldest cardinal deacon. As the host touches the lips of the pontiff a clash of swords is heard and of scabbards ringing on the marble pavement, as the Swiss and Noble Guards fall on their knees. The papal crown is placed upon the new pontiff's head by the cardinal camerlengo at the conclusion of the solemn mass. He is then borne to the loggia, or balcony, above the door of St. Peter's and thence he gives his first papal benediction to the multitude assembled below.

One of the grandest features of the occasion is the singing by the papal choir of the hymn, "Ecce Sacerdoes Magnus," "Behold the High Priest," and the anthem, "Corona Aurea Super Caput Ajus," "The Golden Crown is on Thy Head." After the Pope blesses the multitude he makes a solemn and stately pilgrimage back through St. Peter's to the tomb of the Apostles where he kneels in deep meditation. After this he enters upon the discharge of his duties.

Monsignor Rooker, a bishop from the Philippine Islands, wrote the following sketch of Pope Leo XIII., describing the Holy Father as he saw him a few weeks before his death: Mgr. Rooker was called to Rome for instruction in the new duties to which the Pope has assigned him. The Pope chose Mgr. Rooker and Mgr. Dougherty, of Philadelphia, as bishops for the Philippines. It had originally been intended to send Mgr. Rooker to the

diocese of Neuva Cacares, but Mgr. Guidi, the Apostolic Delegate to the Philippines, desired that Mgr. Rooker should go to the Jaro diocese, which includes Ilo and Panay, and comprises a million and a half of Catholics. Mgr. Dougherty is assigned to New Segovia, Luzon. Mgr. Rooker went to Rome two months before the Pope's death, to study the Philippine question as related to the Roman Catholic Church and to fit himself for his new duties.

Mgr. Rooker has risen rapidly in the Church. His services as Secretary to the Apostolic Delegation at Washington, where he was with Cardinals Satolli and Martinelli, and, thus far, with Falconio, have been highly regarded at Rome. He first saw the Pope in 1883. When he was appointed Secretary to the Apostolic Delegation in 1895 he had several audiences with the Pope.

## AN AMERICAN'S LAST PRIVATE AUDIENCE.

"On June 18," said Mgr. Rooker, "I had my last private audience with the Pope. I say private because it was, although Mgr. Dougherty, of Philadelphia, went in at the same time. We were alone with the Holy Father.

"Our appointment was for 12 o'clock noon, and we arrived at 11.30. Somebody was with the Pope then, and we sat in the anteroom awaiting our time. Shortly before 12 o'clock Mgr. Riggi, Perfect of the Pontifical Ceremonies, went into the room where the Pope was sitting. He stayed but a moment. He was followed by Bisleti, the Chamberlain. He, too, stayed not longer than thirty seconds. Then the door swung open and Bisleti beckoned to Dougherty and myself to enter.

"I mention these details because they are necessary to show there was no coaching by these dignitaries, and to emphasize the marvelous knowledge of detail the Pope has concerning the affairs and people of the Church.

"Bisleti stood by the door as we entered. No one else was in the room besides the Pope, who was sitting by a table in the centre of the room and in a flood of sunlight that fell from one of the great windows. I had not seen him for more than eight years.

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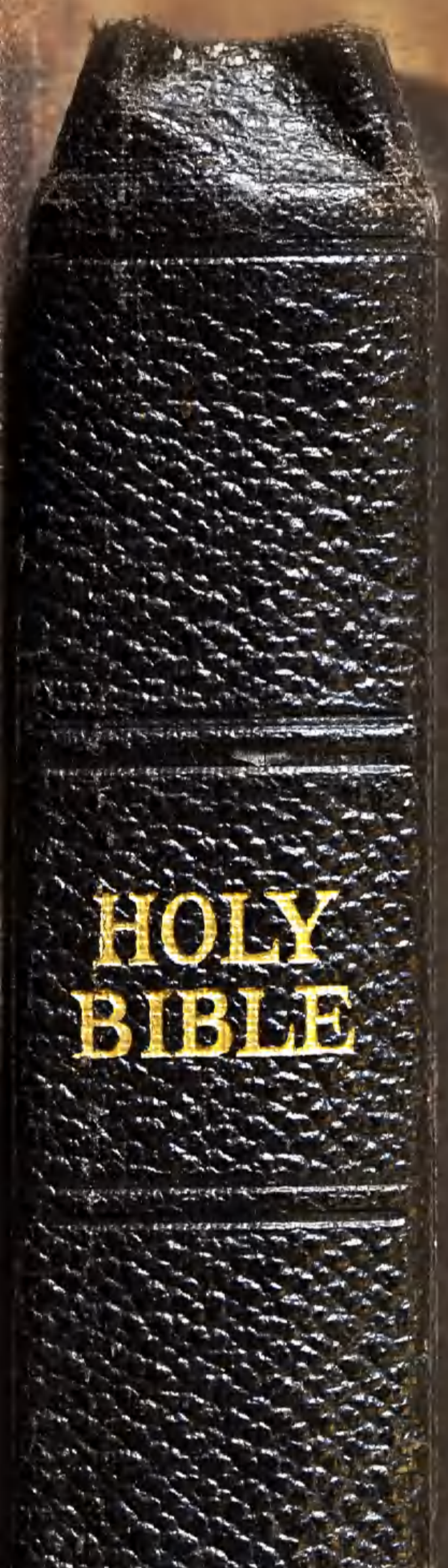

fare of the Church. He said that, to his mind, the mission was paramount, in view of the changed conditions in the Philippines. He said the faith that has endured for three hundred years must be preserved, and exhorted us to go with courage to our new field of labor. He said he had especially chosen us for the work, and that as we were both Americans we certainly should go with courage as well as with hope, for he knew our church work would not be hampered in any way and that we could act with perfect liberty. He called attention to the liberal attitude of the American civil government in the Philippines and assured us we should have no impediment.

"The Pope then went into a concise analysis of the conditions in the Philippines, especially in regard to the changed conditions since the American occupation. It was the most illuminating address I ever heard. I had been at Rome for seven weeks studying night and day on the Philippine situation. I had access to all the information there was at the Vatican. I had worked some days for twenty hours, and yet, in that fifteen-minutes' talk of the Pope he condensed every particle of information I had secured, and much besides.

## POPE ADMIRED GOVERNOR TAFT.

"He had it at his fingers' ends as he has all other matters relating to the Church.

"When he had finished he told me to take his kindest regards to Governor Taft. He said he admired Taft greatly. He also asked me if I should see the President on my return to Washington. I told him I hoped so. He said, 'If you do, I wish you to convey to President Roosevelt my highest esteem and regard.' After that he gave us each a pectoral cross and a set of pontifical books.

"It had been arranged that a party of a dozen Americans should follow us for an audience, and when the Pope had finished with us he sent word to admit the party. We stepped to one side. As the people came up the Pope had a pleasant word of greeting for each. He blessed such articles as were presented. There were several parish priests, Americans, in the party.

He gave them the Papal blessing. They asked if they might convey that blessing to their congregations, and he said they might. Then, in order that they might thoroughly understand what he had said, he repeated in Latin the blessing he had previously given to them in Italian.

"While the party was going out there was naturally some little delay, and I stepped over to the side of the Pope and said:

"'Holy Father, what impresses me more than all else is to find you so little changed in eight and one-half years.'

"'AH, WELL; THE YEARS DO PASS.'"

"He looked up at me and smiled. 'And how do you find me?' he asked.

"'I find you seemingly exactly the same as when I last saw you,' I replied.

"He smiled again, this time a serious, half-sad sort of a smile, and said, very gravely, 'Ah, well; the years do pass.'

"I had marked him closely during our interview and while he was receiving the party of Americans I could find no trace of change. He seemed the same great mind, encased in its little frame of flesh. He was no thinner, no grayer, no more stooped, and his face had not changed a particle. He displayed considerable physical activity and was earnest and impressive when he talked. His mind was as alert as it was when I first saw him. There was no hesitation for words, no grasping for ideas. He knew what he wanted to say and said it like a master of his subject. It was marvelous. It almost seemed supernatural.

"I saw him again on June 25, the day of the Consistory. That was one of the hottest days I have ever known in Rome. When it is hot in Rome it is very, very hot. He went through that long ceremony, lasting more than an hour, without a break or a falter. The chapel was crowded. It was stifling, but the Pope fulfilled his office as calmly and quietly as if he had been in his own chamber, cool and comfortable. I am pretty strong, but when I got out of that chapel I was sick. I could eat no dinner. The Pope did not give evidence of the slightest discomfort.

"I was to leave Rome next day, June 26, and before starting I went up to the Vatican to see Centra, the Pope's personal attendant.

"Presently Centra came out. This was the day after the Consistory, mind you, when the Pope had carried on that tremendous ceremony and it had been so hot.

"Centra said: 'Just as I received your card the Pope sent for me.'

"'How is he this morning?' I asked.

"'Fine, like himself,' Centra replied, enthusiastically. 'He has been a bit depressed for a few days at the thought of the task of the Consistory, but this morning, now that is off his mind, he is feeling better than he has for weeks. It is like old times.'

### "'MOST MARVELOUS MAN OF THE AGE.'"

"That was the last I heard of him directly. When I reached Paris I saw reports in the papers of an indisposition, but had no knowledge of how serious the illness was until I arrived here on Tuesday.

"I consider Leo XIII. one of the most marvelous men of the age, church considerations apart. In my capacity as an humble server under his leadership, I do him all homage, but considering him from the viewpoint of a layman, I think the world did not contain a greater intellect in his day."

Some uneasiness was occasioned on Monday morning, owing to the Pope being attacked by a feeling of dizziness, believed to have been the result of cerebral weakness. His Holiness was again revived satisfactorily by the administration of stimulants.

Pope Leo is credited with having said:

"If I am destined to die from this illness, I feel I shall expire on Thursday, July 16th, the feast day of the Carmelite Madonna, whom I specially worship."

This presentiment at the time seemed remarkable because in a certain way it coincided with the prophecy made in the twelfth century by St. Malachy, the Bishop of Armagh, who predicted that Pope Leo would be succeeded by a Pope symbolizing the

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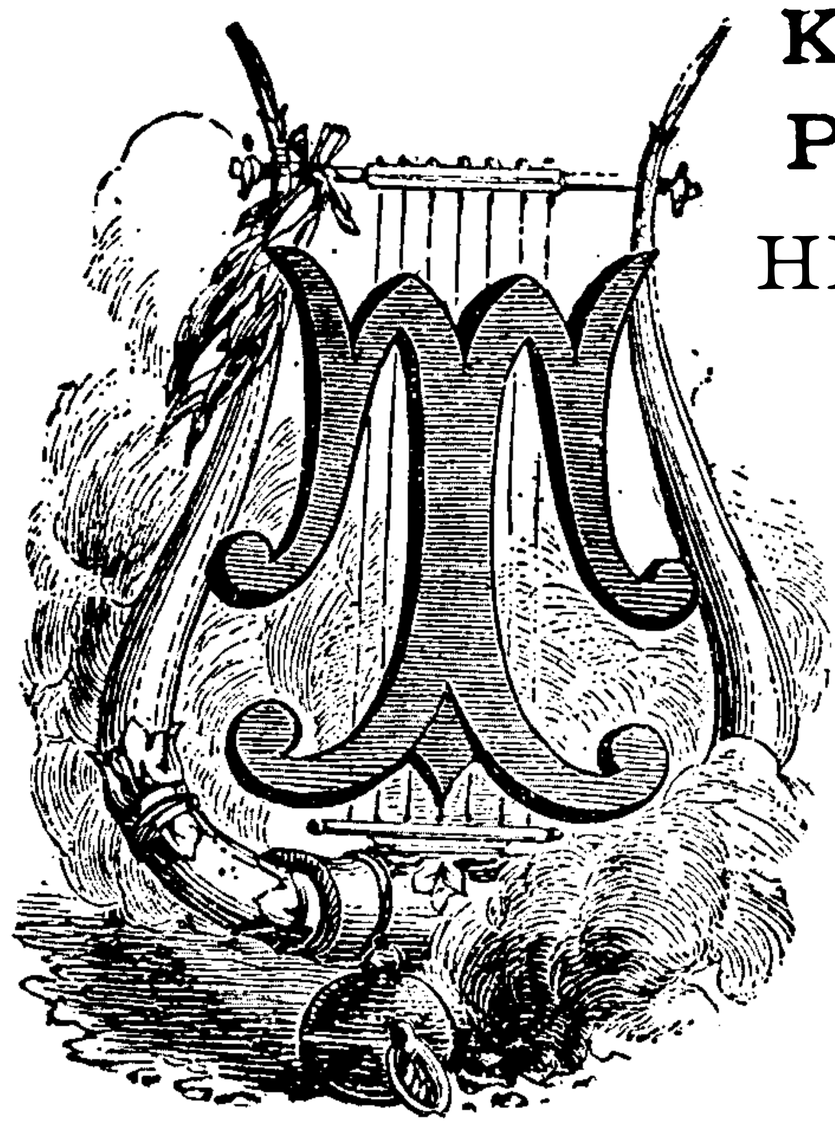
# CHAPTER XXXIII.

## Sunday, July Twelfth, Eighth Day—The Pope is Bright—He Dresses Himself—Benediction for the Boy King of Spain—Striking Scene in St. Peter's.



HE venerable and tenacious Pope Leo has lived to see another Sunday, and with the Sabbath quiet which fell upon Rome came also peace and even progress to the Pontiff.

Beginning in the morning with distinct signs of improvement, he maintained this throughout the day.

To-night Dr. Lapponi made the following important statement in answer to the question if he believed that the improvement in the Pope's condition could continue:

"I believe that if the improvement lasts until July 21 we may not perhaps achieve an absoulute cure, but we will secure such a general state of health in the patient as will allay our anxiety."

During the morning the Pontiff participated in the celebration of Mass. The ceremony was held in the chapel adjoining the sick chamber, Monsignor Marzoni being the celebrant. The door connecting the sick room with the chapel was opened so that his Holiness might follow the service. He insisted that Dr. Lapponi and his valet, Centra, should leave his side and enter the chapel in order to better hear the Mass.

The day was comparatively uneventful. The Pontiff had several hours of repose, Dr. Lapponi resting near him. The physician twice administered injections to him, once of digitalis to strengthen the heart and another injection of camphor caffeine to overcome the patient's growing depression.

The morning hours found the Pontiff with spirits bright and the conditions generally improved. Dr. Mazzoni joined his assistant at 8.20 o'clock, and, after a brief conference, issued the

most encouraging official bulletin thus far given. Besides summarizing the satisfactory pathological conditions, the doctor gave the cheering tidings that the Pontiff's condition had manifestly improved. The pulse, which went down yesterday to 82, had risen to 86, while the temperature and respiration showed no abnormal characteristics.

The distinguished patient took his usual light breakfast, and Dr. Lapponi, who has remained in unceasing vigil since the patient's case became desperate, felt sufficiently assured to leave the Vatican for the first time, going to his home, where his daughter lies stricken with fever.

### "DO NOT EXAGGERATE IN OPTIMISM."

When the physician left the sick room he was almost mobbed by high dignitaries, including several Cardinals, who rejoiced at seeing him tranquil enough to leave the patient. Dr. Lapponi addressed them, saying:

"Yes, the Pope is better; but I beg you not to exaggerate in optimism in order to avoid a disillusion later."

Dr. Mazzoni was also absent from the Pope's side, which in itself gave evidence that the doctors were relieved of immediate apprehension. Dr. Rossoni was taken sick with fever, and was prevented from visiting the Pope this evening as he intended.

During the afternoon the Pope felt strong enough to get up. He rose, dressed himself alone in white, and went to sit in his usual armchair, where he remained for some time. Then the windows were opened for a change of air, the sun streaming in, together with a light, refreshing breeze from the Mediterranean. Later he received Cardinals Mathieu, Steinhuber, Agliardi and Casali. The Pope showed his usual brightness and lucidity of mind, and spoke to each without showing any perceptible fatigue. To Cardinal Mathieu his Holiness said:

"I have not ceased for one moment to pray God to protect France and have the men now governing her to repent and stop the persecution of the Church."

He then sent the Apostolic blessing to Cardinal Mathieu's

sister, who is a nun. He heartily thanked Cardinal Steinhuber, who told him that the whole Jesuit Order was daily praying for his recovery and preservation, and he asked Cardinal Agliardi how he liked the position of Vice Chancellor of the Church, to which he was appointed at the last consistory, and how the Cardinal enjoyed his new residence, the beautiful and historical palace of the chancellery. Hearing that the Cardinal had not yet moved there, Pope Leo said :

"You must settle yourself before leaving for the country," as though the conclave was a most remote possibility. He thanked Cardinal Casali for the warm interest he had taken in his illness, and then gave all the Cardinals his hand to shake.

## STRIKING SCENE WITHIN ST. PETER'S.

As the king of Spain had telegraphed to inquire about the Pope's health and had asked for the Papal benediction, his Holiness directed Cardinal Rampolla to telegraph back granting the request.

Later the Pontiff took a short nap and slept tranquilly enough, although he seemed to have somewhat more difficulty in breathing. The doctors returned at 7.30 p. m., and their evening bulletins gave negative encouragement, simply showing that the favorable conditions of this morning had been maintained.

Throughout the day St. Peter's was surrounded by the usual Sunday worshippers, and steady lines of inquirers visited the Vatican courtyard, where the bulletins are issued. Unusual rigor was adopted to prevent unseemly gatherings. One notable instance of Vatican sternness was the arrest of Captain Smith, commanding the Swiss Guard, for having given information to the press.

There was a striking scene within St. Peter's to-night. In the midst of the Vespers the German students, all in scarlet cassocks, entered the Cathedral. Behind them came German friars, in rough haircloth cassocks, and then German nuns, in conventional black and white. These formed a procession, and, kneeling first at one altar and then at another, prayed aloud and in silence

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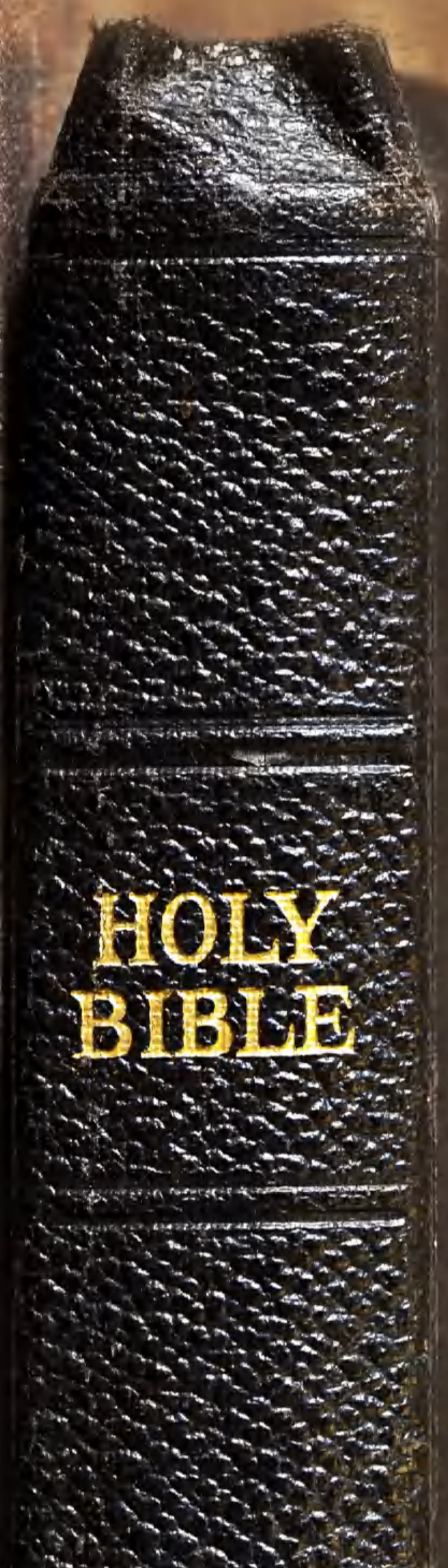

chair, which is most comfortable, a small table, a few shelves with the Pope's favorite books, and nothing more.

The Pope has great objection to having people about him unless specially called, so that, except in the moments when he was much worse, Dr. Lapponi and his valet, Centra, themselves could not enter unless he rang. Centra, who is most reluctant to leave the room, asked this morning if the Pontiff did not think i. better to have some one always near to keep him company. .Pope Leo tranquilly replied: "I am in good company," pointing to the large crucifix.

Now and then the Pope suspects that something is being concealed from him, so to-day, after the visit of the doctors, when a copy of the medical bulletin was brought in, he read it attentively, and then rang. To Centra, who appeared in response to the bell, he said, abruptly: "Bring me another copy of the bulletin," emphasizing the word "another" and evidently thinking that the first one had been doctored for his benefit, as had been done before. But to-day Centra was able triumphantly to bring another identical with the first.

## IMPRESSIONS AS TO POPE'S CONDITION DIFFERED.

One of the greatest difficulties is to prevent the Pope from speaking too much. When some one is allowed to visit him he immediately begins describing the gratification he felt at the greetings he received on the occasion of the last jubilee, and also at the manifestations of sympathy from all parts of the world during his present illness, which he considers almost providential to strengthen the influence of the Catholic Church in the person of its head. Then either the doctor, or his nephew, or his grand-nephew, steps in and monopolizes the conversation, obliging the Pope to be silent, which he does not like at all.

It is wonderful what different impressions people receive of the Pope's condition, according to their different temperaments. For instance, on one occasion Cardinals Ferrata, Segna and Cretoni left the sick room together. Cardinal Ferrata, rubbing his hands together, said:

"The Holy Father is almost convalescent. We shall soon see him in the Vatican gardens again."

Cardinal Segna, making the sign of the cross, sighed, "Our beloved Pontiff is lost," while Cardinal Cretoni, shaking his head in doubt, exclaimed: "Who knows? He may die; still, he may get better."

A change from a condition considered most hopeful was noticed about 1 o'clock on Sunday morning. The Pontiff was restless and uneasy. He slept but little and his breathing was labored. At 2.45 o'clock he had a slight spell of coughing. His heart was very weak, and Dr. Lapponi, who had remained at his bedside since early in the evening, gave him a dose of digitalis to strengthen it.

The Holy Father said he would like to see one of his private secretaries, Monsignor Angeli or Monsignor Marzolini, as he desired to make some changes in his will regarding his bequests to certain members of his household.

Although it was very late when the news that the Pontiff was worse went abroad, it brought many inquirers to St. Peters. An atmosphere of deepest gloom again pervades the Vatican. There is the feeling that this is Leo's last struggle despite his rallies heretofore.

### "I THINK HE WILL LIVE TO BE 100."

"I think he will live to be 100," said an Italian priest in the courtyard of the Vatican last night as he read the latest bulletin regarding the Pope's condition. "I don't believe this bulletin," said another. "I don't either," chimed in a third, "but it doesn't do to say so here."

These expressions accurately represent the hopeless difference of opinion exhibited by those who have to rely for information during the Pontiff's illness solely upon official bulletins.

Cardinal Satolli said that life was only kept in the tired body of the Pontiff by the constant use of powerful stimulants, and other persons equally reliable, who saw the Pope yesterday, and who had seen him on previous days of his illness, agree with Car-

inal Satolli in saying that death has made all his ravages save the separation of the soul and the body.

Yet the doctors announce to the public that Pope Leo's general condition is satisfactory. An explanation of apparent contradiction lies in the fact that doctors expected his Holiness to die long before this, and now are exercising in their bulletins an excess of caution and a comparative method of expression, which is incomprehensible to the lay mind.

## SUPERIORITY OF HIS MIND OVER THE FRAIL FRAME.

The extraordinary vitality of their patient has, so to speak, annihilated every medical theory held by doctors in Italy, so it is scarcely surprising that Drs. Rossoni, Mazzoni and Lapponi content themselves with daily recording the symptoms of progression and retrogression which succeed each other with such baffling irregularity as to forbid the risk of making a definite prognostication for the public. In private they only disagree as to the number of days the struggle will last.

Though science still may be unable to save the Pope in his present illness, it has, at least, afforded him a practically painless day. Since Saturday morning his Holiness included in his Pontifical. routine a peaceful sleep, the duration of which gave rise to some alarm, several visits from his doctors and audiences with four or five Cardinals. For a man of his age in perfect health this Saturday would not have been an idle one.

The tremendous superiority of the Pontiff's mind over his frail frame can be judged from his actions yesterday regarding Monsignor Volpini.

Tired of the insistent excuses made by those who were trying to conceal from him the fact of Monsignor Volpini's death by saying that he was ill, Pope Leo exclaimed: "Then we must appoint a coadjutor," and he thereupon solemnly declared that Mgr. Marini should act as assistant to the man who was buried on Friday.

Rome rang to-day with the glad tidings that Leo was better. Grave apprehension had prevailed (until the first bulletin was

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degrees of the Sacred College. Cardinal Satolli and his companions were admitted to the presence of the Pope as a special favor, following his earnest entreaties. In the gentlest manner Cardinal Mecchi told the Pontiff of the universal interest in his condition, adding:

"Prayers are going up everywhere that the Lord may preserve for the benefit of the Church the precious life of your Holiness."

"I thank your Eminence," replied the Pope. "It will be as God wishes; we must submit humbly to His holy will."

So saying, the sufferer pressed the hand of each of the Cardinals as they withdrew. One of the Cardinals present at the interview spoke afterward of the remarkable changes that had been wrought since he last had seen the Pontiff, only last Sunday night, when extreme unction was administered to his Holiness. The Cardinal said:

## HIS BRAVE SPIRIT TERRIBLY BROKEN.

"The appearance of the Holy Father is intensely painful. He maintains his mental acumen, but his brave spirit is terribly broken. This was especially apparent to me, who am used to see him often. I have observed a great change in his physical condition during the last five days. His words are now uttered with difficulty, and he raises his hand only after an effort. His face is excessively emaciated, and his eyes are deeply sunken. His extreme weakness is evident at the first glance; there remains only a shadow of the man."

The Congregation of Sacred Rites was to assemble in the presence of the Pope July 13th, to discuss Joan of Arc's title to a heroic degree for sanctification, but the condition of the Pontiff will compel the abandonment of the meeting.

England being, with the United States, the only countries without a representative at the Vatican, King Edward inquires regarding the condition of the Pope through Monsignor Stonor, the Archbishop of Trebizond.

Pope Leo continues to show great interest in arranging that

his testamentary desires shall be carried out. He has specifically designated Cardinal Rampolla, Monsignor Mocari and Cardinal Cretoni to see that every detail should be carried out as he desired. These arrangements relate to the circumstances and place of burial, and also to his bequests and the provisions of his will, which have been drawn up.

By the improvement of the Pope his attendants have been able to enjoy much needed rest, which, however, meant for the faithful valet, Pio Centra, a rising at 4 o'clock this morning.

## POPE COMPLAINED ABOUT REMAINING IN BED.

Dr. Lapponi paid a visit to the Pope at 7 o'clock. The Pontiff at first was not in a good humor, saying he could not stand remaining so many hours in bed, never having been accustomed to lie down for longer than four or five hours at a time. The doctor, however, succeeded, most patiently, in convincing him that when persons are ill it is necessary to change their habits, even if they seem not to be so comfortable.

"But is it really necessary?" asked the Pontiff.

Dr. Lapponi replied: "It is not indispensable, but it will certainly assist our efforts."

"Then," concluded the Pope, "I must do so."

The Pontiff's face again assumed its habitual bright, benevolent expression, and he smiled as he had done in his best moments.

This conversation with the doctor succeeded in so tranquilizing the Pope that he refused to see Monsignor Pifferi, his confessor.

Having expressed a desire to hear Mass, the Pontiff's secretary, Monsignor Angeli, celebrated it in the chapel adjacent to the sick room, leaving the door open, so that the Pope could follow the services.

Shortly afterwards, Dr. Mazzoni visited the Pope and confirmed the relatively good condition of the patient, as observed by Dr. Lapponi.

On leaving the sick room, Dr. Mazzoni was surrounded by

the Church dignitaries, who were waiting in the ante-chamber, anxious for news.

A picket of the noble guard, in their gorgeous uniforms, stood silently among the sombrely gowned prelates, giving a pleasing touch of color to the scene.

Cardinal Rampolla waited for Dr. Mazzoni in the throne room, and when the physician appeared requested a detailed report of the Pope's condition. After complying, Dr. Mazzoni complained to the Cardinal of the gossip and criticisms concerning the doctors' diagnosis of the illness of the Pope and the treatment being administered. In reply, Cardinal Rampolla said he had complete and unbounded confidence in the physicians.

## NIECES OF THE POPE.

"This is why," the Cardinal added, "I never interfered in any way in the consultations."

On leaving the Vatican, Dr. Mazzoni was stopped, and asked the news by Cardinal Cavagnis, who, with a number of other Cardinals, called early at the Vatican for information, while other Cardinals sent their secretaries for the latest reports.

The wives of Count Canali and Count Moroni, nieces of the Pope, having expressed a desire to see the Pontiff, he said:

"I must refer them to my doctors. If they will allow me to do so, I shall be very happy to receive them."

Later the Pope received the Countess Canali and the Countess Moroni, and after a short chat with them asked about Monsignor Volpini, saying:

"What is the matter? Why does he not come to see me?"

It was explained to the Pontiff that the excitement of the last few days had overcome M. Volpini, who was quite unwell. But the Pope was not informed that Monsignor Volpini was dead.

A general desire to see Pope Leo win another battle and accomplish what would appear to be a miracle against all former experiences and the laws of science, is uniting everybody, Catholics as well as others, in one supreme wish to see the Pope out of danger.

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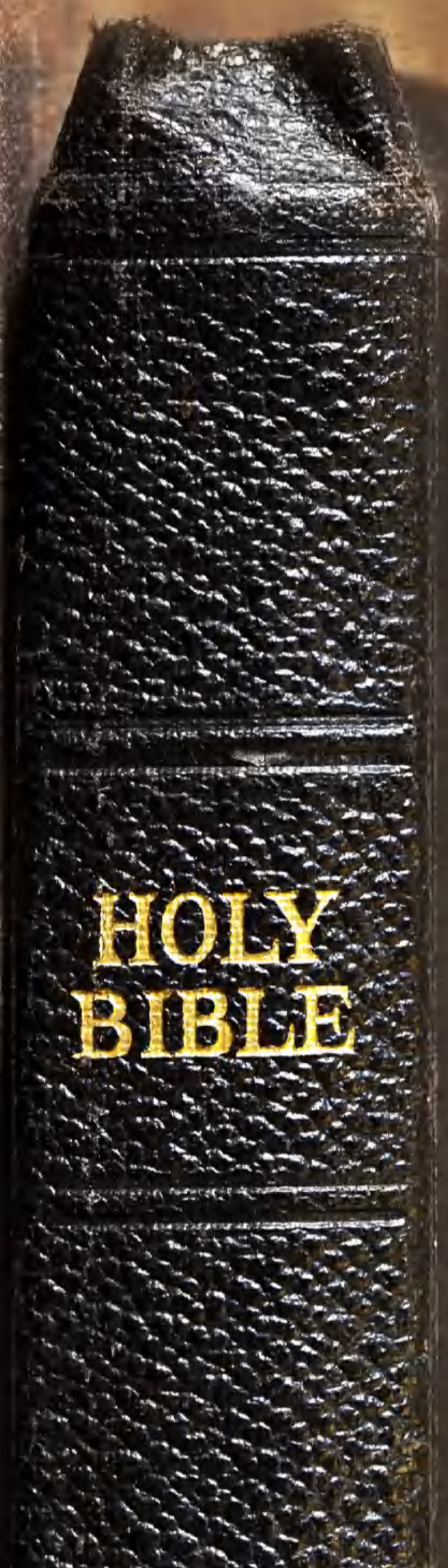

which declared that Leo XIII. has a tumor in the pleura, of a papillose nature, and that the cyst, for which the Pope was operated on some years ago, is reforming.

When the report spread that the Pope might be suffering from inflammation of the kidneys, Professor Mazzoni was seen in order to obtain a direct confirmation or denial of the rumor. The professor received the journalist in his studio, where the most prominent object is a portrait of Pope Leo, with the following inscription in the handwriting of the Pope:

"Præstati Viro Gaietano Mazzoni Medico Chururgo, Arte Examina, Manu Strenua. Præclare de Nobis Merito.

"LEO XIII."

When informed of the reason for the visit, the professor said immediately:

"I know all about it. The news was spread by an American doctor in Rome. I authorize you to deny it emphatically, and to make the following statement;

DOCTOR MAZZONI'S STATEMENT.

"The disease of the Pope is pneumonia, followed by pleurisy, or, as it is commonly called, pleuro-pneumonia. To have nephritis, which means inflammation of the kidneys, the latter must be diseased, while those of the Pontiff are healthy."

Professor Charles P. Granna, professor of Sacred Scripture at the Catholic University at Washington, has arrived here, intending to participate in the work of the commission of Biblical studies, of which he is a member; but he found that all but routine church business had been suspended on account of the Pope's condition.

A triduum for the Pope's recovery was commenced to-day, and will continue unceasingly until Monday night. Prayers will be said and chanted in Pope Leo's behalf, and the expenses of the services will be borne by the ancient body known as the "Pope's Familiars."

A dispatch from Turin announces that even in that cradle of the House of Savoy, which wrested temporal power from the

Vatican, the people are dominated by anxiety regarding the Pope's condition. The inhabitants to-day formed an imposing procession, headed by priests, and slowly marched through the streets, chanting intercessions. At the Church of the Consolata the Archbishop of Turin, Cardinal Richelmy, himself a possible successor of the Pope, addressed the multitude and pronounced a eulogium of Leo XIII., declaring that his death would be an irreparable loss to the Church of Rome.

Cardinal Satolli, when seen at the palace of St. John Lateran this afternoon, confirmed the report that the Pope had recently expressed a wish to be buried in the magnificent Lateran basilica, which has been under Cardinal Satolli's charge since his return from the United States. In the library of this palace were displayed a number of souvenirs of the Cardinal's stay in America, and also some rare religious works of art, personal mementoes of Pope Leo's cordial friendship for him.

## SENT FOR AMICI, HIS SECRETARY.

"I saw his Holiness only last night," said the Cardinal, "and he was very, very weak. He has begun to lose the power of enunciating his words clearly and his tongue seems to have some strange impediment, but his mind continues to be perfectly clear and he does not appear to have any realization of the gravity of his case. For instance, the Congregation of Rites, over which the Pope presides, had fixed a time for considering the question of the canonization of Joan of Arc.

"The Holy Father kept this in mind, and, notwithstanding his condition, sent for Amici, his secretary, and directed him to have the meeting temporarily put off, saying he greatly regretted not being able to meet the congregation at the appointed time, next Tuesday, but he would certainly be able to meet the congregation soon."

Cardinal Satolli cited this incident as showing that the Pontiff regarded his present illness as one from which he would recover, at least sufficiently to resume the direction of important questions of church policy. But, after mentioning the matter,

the Cardinal shook his head mournfully and said he felt fully satisfied that the Holy Father could not live more than a few days longer.

"Although his mind is perfectly clear and wonderfully vigorous," the Cardinal added, "the Pontiff's outward evidence of strength is deceptive, and is, in reality, due to the unremitting use of powerful stimulants, chiefly caffeine. The constant administration of stimulants practically sustains his strength and life at this time, and immediately after the effect of the stimulants passes away, he relapses into extreme weakness. This is due, in part, to the peculiar sensitiveness of the Holy Father's nerves, which, almost instantly, respond to artificial stimulants; and, at the same time, immediately collapse after these stimulants are withdrawn."

## HIS FINAL RESTING PLACE, ST. JOHN LATERAN.

The Cardinal was asked whether the Pope made a testamentary request regarding his final resting place, and he replied:

"Yes, but that was some time ago, perhaps a year back. When he made his will he expressed a desire that after he had rested the usual period of one year at St. Peter's his final resting place should be here, at the Church of St. John Lateran. Then I saw the Holy Father only a short time before this sickness, and he again brought the matter up, saying with earnestness that he wished to repose here. But I endeavored to dismiss such gloomy thoughts from his mind by telling him there was no need of considering such a thing at that time."

Cardinal Satolli then spoke of his stay in America, and his black eyes snapped with real satisfaction as he referred to the slight coolness which occurred in certain quarters when he first arrived in the United States, and how, later, his coming wa more generally and agreeably welcomed.

"I always like to see Americans," he remarked, "and when they are good enough to say they want me to come again to America I assure them that it is my earnest hope to do so, but it is very difficult for us, with our duties in Rome, to take such trips. Still, I sincerely hope to see America again."

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candidate for the triple crown, represents the extreme "moderns." He is the diplomat, the polished man of the world, rather than the typical ecclesiastic of ascetic tendencies—the "first gentleman" of the Vatican court. Politically he is at the head of the reconciliationists, who favor acceptance of present conditions and compromise of differences with the Italian government for the ultimate good of the church's cause. He is on intimate terms with the King and Queen of Italy, although he has never gone to court, and is supposed to be in high favor with the triple alliance.

Cardinal Vannutelli comes of a family that helped to make modern Italy. His relatives are in the great business lines and in high political positions throughout the kingdom. Born at Genazzano in 1834, he is 69 years old and in his physical and mental prime. After taking his collegiate and theological degrees, he took up diplomacy, although he taught theology in the pontifical seminary at Rome for about a year.

## CARDINAL VANNUTELLI IS GRAND PENITENTIARY.

His earliest service abroad was as auditor of the apostolic delegation which accompanied Maximilian on his disastrous expedition to become Emperor of Mexico. After similar service at Monaco he was sent as apostolic delegate to Peru. Promotion to papal nuncio at the courts of Brussels, Munich and Vienna followed rapidly in succession.

At Brussels he had difficulty with the famous Frere Orban of the king's cabinet, which made him known in European politics and gave him fame in his church. He served at Vienna during a crisis in the affairs of the Austro-Hungarian Empire, and his work was so brilliantly successful that while there he was created and proclaimed cardinal by Leo XIII. and assigned to the See of Frascati. He is grand penitentiary of the holy Roman Church, member of most of the congregations and protector of a large number of societies, chiefly in Italy.

Cardinal Vannutelli is a giant in physique, standing about 6 feet 2. He is aristocratic in taste and maintains a splendid

establishment. There he lavishly entertains the Roman nobility and gives special consideration to dignitaries of the church from abroad when they visit Rome. He carries on a prodigious correspondence, keeping in touch with Roman Catholic statesmen and representatives of the church in all parts of the world. He is on especially intimate terms with most of the prelates of America who are often called to Rome.

Rampolla del Tindaro has for many years filled the office of vatican secretary of state, and by his great diplomatic wit, his ready resources of intellect and his fine tact in negotiation he has won the title of "the grand silencer." All the most glorious incidents of the reign of Leo XIII. are indissolubly associated with the name of the youthful prince of the church, and it has long been a matter of world gossip that he was the choice of the supreme ruler for successor to the chair.

## CARDINAL RAMPOLLA A SICILIAN MARQUIS.

Cardinal Rampolla is a Sicilian marquis. He is quite lacking, though, in the volubility, the volatility and the levity of the Sicilians. Tall, grave, ascetic, severe and silent, one fancies one can see in him the effect of his long association with the hidalgos at the court of Madrid. Educated at the College of Ecclesiastical Nobles and at the Collegium Romanum in the Eternal City, he was from the outset of his career devoted to the diplomatic service of the papacy.

His first appointment after his graduation from college was that of secretary and auditor of the embassy at Madrid, and on the recall of the nuncio, Mgr. (subsequently Cardinal) Simeoni, he became charge d'affaires. When, on the death of Cardinal Antonelli, Pius IX. nominated Cardinal Simeoni to the secretaryship of state, Rampolla was promoted, first of all, to the post of secretary of the oriental department of the propaganda fide, and later on to that of secretary of extraordinary ecclesiastical affairs, where he obtained a remarkable insight into the relations of the Vatican with Germany.

After the accession of Leo XIII. to the papal throne he was

sent as papal nuncio to Madrid, where the services which he rendered to the present dynasty were of simply incalculable value, especially when the sudden death of King Alfonso placed his widow, who could scarcely speak the Spanish language at the time, in a situation of so much difficulty and danger.

It was while acting as nuncio in Madrid that he began the policy that ultimately led to a reconciliation between the German government and the papacy and to the termination of that conflict which is known in contemporary history as the Kulturkampf. It was on the occasion of a visit of Emperor Frederick, at that time crown prince, to the late King Alfonso. "Unser Fritz" had made all his arrangements to return directly from Madrid to Germany by way of Barcelona, Genoa and the St. Gothard. But, as the result of several long and confidential conversations with the nuncio, to whom he seemed to take a great fancy, he changed his itinerary at the last moment, and, to the astonishment of all Europe, proceeded straight to Rome after leaving Spain.

## FRIEND OF LATE KING HUMBERT.

Although he took up his residence at the quirinal as the guest of his old friend, the late King Humbert, to whom he had officiated as best man on the occasion of the latter's marriage to Queen Margherita, he was received with the utmost pomp and ceremony at the Vatican and with the most marked distinction and cordiality by the Holy Father, who never tired of expatiating on the nobility of mien, of character and of manner of his illustrions visitor.

It was the interview between Emperor Frederick and the Pope that brought about the end of the contest betwen the Vatican and the German government, which was one of the principal achievements of the reign of Leo XIII. and for which his Holiness was in a measure indebted to his secretary of state.

The latter, ever since he assumed his office, made a special point of attaching himself to no particular party, of which there are several at the Vatican. He was above everything else the Pope's man rather than the man of any particular faction, his

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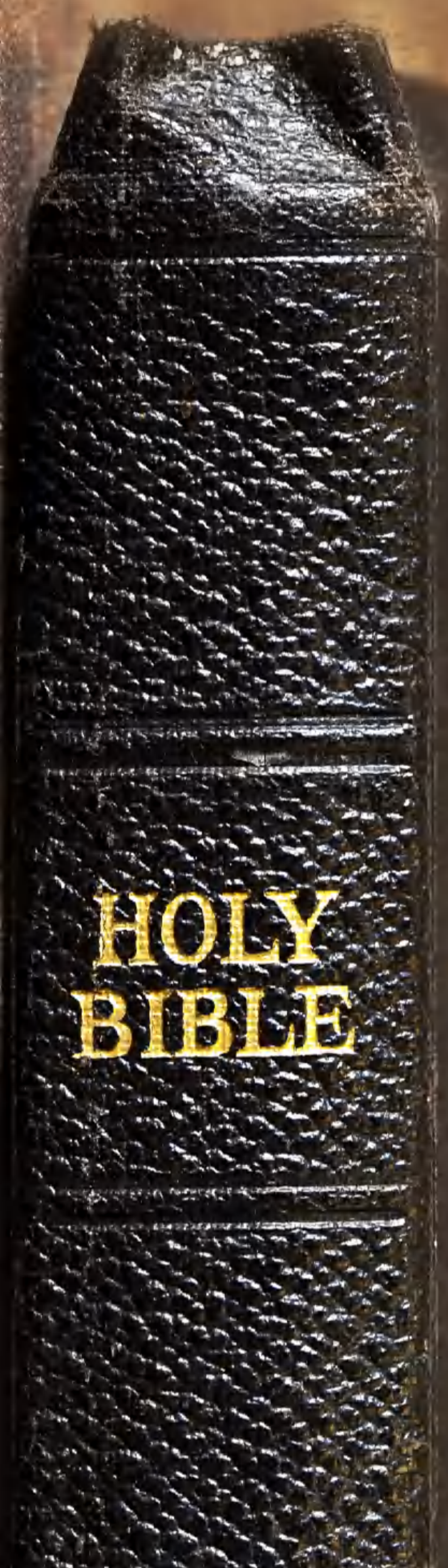

the professor with distinction and is a specialist in the Thomistic theology. His success in difficult research first won for him the regard of his great friend, Pope Leo, who was a disciple of the famous Dominican, and was the restorer of his philosophy to the schools.

Cardinal Gotti was born in Genoa, the son of a dock laborer, and at the age of sixteen, he entered the Order of the Barefoot Carmelites. He rose rapidly in the order and was promoted through its various ranks until he became superior general. In 1870, he attended the ecumenical at Rome as a representative of the Carmelites. On November 29, 1895, Pope Leo created him a cardinal. He is the prefect of the congregation of bishops and regulars and the protector of many societies, including all of the Carmelites. He is still a barefoot monk, although not now an officer of this famous and most austere order.

## A YOUNG MEMBER OF THE SACRED COLLEGE.

Cardinal Svampa, archbishop of Bologna, is one of the youngest members of the sacred college, only fifty-two years old; but, in spite of his age, was a strong possibility for succession to Pope Leo. In relation to him, the prophecy of St. Malachi is much quoted. By persons who like to believe in such foretellings, the prophecy of Malachi is said to have been fulfilled in the selection of previous popes. According to Malachi, the next pope should be distinguishable as "Ignis Ardens." The word "Svampa" is translatable into Latin as "ignis ardens," or a flaming torch.

Soon after becoming a priest, in 1887, he was called to Rome to become professor of law in the Seminary Apollinare. He was promoted successively to spiritual director of the college of the propaganda and to the titular bishopric of Apollinare. In 1892, he was made archbishop of Bologna, and two years later was created cardinal.

Cardinal Svampa is a big man, both physically and mentally, a fighter and yet a diplomat. He is an intense Roman, but has not quarrelled with either the Italian government or the majority

in the college of cardinals. He is said to be friendly with all political powers.

Cardinal Oreglia is the only living cardinal created by Pius IX., and is 75 years old. More than any other member of the sacred college, probably, he is preferred by the reactionists. His opinions have been directly opposite to those of Leo XIII., and he has publicly criticised the policy and even the views of his superior.

When Victor Emmanuel captured Rome, Oreglia was papal nuncio at Lisbon, and he pleaded so hard with Queen Pia, daughter of Victor Emmanuel, to have her use her influence for preservation of the temporal power that he was dismissed by the Lisbon government. Three years later Pius IX. made him cardinal.

## DEAN OF THE COLLEGE OF CARDINALS.

Oreglia is dean of the college of cardinals, camerlengo, or chamberlain, of the Holy Roman Church, and member of all the principal congregations. As camerlengo he will officially proclaim the death of Pope Leo, arrange for the nine funerals of the dead Pope, assume charge of all affairs of the church, and become, in effect, acting pope. It is a tradition in the church that the cardinal camerlengo never becomes pope, but the tradition was broken in the case of Leo XIII.

Joseph Prisco, archbishop of Naples, is one of the most prolific writers of the Roman Catholic Church. With Cardinal Capecelatro, he has been closely identified with the libraries and Bibliotheora of the church. He is the author of the standard life of Pope Leo and also of St. Thomas Aquinas. Prisco was born in Naples in 1836, and became archbishop of Naples in 1898.

Alfonso Capecelatro, archbishop of Capua, is a member of one of the most distinguished families of Southern Italy, and a present member of the Congregation Oratoria. He was born in France 1824, but is Neapolitan in family and sympathies. He was educated in Naples, and has long been one of the citizens of that metropolis in a public sense.

Capecelatro rose from the priesthood to his present eminence

by sheer force of his prodigious knowledge. He is generally considered the best educated man in the college. Leo XIII. created him a Monsignor in 1878, and made him under librarian of the church. In 1879 he became archbishop of Capua, and in 1885 a cardinal. At the consistory of 1886 he was elevated to cardinal priest and made librarian of the church, an office he still holds.

The cardinal was long the confessor of Queen Margherita of Italy, and is supposed to stand better with and closer to the Italian government than any other cardinal.

## ONE YEAR YOUNGER THAN POPE LEO.

Pietro Geremia Michelangelo Celesia, archbishop of Palermo, is from a distinguished Sicilian family. He is very old, having been born in 1811. Pope Pius IX., in 1869, created him titular bishop of Potti. He was one of the active promoters of the ecumenical council of 1870, and determinedly waged the battle for the dogma of the infallibility of the pope of the Roman church. He was an extremely warm friend and supporter of Pope Pius, but was made a cardinal by Leo, in 1884.

Mario Mocenni, bishop of Sabino, first won fame as secretary to the noted Mgr. Falcinelli, nuncio at Vienna. Pope Pius created him titular archbishop of Eliopoli, and sent him as apostolic delegate to Peru, Ecuador and Bolivia. He became a cardinal in 1893, and in 1894 a cardinal bishop. He was born in 1823.

Cardinal Vincenzo Vannutelli is a younger brother of Cardinal Sarafino Vannutelli. He was born in 1836. After attaining the priesthood his first important appointment was as auditor of the apostolic delegation at Olanda, whence he was transferred to the same position at Brussels. He was next sent as apostolic delegate to Constantinople, and in 1882 was made nuncio to Brazil. He represented the Pope at the coronation of the Czar of Russia, and also at the golden jubilee of Queen Victoria.

His cardinalate came to him in 1890. Since then he has become prefect of the congregation of bishops and regulars, and a member of the congregations of the council, the propaganda, oriental rites, sacred rites, studies, the commission for the

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The fifty-six first popes were all canonized.

Boniface II. was the first pope who was not a saint. He was succeeded by John II.

Pope Gregory the Great was the sixty-sixth pope. He was elected in 590, and ruled fourteen years.

The Italian name of Leo XIII. is Leone, not Leo.

Clement XI. was the two hundred and fiftieth pope in the regular list. He was elected in the year 1700. Since then there have been thirteen pontiffs, all of them Italian.

The title "supreme pontiff," or "pontifex maximus," is derived from the ancient Roman head of the committee of bridge-builders. It is of purely civic origin, adopted by the popes as being most fitting, in a figurative way, to their high office.

## POPE LEO'S INTELLECTUAL ACTIVITIES.

Pope Leo XIII. is a profound mathematician.

He was born one year after the birth of Charles Darwin.

Instructor— Giovanbattista Pianciani, a nephew of Leo XIII.

Andrea Carafa, the famous mathematician, taught him mathematics.

Won first prize in physico-chemistry and the first "accessit" in mathematics at college.

Was an adept in German philosophy.

At 21 won the "laurea" in philosophy.

At 12 wrote Latin verse with facility.

Was an expert in Italian civil law.

Took the actual degree of LL. D.

Pius IX. made him chamberlain in 1877.

In 1893 was visited by scores of British pilgrims, headed by the Duke of Norfolk.

In 1894 summoned a conference of the Greek patriachs.

In 1895 sent his blessing to the Christian socialists of Poland

Was in favor of mitigating the celibacy of the priests.

Favored a general uniting of all the Christian sects.

April 20, 1895, published his famous letter "To the Anglicans."

His poem "in Praise of Frugality" translated by Andrew Lang in 1897.

The Chicago "Tribune" contained the following editorial on Sunday, July 12th:

"As a young man Leo XIII. was not robust. A poem of his, written while he was in his twenties, describes his sensations of physical tedium and languor. He did not expect then that his frail constitution could long survive the demands made upon it by his studies and other labors.

"It was not fated, however, that it should be true of Pope Leo that—

> 'His fiery spirit, working out its way,
> Fretted his puny body to decay.'

"His puny body, instead of growing punier with years, grew stronger. His equable and temperate life brought the reward not only of conscious virtue but of increased vigor.

## LEO'S CASE DIFFERENT FROM THAT OF WILLIAM III.

"Leo's case differs, therefore, from that of William III. of England, who was an invalid practically from the day of his birth to the day of his death, and who went campaigning when his physicians told him he had only a few weeks to live.

"It differs from those more recent cases of John Richard Green and Prof. W. K. Clifford, who studied and studied and wrote and wrote when their physical distress was so great as to make thinking an additional torture. It differs from the case of the younger Pitt, whose maladies, though pluckily resisted, followed him throughout his life.

"Leo XIII. does not belong to this grand company of harassed, but immortal invalids. He was more fortunate. That vivid vital spark which, despite his frail constitution, must have been with him from the beginning triumphed at last over his physical difficulties and brought his body into a state of complete control and efficiency. He was in better health, as far as power of work was concerned, at 60 than at 20.

"He showed what can be done in the way of acquiring health

by a man who, though not blessed with the body of a gladiator, has that greater blessing which, perhaps, might be called physical tenacity. Pope Leo's "hold on life" has always been something quite distinct from the sum total of his physical powers. He has been aided in maintaining that hold by a moderate and regular habit of life.

"He is an example of the value of physical and mental temperance. He has worked hard but he has not overworked himself. He has not allowed his thoughts to dwell exclusively on the affairs of the church. He could take pleasure in other and lighter matters, and thus he kept his mind fresh and active. It is said that the other day he picked up Horace and read with unabated pleasure the wit and wisdom of the Ars Poetica. Few are the men of 93 who can do that during a sickness which probably is mortal. If the Pope had read Horace less and written fewer verses he might not have lived so long.

## REPEATEDLY RALLIED FROM FATIGUE.

"The extraordinary vitality of the Pope has been remarked by the medical profession for years. At an advanced age he has repeatedly resisted the encroachments of disease and rallied from the fatigue of large enterprises. Attacked at last by a serious acute malady, he has again astonished his physicians by a rebound after the removal of a mechanical obstruction to his breathing.

"Though he should soon be vanquished by the disease, he would still be notable for his tenacity of life. Perhaps the explanation offered by Professor Mazzoni may not be lucid to all persons. 'What is little known,' says the professor, 'is that he enjoys perfect harmony of all the organs and of his physical, moral and intellectual faculties, which is the real cause of his resistance to disease.'

"Perhaps the professor's sentence is too like the phrases of the amateur philosophers and healers, who, like the fruitless metaphysicians, attempt to make words take the place of ideas. They have a lingo which deludes their students into the belief

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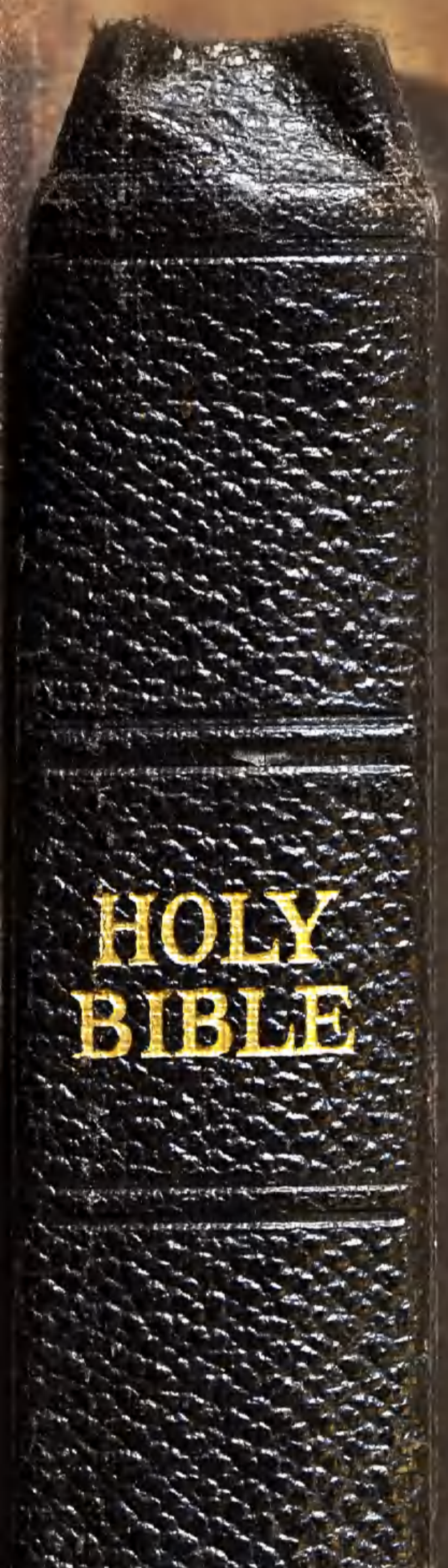

## CHAPTER XXXV.

### Alarming News from the Vatican—Ninth Day.

FOR nine days the august patient of the Vatican has been a sufferer and very nearly passed into eternity on the morning of July 14th. He had been in a semi-comatose condition since midnight, and as he lay, still and white, he was apparently dead. Dr. Lapponi succeeded in reanimating him at 4 o'clock by giving him stimulants. He also gave him a little nourishment. At this time his Holiness breathed with difficulty. He said, faintly:

"I am very tired."

It is generally believed at the Vatican that the Pope is dying rapidly. At 2.15 o'clock he called out several times in his sleep, and then awoke, showing signs of great depression. His ideas were confused.

"While there is life there is hope," was all the consolation that Dr. Lapponi could give to-night in admitting that Pope Leo's condition was "very grave."

The semi-comatose condition into which the Pontiff fell at midnight, and the confused state of his heretofore lucid mind on his awakening at an early hour this morning, accompanied by still greater depression than during yesterday, are regarded as symptoms of the gravest nature and as pointing to an imminent dissolution.

Even in the early evening medical opinion was less pessimistic, and Dr. Mazzoni thought the end was not within sight. He expressed the belief that if the disease took an unexpected turn, there was no reason to apprehend death for two or three days.

This statement did not relieve the anxiety of those who know that powerful stimulants are being constantly administered. Some attribute the Pontiff's extreme weakness to the excessive

mental and physical efforts undertaken yesterday, in receiving visitors, hearing Mass and performing numerous labors.

Never before has the patient's weakness progressed as it did on Monday, July 13. For the first time since his illness the Pontiff asked to have the shutters almost closed, as the light hurt his eyes, and at the same time, contrary to his custom, he begged to be left as quiet as possible.

Another noteworthy symptom of his weakening condition was the docility with which he took his medicine and nourishment. Previously, indeed during his whole life, Leo has been against the prescriptions of doctors or anything which had the aspect of being forced upon him. His feeling of fatigue and indifference was interpreted as a sign that his vitality was fast diminishing.

## CARDINALS ADMITTED TO SICK CHAMBER.

Late last evening nine cardinals, including Satolli and Martinelli, were admitted to the sick room, but the Pope could not even speak to them, merely giving them his hand to kiss.

Dr. Rossoni said:

"The Pope's pulse reached 90 pulsations and over. Just calculate how many times it has pulsated in 93 years, and you understand that in his present condition all his organs and the pulse must end by getting so tired that they will stop forever."

At the American Embassy it was stated that no request, official or otherwise, had been received up to July 13th for information concerning the Pope's condition. King Edward has instructed the British Ambassador, Sir Charles Bertie, to telegraph twice daily the condition of his Holiness.

It illustrates the wild rumors that have been put into circulation during the exciting period of the Pope's illness, to state that "La Tribuna," Rome's leading newspaper, printed, on July 13th, that the Pope's real ailment was cancer of the liver.

Dr. Mazzoni characterized the statement as a stupid falsehood without an atom of foundation.

The Pope began sinking shortly before midnight of Monday.

All of his relatives were summoned to his bedside, and there was great activity and anxiety in and about the Vatican.

Early yesterday Leo was affected by a dizziness and suffered mental confusion. While in this state he believed he saw a vision. Something, it appeared to the Pontiff, moved slowly around the room and approached his bed. Leo became agitated and called for his valet, Pio Centra, saying:

"Pio, Pio! who is it? Who is it?"

Dr. Lapponi and Centra rushed to the patient's bed and soon succeeded in tranquilizing him.

Great uneasiness was occasioned early, when the first evidences of dizziness were apparent in the Pope. His physicians administered stimulants and the patient was soon temporarily relieved, although he was suffering from fever.

When his mind was perfectly clear, the Pontiff continued to display his great interest in and sympathy for mankind and the church.

## MADE NO EFFORT TO RISE.

He did not leave his bed. His doctors said to him early in the day that he should not make an effort to arise, and the dying Pope did not have the strength or inclination to resist them.

Leo was very restless Sunday night, and his condition worse yesterday morning, although the change did not excite apprehension of an immediate climax. The first official bulletin yesterday referred to agitated periods during the night and admitted that the general condition of the patient was more depressed.

Soon after the issuance of the bulletin this depression was quite marked and it continued to manifest itself throughout the day, at one time assuming an alarming aspect. This was when the Pope seemed to lose his grasp on tangible surroundings.

When Drs. Mazzoni and Lapponi made their morning call yesterday the patient inquired about Dr. Rossoni, asking, "Why doesn't he come to see me?"

Being told that Rossoni was ill, he said: "Tell him he must take care of himself."

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Each remedy was accompanied by assurances that his Holiness would recover if used according to directions.

From Vienna have come highly perfected machines for producing artificial respiration and for making oxygen.

"What I need," said the Pope yesterday, "is air—fresh air. Besides, I should be allowed to rise. An old man of 94 should not be kept in bed when without fever."

The changes for the worse in the Pope's condition caused, from time to time, false news of his death to be put into circulation.

## POLICE BUREAU OF THE VATICAN BUSY.

At six o'clock on Monday evening, the Police Bureau of the Vatican telephoned to the Ministry of the Interior that the last moments of the Pope's life had come.

A regiment of Bersaglieri was at once sent in all haste from the Prati Casquelli barracks. Their arrival in the Square of St. Peter brought together an enormous crowd.

The false news was also spread in the Vatican world. Cardinal Vannutelli, who, on account of the functions of his office in the Sacred College, has to certify the Pope's death, arrived a few minutes late. Nineteen other cardinals were also quickly on the spot, some of whom had just returned from the Vatican.

Every cardinal and every monsignor wished to show his devotion to the Pope and made every effort to see his Holiness. But the result of this devotion to Leo XIII. operated just the same as if they had tried to injure him.

When there was evidence of a change for the better, the Pope's sufferings were added to by the enormous number of visits he received. Visits of eighteen cardinals and fifteen relatives, including children of eight or nine years, were imposed on him.

A number of the monsignors of the Papal Court also saw the Pope, though their visits were not publicly announced, making a total of sixty or seventy people, who were received by his Holiness in two days. And as the Pope never failed to say a few friendly words to each visitor, the effort that was imposed on him was a terrible one for a dying man.

His Holiness was very fatigued by all these visits, and at last declared that he would not receive any more visitors until he felt stronger. This fatigue led to the pleurisy making fresh progress, and to-day there was another crisis in his malady.

Nearly all the persons connected with the Vatican went on Monday morning to the funeral of Mgr. Volpini at St. Peter's. In the midst of the service Mgr. Mazzolini arrived with the news of a change for the worse in the Pope's condition. All the cardinals and monsignors present at once left the church and hastened to the Vatican to obtain the latest news.

The Pope continued in a state of very great weakness throughout the day, but, fortunately, he was left alone and was not disturbed by any visitors.

The malady of Leo XIII. was so fruitful in surprises that another improvement was looked for, and the doctors continued to announce that there was no immediate danger.

## CONDITION VERY ALARMING.

Late in the afternoon the condition of the patient developed features which the doctors regarded as the most alarming since his illness began. Their judgment was based upon the patient having brief but frequently recurring spells of delirium. The hallucination of the day before was not considered as of the same character, that delirium being clearly the effect of nerve prostration. To day's aberrations, however, convinced the doctors that the disease had advanced beyond the nerves and had affected the brain.

During the periods of delirium the patient's mind wandered, and he muttered incoherently. He insisted that shadows were flitting about the room. In his lucid moments the Pope for the first time showed a complete realization of the gravity of his condition. He asked for the Franciscan benediction, which was given by Cardinal Vives y Tuto. He specially asked to see Cardinal Rampolla, to whom he gave what he thought might be his final word.

The increasing gravity of the situation becoming generally

known, the Vatican was besieged during the morning by anxious visitors, comprising practically all of the leading figures in the ecclesiastical and diplomatic world of Rome.

Towards noon no marked change was reported, but Dr. Lapponi made a brief visit to his home. This led to the belief that the doctors did not expect immediate dissolution.

At 2.55 p. m., however, it was stated that the organs of the Pope were gradually ceasing to perform their natural functions. All processes of elimination had ceased and no more nourishment was taken.

At 4.30 p. m. no further change was reported in the Pope's condition. His three nephews are remaining near the sick chamber.

Now and then the Pope becomes drowsy. He utters disconnected words while awake. What he seems to enjoy most are small glasses of Tokay wine sent by Emperor Francis Joseph. The appearance of oedema, or swelling of the lower extremities, is noticed. Oxygen is again kept in readiness, as the breathing of the Pontiff has become more difficult.

During the night the Pope lost consciousness. At times all hope was abandoned.

## POPE GIVING LAST INSTRUCTIONS.

The Pope, as though feeling that the end is really approaching, has taken much trouble in giving his last instructions. This morning, speaking, with evident effort, to his secretaries, Monsignors Angeli and Marzolini, his Holiness repeated the instructions previously given that all the presents received by him on the occasion of his jubilee in 1888, which are of the greatest value, shall be the property of the Holy See, and telling in which drawer would be found the most costly, which are to be personally delivered to his successor. With an evident feeling of sadness, the Pontiff spoke of all the sacred objects he had gathered. Behind a screen in the Pope's library are the presents given his Holiness on the occasion of this year's jubilee. These are destined for poor churches. The Pontiff expressed the hope that

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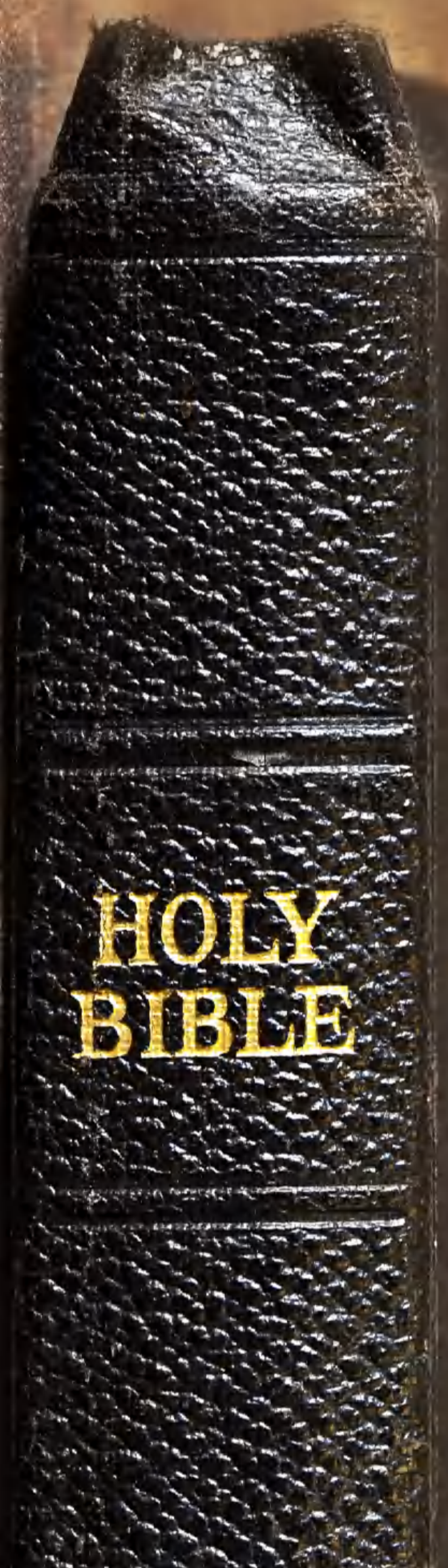


several Protestant churches of whose services we have particular reports and, probably, in many more as to which we have no such information.

"They were indicative of a change in the attitude of Protestantism toward the Roman Catholic Church which is one of the most remarkable religious developments of recent years. Even not more than a quarter of a century ago that Church, by far the greatest in Christendom, was usually excluded from consideration by Protestants when they were discussing the means and agencies for the propagation of Christianity. * * *

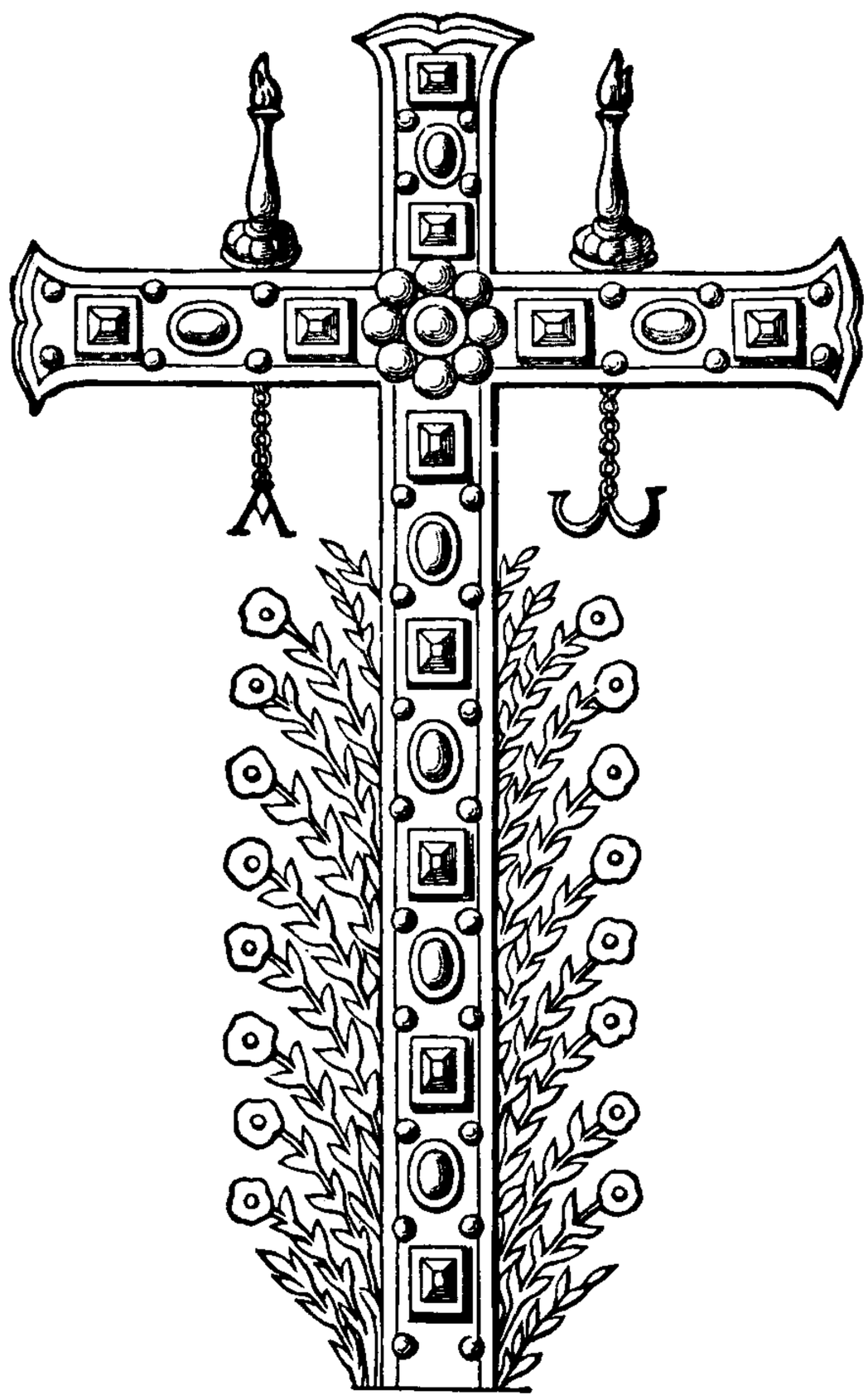
## STRONGEST CHURCH IN THE REPUBLIC.

"* * * Twenty-five years before this whole country had been stirred by a political agitation against the Roman Catholic Church which seemed to some prophets ominous of a religious war. That Church, then comparatively feeble, has now grown into the strongest in the republic, yet, instead of the bitterness of hostility against it proclaimed and predicted by the old Know-Nothingism, there have come harmony and respect.

"In Protestant churches prayers were offered up for the suffering and dying Pope. The Roman Pontiff has become a Christian brother, and Protestants join with Catholics in celebrating the spiritual exaltation of his character and the services he has rendered to Christianity. He was described by a Methodist preacher of New York on Sunday as 'a leader of the great army of the Lord's hosts,' a 'spiritual commander-in-chief,' a 'champion of the faith who has never wavered from the Catholic position and the theology of Thomas Aquinas,' who 'has done much for the progress of civilization,' who 'has restored the golden age of the Papacy in its best sense.'

"Such a tribute to a Pope from a Protestant pulpit, would have been impossible when Leo XIII. ascended the papal throne. The bitterness of the old Protestant controversy, as expressed in the article of the Westminster Confession to which we have referred, had been moderated even then, but it had not been mitigated to an extent which would have made possible such

expressions in a Methodist pulpit, or in any other Protestant pulpit. * * * This leads us to say that we have observed a steadily growing spirit of toleration and respect in the many letters of religious discussion we receive from Catholics and Protestants. The time was when they flung the most offensive epithets at each other. Now, as it must have been observed, they reason together calmly and respectfully, and even leave to each other some chance of escape from the wrath to come. * * * Now, there is a strong tendency in Protestantism to get together, for differences which once provoked bitter controversy are now indiffently regarded. It is significant, too, that the Methodists have just adopted at Asbury Park a ritualistic form of worship which once would have been rejected by them. * * * And a Methodist minister lauds the Pope before an approving congregation as 'a leader of the great army of the Lord's hosts.'"



AN ALTAR CROSS.
(From the Catacombs of Panziano.)

## CHAPTER XXXVI.

### Universal Influence of the Church with Governments. Nearly Every Power Seeks to Exert Influence in the Selection of a New Pope—Additional Incidents of Pope's Childhood Days Recalled.

The universal influence of the Roman Catholic Church with the governmental powers of the world has never presented such striking evidence, as at the time when the end was near with Pope Leo XIII. and the time had arrived for the election of a new Pope.

Almost every government of the world sought to exert an influence in the selection of a new Pope. This interest prevailed irrespectivel of creed, all classes, in practically every country, realizing the papacy as a most important factor in contemporary life.

The late Prince Bismarck at a moment when, some fifteen or twenty years ago, the serious illness of Leo XIII. caused a conclave to appear imminent, inaugurated a series of confidential diplomatic negotiations at Vienna, Rome, and in other of the leading capitals of the old world, with the object of subordinating the election of a pontiff to the consent of the great powers. That is to say, he proposed that the choice made by the sacred college of a new pope should not be proclaimed or go into force until the approval of the principal European governments, or, at any rate, of a majority thereof, had been obtained.

His plan did not meet with success, the governments of Austria, of France, and of Spain taking the ground that their adherence to any such scheme would weaken the rights which they claim to veto at a conclave the election of any cardinal against whose elevation to the chair of St. Peter they may for one reason or another entertain objections.

There is considerable reason to believe that Emperor William was imbued with the same anxiety as the late Prince Bismarck to subordinate the selection of a successor to Leo XIII. to the consent of the great powers, and while he did not go to the length of his first chancellor in planning an international congress at Berlin

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Pope Leo XIII., M. Waddington, at the time minister of foreign affairs at Paris, communicated an important note to the Italian envoy, M. Ressman, a verbatim report of which will be found in the printed dispatches of the Italian and French departments of foreign affairs for that year. M. Waddington's message was in part to the effect that "France desires the conclave to take place at Rome and that the election of the new pontiff should occur in a perfectly untrammeled and regular manner.

### FRENCH GOVERNMENT STILL INTERESTED.

"France will exercise in the measure of the possible her influence in favor of the selection of a pope of moderate views, who is imbued with conciliatory sentiments towards the Italian government. I do not know within what limit France will exercise her right of veto, but my government would not hesitate to invoke it in the event of the danger of the election of a non-Italian pope." M. Waddington added that "the French government does not consider that it has lost any of those prerogatives of veto which have been bequeathed to it by a long historical tradition, and which during this century (the nineteenth) have been exercised without contest on the part of the sacred college by other Catholic powers."

The powers in question were Austria, which vetoed the election of Cardinal Severoli at the conclave of 1823, and Spain, which at the conclave of 1830 vetoed the election of Cardinal Giustiniani, the conclave in each instance submitting to the dictates of exclusion and proceeding to make another choice.

The position of the papacy with regard to the right of veto was made thoroughly clear during the reign of Leo XIII. In the first place it takes the ground that this prerogative, while sanctioned by usage and custom during several centuries, has never been officially ratified by the holy seat in the shape of a papal bull or decree.

It was a prerogative imposed upon the church in the middle ages, when, surrounded by nations at war with one another, it was compelled to seek the assistance first of this monarch and then of

that one against those invaders who were bent upon depriving it of its temporal dominions. It was a concession not definitely granted but tacitly allowed by the holy seat in return for the defense of its temporalities, and was never included in any treaty or concordat—that is to say, in those agreements devised for the regulation of the relations between the papacy and foreign Roman Catholic powers.

As the latter have ceased to protect and safeguard the temporal possessions of the papacy, the circumstances which formerly rendered it possible and politic to tolerate this concession no longer exist, and when some twenty years ago the holy seat appealed to the Roman Catholic powers of Europe to take some individual or concerted action with the object of inducing the Italian crown to restore to the papacy its former possessions, and met with a refusal alike at Paris, at Vienna, and at Madrid, none of the three powers caring to approach Italy about the matter, it was decided at the vatican that the three governments concerned had forfeited whatever rights they might have acquired by custom and tradition of exercising a veto at conclaves.

## INDEPENDENCE OF THE CONCLAVE.

If the right of veto was not publicly repudiated and denounced by the papacy it was because the latter took the ground that the veto had ceased to exist when the Roman Catholic powers recognized the seizure of Rome, and of the papal states by the king of Italy.

How firmly resolved the papacy is to prevent any kind of interference, either by the Italian government or by other foreign powers, Roman Catholic or otherwise, may be gathered from the new rules and regulations devised by Leo XIII. to assure the independence of the conclave, and embodied in the form of a bull. According to these the cardinals present at Rome at the time of the demise of the pontiff are directed to assemble as soon as ever he has breathed his last in order to determine where the conclave is to be held and its date.

If there appears to them to be the least reason to apprehend

interference, or even the exercise of undue influence, either on the part of the Italian authorities or of the foreign powers, they are authorized to proceed at once then and there to elect a pope without waiting for the arrival of any of the foreign cardinals from abroad, and without waiting either for the obsequies of the dead pontiff or permitting the customary period of ten days to elapse after his demise before proceeding to organize a conclave.

A quórum is to be regarded as formed by one-half of the number of the living members of the Sacred College, plus one cardinal, and only the old and fundamental law is retained which determines that a majority consisting of the votes of two-thirds of the members of the conclave is necessary to secure the legal election of a pope. Cardinals are strictly forbidden to put themselves into any relation or to hold any communication with the Italian government during the interregnum, on the ground that it is impossible for the sacred college to have anything to do with the government not recognized by the deceased pope.

## THE ITALIAN CROWN.

Against this we have the pretensions recently put forward by the principal law officers of the Italian government, who contend that the provisional administration of the affairs of the holy seat during the interregnum belongs by right to the Italian crown, not only as the power intrusted with the protection of the papacy and responsible for its safety, but likewise as having inherited from the former temporal government of the holy seat the functions of those civil officials of the latter who were intrusted with the organization and guardianship of the conclave by mdiæval papal bulls.

We were, therefore, confronted by the spectacle of five powers—namely: Italy, Austria, Germany, Spain and France—each resolved to influence the conclave, and the papacy equally determined to prevent any interference on their part in the election of the next pope.

France, of course, is interested in having a pope who, if not a foe of Germany and of the political aspirations of France's

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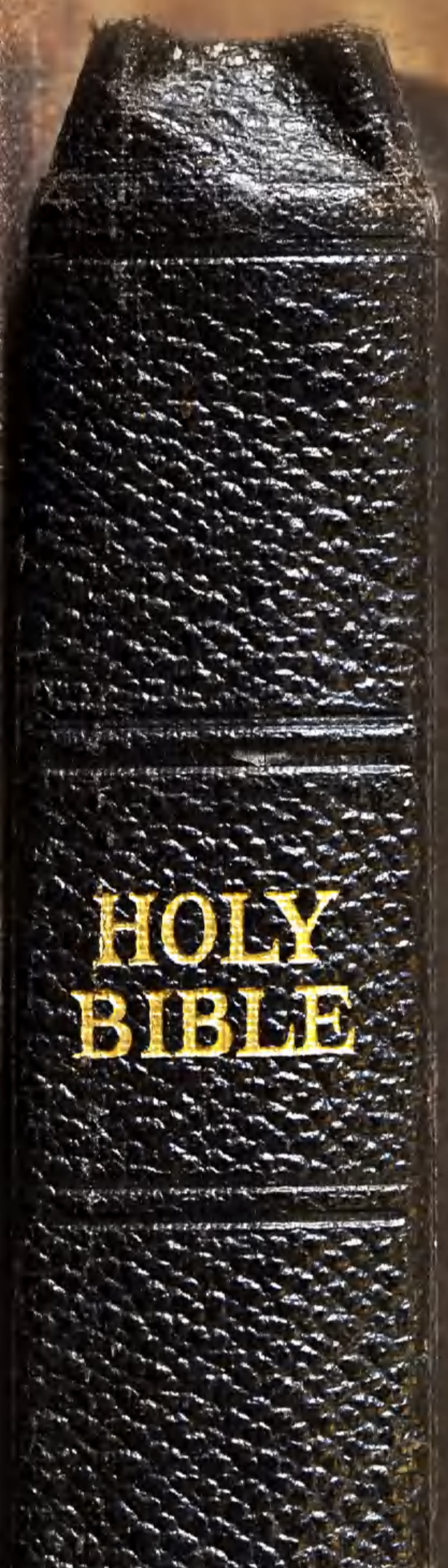

all its former possessions and powers, we may soon witness the outbreak of another Carlist war and the overthrow of King Alfonso, deprived of one of the principal bulwarks of his throne—namely, the restraining influence exercised by Leo XIII. upon the Spanish clergy.

As for Italy, of course she is interested in securing the election of a pope sufficiently imbued with conciliatory sentiments to send to the polls the hitherto silent 60 per cent. of the parliamentary electorate, constituting the most conservative element of the kingdom, and who have until now been most kept aloof from political life by the inexorable orders of Pius IX. and Leo XIII.

## EVERY GENERATION LIKE PREVIOUS ONE.

The new pope can send this until now unused moiety of the Italian parliamentary electorate to the polls either as friends of the existing monarchy or as its foes. And if these votes are added to those of the large number of adversaries of the crown who are already engaged in Italian political life, then the throne of King Victor Emmanuel may be considered as doomed. It is, therefore, a matter of life and death to the house of Savoy that the next pope should be its friend and not its foe.

At Carpineto, Italy, where Pope Leo XIII. was born and passed his boyhood, every generation is like the previous one. The same steep and narrow roads, up which he ran on some errand for his mother; the same old buildings frowning down on slits called streets, in which the sun's rays seldom or never penetrated; the same donkeys (or fac-similes), the panniers of which so fill the space between house and house that one has to flatten himself against the wall to allow them to pass; the same types of men, women and children; the same costumes, habits and prejudices; the same eternal hills, bare, majestic and severe, rising to great heights about the little town, which is itself perched upon a mount about 3000 feet above the level of the sea.

Here Gioacchino Pecci, nearly a century ago, played, worked, studied and, I suppose, suffered childish ills—happy dispositioned, strong as a goat of the hillsides, clever and gentle.

The Pecci family occupied then, as now, the chief house (called in Italy a palace) of the town, with wide frontage to the mountains, containing large and lofty rooms, with tiled floors, gilded furniture upholstered in red, many family portraits and huge and generous windows looking out on the lightning, mist and clouds, among the peaks or sunshine, which made glorious the rocks and the few scrubby trees on them.

## FATHER A COLONEL UNDER NAPOLEON I.

Of the parents of Leo XIII. little is now known. His father, Ludovico, was a colonel under Napoleon I. and was conspicuous for his boldness in an age of brave men. In the family register, preserved with great care, we find the following notice, under the date of November 27, 1791:

"To-day Signor Ludovico Pecci married Signorina Anna Francesca Prosperi, of Cori. The newly married couple were taken to Carpineto in a calash by Signora Marianna Prosperi, the bride's mother, by Count de Cateldi, and many other notables of the place. The marriage fetes will last fifteen days."

The fruit of this union was five sons and two daughters, all of whom died much before Gioacchino (Leo XIII.). In the register, which I have had the honor of seeing, the birth of the future illustrious occupant of the chair of St. Peter is thus recorded:

"Second of March, 1810—Near the twenty-third hour and a half came into the world a child of the masculine sex, to whom has been given the name of Vincenzo Gioacchino Raffaello Luigi. He was held at the baptismal font by Mgr. Gioacchino Tosi, Bishop of Anagni, but this dignitary not being able to come personally sent in his place Canon Don Giacinto Caporossi. The godmother was Signora Candida Caldarossi. The ceremony was celebrated in the chapel of the palace by Canon Cattoni."

Donna Anna proved the best of wives, adding materially to the family income. It appears to have been she who rode daily to overlook the vineyards, gave orders for the rather meagre harvests, watched the making of the wine and oil to see that nothing was wasted, saw that the serving maids did their work and spun their

stint of flax and wool, and looked after the education of her children in their tender years. With all this care the household seems not to have had much over and above the daily needs, so Donna Anna introduced the silk-worm into the village, and through it gained sufficient income to send two of her sons to college. Besides so many occupations she had time to devote to neighborhood charity and to inculcate into her children those principles of honor, honesty and love of family which have been so conspicuous among the members of the Pecci house.

## CHARITABLE AND HEALTHY ATMOSPHERE.

Little Vincenzo (he was not generally called Gioacchino until later) grew up in a somewhat rigid but pure, charitable and healthy atmosphere, where—as we learn by his letters written from school at the age of 9—his father was always Signor Padre and his mother the Signora Madre. He was taught hard work as a principle, which was his guide all through his long life.

As a tiny fellow he was allowed to tumble and roll about the gardens and vineyards, but not many years had passed in his life when he was put to small tasks, and at 5 his education began. He took to his lessons with avidity, so that at 9 years of age he was already proficient in Latin and wrote a hand which any boy of 15 or 16 might be proud of to-day.

From the slender records left of those far off days I should judge that there was much work and little play, and what there was of the latter took the form of shooting expeditions on foot among the hills, an occasional game of ball and a devouring of the books of the small parental library.

The daughters in odd hours were set to spinning, while the boys helped about the vineyards, looked after the animals, riding the mules and horses bareback, drawing in health and strength from the pure mountain air. The expeditions among the hills, however, were not looked upon with great favor by Donna Anna, as brigands were by no means uncommon, and children had been known to disappear until a ransom was forthcoming.

Gioacchino and his elder brother were, in fact, one day shoot-

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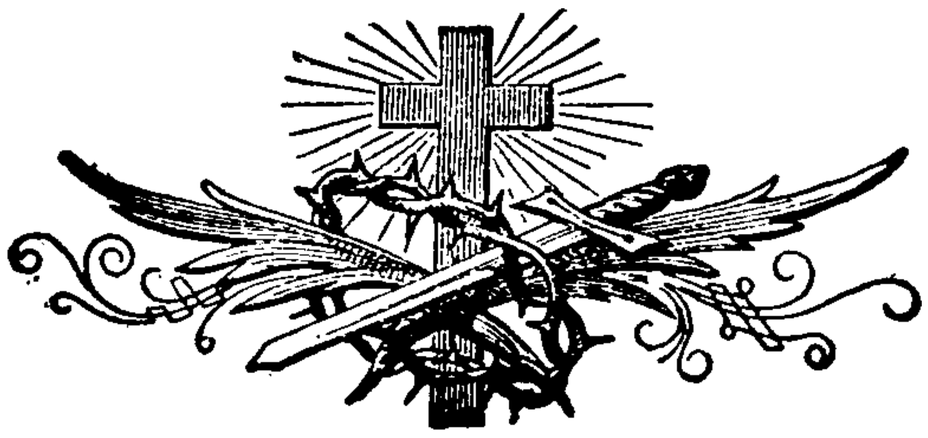
years came to be so remarkable a gift. At the age of 12, when at the College of Viterbo, he composed the following Latin quatrain:

"Nomine Vincenti, quo tu Pavane vocaris
Parvulus atque infans Peccius atque ipse vocar.
Quas es virtutes magnas, Pavane, secutus
O! utinam possem Peccius ipse sequi!"

And a little later in the short time given the class during an examination he composed 120 hexameters.

About this time his health gave some anxiety to his family, but his strong constitution triumphed. However, he later became so delicate that on his accession to the Papal throne every one, even he himself, believed he would not live to see the year out. It is recounted that when, on the second scrutiny at the conclave, it was apparent that he would be elected, he turned to his neighbor and said "So you want to have another Hadrian V.," who, it will be remembered, only reigned thirty-seven days.

It would be interesting to know why Leo XIII. chose Hadrian V. as an example, as there were other pontificates of even less duration, as, for example, those of Leo XI., who reigned twenty-seven days; Pius III., twenty-six; Boniface XI., fifteen, and St. Stephen only three. But the delicacy would seem to have been more in appearance than in reality, for even after the removal of a cyst at the age of 89, he appeared to gain in strength, so that he went through the holy year, which he revived for the first time after the fall of the temporal power, at the end of the nineteenth century.



# CHAPTER XXXVII.

## The Twelve Leos Before Leo XIII.—Pontificate of Leo XIII. the Longest—He was Pope for Twenty-five Years and Five Months.

LEO I. occupied the chair of St. Peter for twenty-one years; Leo II., one year; Leo III., twenty-one years; Leo IV., eight years; Leo V., one month; Leo VI., seven months; Leo VII., three years; Leo VIII., two years; Leo IX., five years; Leo X., eight years; Leo XI., twenty-six days; Leo XII., six years.

Leo I., who alone of Roman pontiffs shares with Gregory I. the surname of the Great, pope from 440 to 461, was a native of Rome, or, according to a less probable account, of Volterra in Tuscany. Of his family or of his early education nothing is known; that he was highly cultivated according to the standards of his time is obvious, but it does not appear that he could write Greek, or even that he understood that language.

No certain traces of his early ecclesiastical career have been discovered. In one of the letters (Ep. 104) of Augustine, an acolyte named Leo is mentioned as having been in 418 the bearer of a communication from Sixtus of Rome (afterwards pope of that name) to Aurelius of Carthage against the Pelagians; but it is possible that this Leo is rather to be identified with the Leo, a priest, who is recorded to have been sent by Pope Celestine to Africa with reference to the matter of Apiarius about the year 425.

In 429, when the first unmistakable reference to Pope Leo occurs, he was still only a deacon, but already a man of commanding influence; it was at his suggestion that the De Incarnatione of the aged Cassianus, having reference to the Nestorian heresy, was composed in that year, and some two years later (about 431) we find Cyril of Alexandria writing to him that he might prevent the Roman Church from lending its support in any way to the ambitious schemes of Juvenal of Jerusalem.

In 440, while Leo was in Gaul, whither he had been sent to compose some differences between Aetius and another general named Albinus, Pope Sixtus III. died, and the absent deacon, or rather archdeacon, was forthwith unanimously chosen to succeed him, and received consecration on his return six weeks afterwards (September 29).

In 443, he began to take measures against the Manichæans (who since the capture of Carthage by Genseric, in 439, had become very numerous at Rome), and in the following year he was able to report to the Italian bishops that some of the heretics had returned to Catholicism, while a large number had been sentenced to perpetual banishment "in accordance with the constitutions of the Christian emperors," and others had fled; in seeking these out the help of the provincial clergy was sought.

## THE EVENT IN GAUL OCCURRED.

It was during the earlier years of Leo's pontificate that the event in Gaul occurred which resulted in his triumph over Hilarius of Arles, signalized by the edict of Valentinian III., 445, denouncing the contumacy of the Gallic bishop, and enacting "that nothing should be done in Gaul, contrary to ancient usage, without the authority of the bishop of Rome, and that the decree of the apostolic see should henceforth be law."

In 447, he held the correspondence with Turibius of Astorga which led to the condemnation of the Priscillianists by the Spanish national church, and to the putting to death of Priscillian—an act which met with Leo's approval. In 448, he received with commendation a letter from Eutyches, the Constantinopolitan monk, complaining of the revival of the Nestorian heresy there; and in the following year Eutyches wrote his circular, appealing against the sentence which at the instance of Eusebius of Dorylæum had been passed against him at a synod held in Constantinople under the presidency of the patriarch Flavian, and asking papal support at the ecumenical council, at that time under summons to meet at Ephesus.

The result of a correspondence was that Leo by his legates

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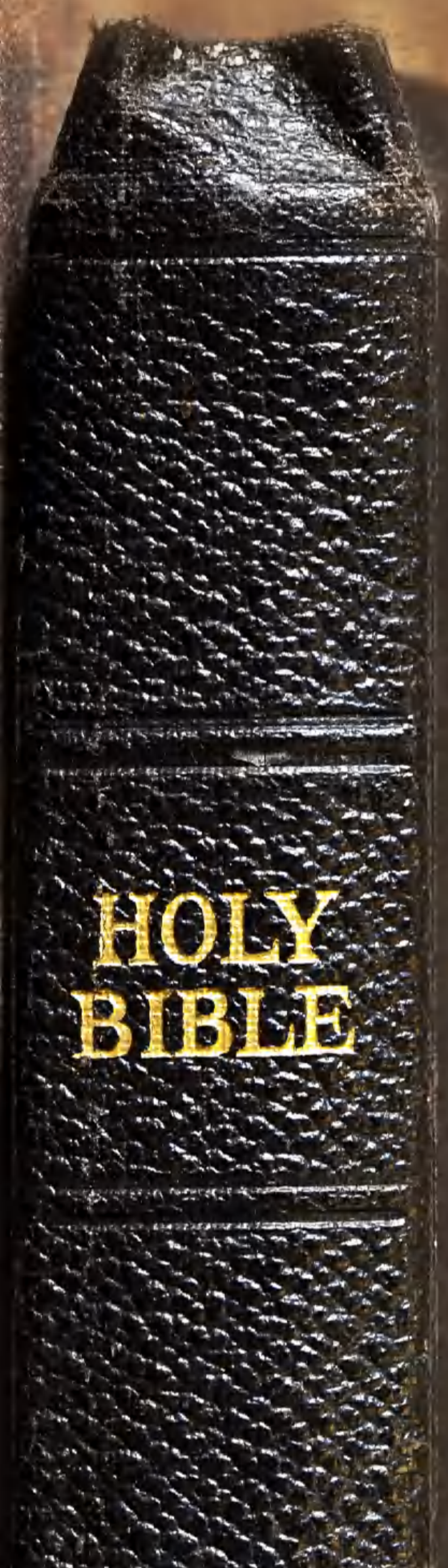

Italy had been the threatening attitude of the Huns; the dreaded irruption took place in the following year (452). After Aquileia had succumbed to Attila's long siege, the conqueror set out for Rome. Near the confluence of the Mincio and the Po he was met by Leo, whose eloquence persuaded him to turn back. Legend has sought to enhance the impressiveness of the occurrence by an unnecessarily imagined miracle.

The Pope was less successful with Genseric when the Vandal chief arrived under the walls of Rome, in 455, but he secured a promise that there should be no incendiarism or murder, and that three of the oldest basilicas should be exempt from plunder—a promise which seems to have been faithfully observed.

## DISTINGUISHED HIMSELF ABOVE ALL.

The death of Leo occurred in 461, according to the Roman breviary, on April 11, on which day the festival of "Pope Leo, confessor and doctor of the church," is celebrated (duplex). The title of "doctor ecclesiæ" was given by Benedict XIV. The successor of Leo was Hilarius or Hilarus, who had been one of the papal legates at the "robber" synod in 449.

As bishop of the diocese of Rome, Leo distinguished himself above all his predecessors by his preaching, to which he devoted himself with great zeal and success. From his short and pithy sermons many of the lessons now to be found in the Roman breviary have been taken. Viewed in conjunction with his voluminous correspondence, the sermons sufficiently explain the secret of his greatness, which chiefly lay in the extraordinary strength and purity of his convictions as to the primacy of the successors of St. Peter at a time when the civil and ecclesiastical troubles of the civilized world made men willing enough to submit themselves to any authority whatsoever that could establish its right to exist by courage, honesty and knowledge of affairs.

The works of Leo I. were first collectively edited by Quesnel (Lyons, 1700), and again, on the basis of this, in what is now the standard edition by Ballerini (Venice, 1753–56). Ninety-three sermons and one hundred and seventy-three epistolæ occupy the

first volume; the second contains the liber sacramentorum, usually attributed to Leo, and the de vocatione omnium gentium, also ascribed by Quesnel and others to him, but more probably the production of a certain Prosper, of whom nothing further is known. The works of Hilary of Arles are appended.

Leo II., pope from August, 682, to July, 683, was a Sicilian by birth, and succeeded Agatho I. Agatho had been represented at the sixth ecumenical council (that of Constantinople in 680), where pope Honorius I. was anathematized for his views in the Monothelite controversy as a favorer of heresy, and the only fact of permanent historical interest with regard to Leo is that he wrote once and again in approbation of the decision of the council and in condemnation of Honorius, whom he regarded as one who "profana proditione immaculatam fidem subvertere conatus est."

## SETTLED BY IMPERIAL EDICT.

In their bearing upon the question of papal infallibility these words have excited considerable attention and controversy, and prominence is given to the circumstance that in the Greek text of the letter to the emperor in which the phrase occurs the milder expression παρεχώρηοεν ("subverti permisit") is used for "subvertere conatus est." This Hefele in his Conciliengeschichte (iii. 294) regards as alone expressing the true meaning of Leo. It was during Leo's pontificate that the dependence of the See of Ravenna upon that of Rome was finally settled by imperial edict. Benedict II. succeeded him.

Leo III., whose pontificate (795–816) covered the last eighteen years of the reign of Charlemagne, was a native of Rome, and having been unanimously chosen successor of Adrian I. on December 26, 795, was consecrated to the office on the following day. His first act was to send to Charles, as patrician, the standard of Rome along with the keys of the sepulchre of St. Peter and of the city; a gracious and condescending letter in reply made still more clear where all real power at that moment lay.

For more than three years his term of office was quite uneventful; but at the end of that period the feelings of disappoint-

ment which had secretly been rankling in the breasts of Paschalis and Campulus, nephews of Adrian I., who had received from him the offices of primicerius and sacellarius respectively, suddenly manifested themselves in an organized attack upon Leo as he was riding in procession through the city on St. George's day (April 23, 1799); the object of his assailants was, by depriving him of his eyes and tongue, to disqualify him for the papal office, and, although they were unsuccessful in this attempt, he found it necessary to accept the protection of Winegis, the Frankish duke of Spoleto, who came to the rescue.

Having vainly requested the presence of Charles in Rome, Leo went beyond the Alps to meet the king at Paderborn; he was received with much ceremony and respect, but his enemies having sent in certain written charges, of which the character is not now known, except that they were of a serious nature, Charles decided to appoint both the pope and his accusers to appear as parties before him when he should have arrived in Rome.

## THE CORONATION OF THE EMPEROR.

Leo returned in great state to his diocese, and was received with honor; Charles, who did not arrive until November in the following year, lost no time in assuming the office of a judge, and the final result of his investigation was the acquittal of the pope, who at the same time, however, was permitted or rather required to clear himself by the oath of compurgation.

The coronation of the emperor—an act the precise meaning of which does not fall to be discussed here—followed two days afterwards; the effect of it was to bring out with increased clearness the personally subordinate position of Leo. The decision of the emperor, however, secured for Leo's pontificate an external peace which was only broken after the accession of Louis the Pious.

His enemies began to renew their attacks; the violent repression of a conspiracy led to an open rebellion at Rome; serious charges were once more brought against him, when he was overtaken by death in 816. It was under this pontificate that Felix of Urgel, the adoptionist, was anathematized (798) by a Roman

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In February, 964, the emperor having withdrawn from the city, Leo found it necessary to seek safety in flight, whereupon he was deposed by a synod held under the presidency of John XII. On the sudden death of the latter, the populace chose Benedict V. as his successor; but Otho, returning and laying siege to the city, compelled their acceptance of Leo. It is usually said that, at the synod which deposed Benedict, Leo conceded to the emperor and his successors as sovereign of Italy full rights of investiture, but the genuineness of the document on which this allegation rests is more than doubtful. Leo VIII. was succeeded by John XIII.

## BY VOICE OF CLERGY AND PEOPLE.

Leo IX., pope from 1049 to 1054, was a native of Upper Alsace, where he was born June 21, 1002. His proper name was Bruno; the family to which he belonged was of noble rank, and through his father he was related to the emperor Conrad II. He was educated at Toul, where he successively became canon and (1026) bishop; in the latter capacity he rendered important political services to his relative, Conrad II., and afterwards to Henry III., and at the same time he became widely known as an earnest and reforming ecclesiastic by the zeal he showed in spreading the rule of the order of Cluny.

On the death of Damasus II. Bruno was, in December, 1048, with the concurrence both of the emperor and of the Roman delegates, selected his successor by an assembly at Worms; he stipulated, however, as a condition of his acceptance, that he should first proceed to Rome and be canonically elected by the voice of clergy and people.

Setting out shortly after Christmas, he had a meeting with Abbot Hugo of Cluny at Besancon, where he was joined by the young monk Hildebrand, who afterwards became Pope Gregory VII.; arriving in pilgrim garb at Rome in the following February, he was received with much cordiality, and at his consecration assumed the name of Leo IX. One of his first public acts was to hold the well-known Easter synod of 1049, at which celibacy of the clergy (down to the rank of subdeacon) was anew enjoined, and

where he at least succeeded in making clear how strongly his own convictions went against every kind of simony. The greater part of the year that followed was occupied in one of those progresses through Italy, Germany, and France which form so marked a feature in Leo's pontificate.

After presiding over a synod at Pavia, he joined the Emperor Henry III. in Saxony, and accompanied him to Cologne and Aix-la-Chapelle; to Rheims he also summoned a meeting of the higher clergy, which although there were many abstentions, was largely attended, and several important reforming decrees were passed.

At Mainz also he held a council, at which the Italian and French, as well as the German clergy, were presented, and ambassadors of the Greek emperor were present; here, too, simony and the marriage of the clergy were the principal matters dealt with.

## SET OUT AGAINST THE NORMANS.

After his return to Rome he held (April 29, 1050) another Easter synod, which was occupied largely with the controversy about the teachings of Berengarius of Tours; in the same year he presided over provincial synods at Salerno, Siponto, and Vercelli, and in September revisited Germany, returning to Rome in time for a third Easter synod, at which the question of the reordination of those who had been ordained by simonists was considered.

He next joined the emperor at Pressburg, and vainly sought to secure the submission of the Hungarians; at Ratisbon, Bamberg, and Worms the papal presence was marked by various ecclesiastical solemnities; but at Mainz, in a dispute about the ordination of a deacon between the archbishop and the pope, the latter had to give way.

After a fourth Easter synod in 1053 Leo set out against the Normans in the south with an army of Italians and German volunteers, but the forces sustained a total defeat at Astagnum near Civitella (June 18, 1053); on going out, however, from the city to meet the enemy he was received with every token of submission, relief from the pressure of his ban was implored, and fidelity and homage were sworn.

From June, 1053, to March, 1054, he was nevertheless detained at Benevento in honorable captivity; he did not long survive his return to Rome, where he died on April 19, 1054. He was succeeded by Victor II.

Leo X. (Giovanni de Medici, 1475-1523), the only pope who has bestowed his own name upon his age, and one of the few whose original extraction has corresponded in some measure with the splendor of the pontifical dignity, was the second son of Lorenzo de Medici, called the Magnificent. and was born at Florence, December 11, 1475.

## RECEIVED THE TONSURE AT SEVEN.

Like his contemporary, Henry VIII., he was from the first destined for the ecclesiastical condition; he received the tonsure at seven, held benefices at eight, and ere he was thirteen negotiations were in active progress for his elevation to the cardinalate. Innocent VIII., the reigning pope, was bound to Lorenzo by domestic ties and a common policy and interest; in October, 1488, Giovanni was created a cardinal under the conditions that he should not be publicly recognized as such for three years.

The interval was devoted to the study of theology and canon law, pursuits less congenial to the young prince of the church than the elegant literature for which he had inherited his father's taste, and in which he had already made great progress under the tuition of Politian and Bibbiena. In March, 1492, he was formally admitted into the sacred college, and took up his residence in Rome, receiving a letter of advice from his parent which ranks among the wisest and weightiest compositions of its class.

Within a few months his prospects were clouded by the nearly simultaneous decease of his father and the pope, a double bereavement closing the era of peace which Lorenzo's prudent policy had given to Italy, and inaugurating a period of foreign invasion and domestic strife. One of the first consequences of the French irruption into Italy, which shortly ensued, was the expulsion of the Medici family from Florence (November, 1494).

After having resisted to the best of his ability, the Cardinal

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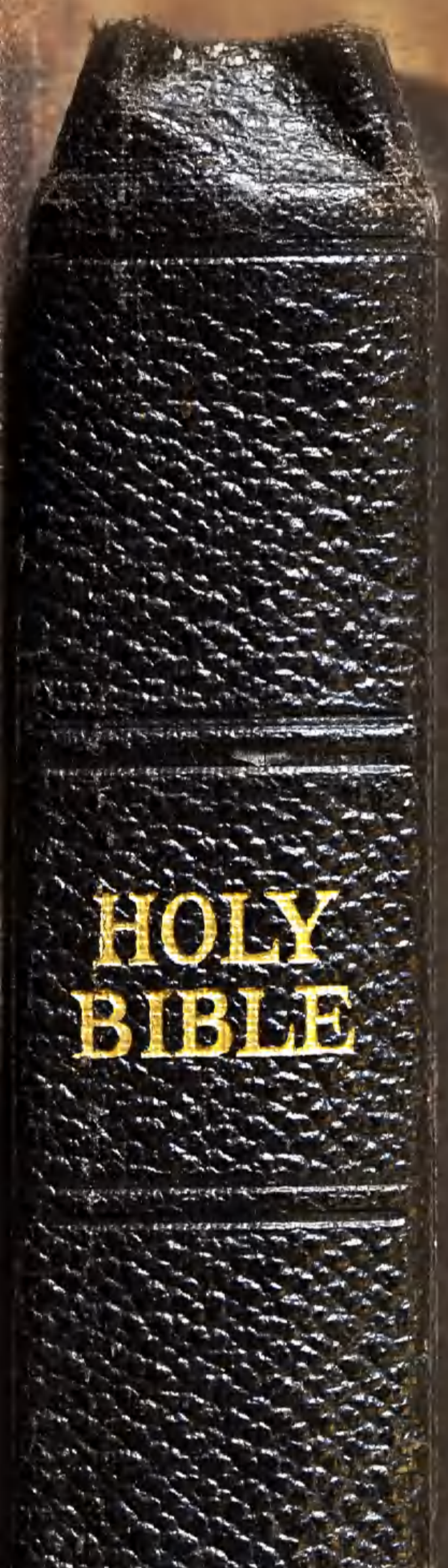

from most of which he speedily absolved himself. Among thes was a promise to issue no brief for collecting money for the repair of St. Peter's. Had this pledge been observed, the Reformation might have been deferred for some time, and its course might have been materially different.

At Leo's accession the probability of a religious revolution was contemplated by none. The attention of his immediate predecessors had long been engrossed by the temporal concerns of the papacy. These were apparently in a flourishing, but actually in a precarious condition. The guiding principle of Leo's policy was to preserve the conquests which he had inherited from Alexander VI. and Julius II.

## NOT WANTING TO LEO.

The establishment of his family in Florence diminished, although it did not remove, the temptation to create a principality in their interest, as Alexander had done, and his temper rather inclined him to aggrandize the papacy by diplomacy than to emulate the martial exploits of Julius. The preservation, however, of the acquisitions of these pontiffs required and taxed the abilities of a consummate statesman.

These were not wanting to Leo, and it is to his credit that he seldom suffered the love of art and letters, which was his ruling passion, and which became his especial distinction among the princes of his age, to divert his attention from public affairs at a time of extraordinary anxiety and vicissitude. Scarcely had he ascended the pontifical throne when the storm burst in the shape of a determined effort of the French king to repossess himself of the duchy of Milan. An army of Swiss, called into the field by Leo's diplomacy, repelled the invasion, and Italy enjoyed peace until the death of Louis XII., two years subsequently, brought to the throne a young prince who only lived for military glory, and whose entire reign was dominated by the ambition of recovering Milan and Naples.

On September 13, 1515, Francis I. totally defeated the Swiss at Marignano. One of the first consequences of the battle, which

reduced Leo to submission by placing the Medici in Florence at the mercy of the victor, was the loss of Parma and Piacenza. These duchies, but recently acquired by Julius II., were reunited to Milan, and Leo, temporizing in the true spirit of Italian statecraft, consented to a public interview with Francis, and became apparently his ally. Little as the pope's professions were to be depended upon, Francis thus gained the substantial advantage of a concordat seriously restricting the liberties of the Church of France.

Leo meanwhile endeavored to indemnify himself for the loss of Parma and Piacenza by seizing upon the duchy of Urbino for the benefit of his nephew Lorenzo, an enterprise fully as unscrupulous as any of the similar exploits of Cæsar Borgia, and by no means executed with equal ability. After a severe struggle, however, Leo's arms triumphed for the time, but the undertaking proved as injurious to his credit as to his exchequer, and the financial exhaustion which it occasioned helped to prepare the great disaster of his reign.

## PLOT OF SEVERAL CARDINALS.

Another unfortunate occurrence of this period was a plot of several cardinals to poison the pope, which led to the execution of one and the imprisonment of several others. Leo has been accused of excessive severity, but apparently without reason, although he may be censured for having held out expectations of pardon which he did not intend to fulfil. This conspiracy probably made him distrustful of the sacred college as then constituted, and led to one of the most remarkable acts of his pontificate, the creation of thirty-one cardinals in a single day.

This dangerous stretch of authority made him absolute master in his own court for the remainder of his reign, and it must be admitted that most of the new cardinals were men of distinguished merit. A much more momentous event was now at hand, which, however, belongs more properly to the biography of Luther than that of Leo. On All Saints' eve, 1517, the daring protest of Luther against the intolerable impostures and rapacity of the

papal vendors of indulgences, commissioned by Leo to raise money for the rebuilding of St. Peter's, gave the signal for the Reformation.

Leo was at first amused. "The axe," he said, alluding to the danger he had lately escaped from, the conspiracy of the cardinals "is taken from the root, and laid to the branches." When at length his eyes were opened he followed the policy of mingled menace and cajolery which was alone possible where the secular arm was unavailable, and which might probably have succeeded with a man of different mould from Luther. By 1520 the breach had become irreparable, and an invincible fatality had linked the name of the most ostentatious of the popes with the profoundest humiliation of the church.

## THE DEATH OF HIS NEPHEW.

Leo died before the full extent of the calamity was apparent, and amid a full tide of political prosperity which would have easily consoled him for the diminution of his spiritual prerogatives. He had profited by the general tranquillity to expel the petty tyrants of the ecclesiastical states. Perugia, Sinigaglia, Fermo had been added to the domains of the church, and Ferrara had narrowly escaped.

The death of his nephew Lorenzo about the same time made him the virtual ruler of Florence also. Abroad, his policy had apparently received a check by the election of Charles V. as emperor, but the continued rivalry between Charles and his competitor Francis soon placed the dearest wish of his heart within his reach. "Could I recover Parma and Piacenza for the church," he had said to the Cardinal de Medici, "I would willingly lay down my life." His wish was granted him. Allying himself with Charles, he contributed efficaciously to the expulsion of the French from Milan in November, 1521.

Parma and Piacenza returned to the Holy See, and there was talk of the Medici replacing the Sforzas on the ducal throne of Milan. The news reached Leo at his villa of Malliana on a November night. Overjoyed, his mind engrossed by ambitious projects

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However severely then Leo may be judged from the strictly sacerdotal point of view, sacerdotalism itself cannot deny its obligations to him; while, from the point of view of liberal culture, he appears as near perfection in his ecclesiastical character as that character admits.

His personal disposition has been the subject of much controversy. "Among all the individuals who have attracted the attention of mankind, there is perhaps no one whose character has stood in so doubtful a light as that of Leo X." This exaggerated dictum of Roscoe's, at all events, expresses the fact that men's views of Leo's character have been colored in a more than ordinary degree by party spirit.

## LEADING TRAITS OF HIS CHARACTER.

To one class, he represents the ideal of the papacy as a civilizing and beneficent institution; to another—comprising Catholics as well as Protestants—he is the personification of its worldliness and apostacy. The merit or demerit of his actions will be variously estimated to the end of time. The leading traits of his character, however, are matters of fact, which prepossessions should not be allowed to distort, and it may be confidently affirmed that they were mostly amiable and laudable.

He was constitutionally kind, compassionate, and bountiful—endowed with Florentine prudence and circumspection, but cast altogether in a more liberal mould than the mercantile race from which he sprung. The best of the Medici, except his father Lorenzo, he is, in many points, more humanly interesting than the latter, and the disadvantage at which he occasionally appears is mainly attributable to his being less perfectly equipped by nature for the part assigned to him by fortune. His geniality sometimes degenerated into indecorum, and, in a certain degree, injured the credit of the church. His æsthetic pantheism, though inspired by a real religious sentiment, fixed the reproach of paganism upon her at the precise moment when an evangelical reaction was springing up.

The best possible pope for the age that was going out, he was

the worst possible for the age that was coming in: hence the splendors of his administration were ephemeral, and its disasters lasting. If his reputation as a pope and a statesman is thus ambiguous, no such deduction need be made from his serener fame as a patron of letters and art. In this respect he stands almost alone, except for such rare examples as his father and the modern kings of Bavaria, as a prince who did not merely strike a tacit bargain with men of genius, setting his patronage against their flattery, but one who entered into their pursuits from a genuine congeniality of taste and temperament, and aided them efficaciously not only as their patron but as their companion.

### SCHOLAR FIRST, SOVEREIGN AFTERWARDS.

Unlike most exalted patrons of literature, he was a scholar first and a sovereign afterwards; hence his contact with the best intellect of his age was far more direct and personal than that of an Augustus or a Louis XIV. Great as were the obligations conferred upon individuals by his tact and discernment, it is no doubt true that the intellectual movement of his age arose and could well have subsisted without him. It is none the less true that, if not the source of that light, his court was the focus to which it converged, and which gave it back with a lustre which still renders the era that bears his name, in its literary and artistic aspects, one of the brightest periods in the history of mankind.

Leo XI. (Alessandro de Medici) was chosen, under French influence, to succeed Clement VIII. as pope on April 1, 1605, and died on April 27th of the same year. His successor was Paul V.

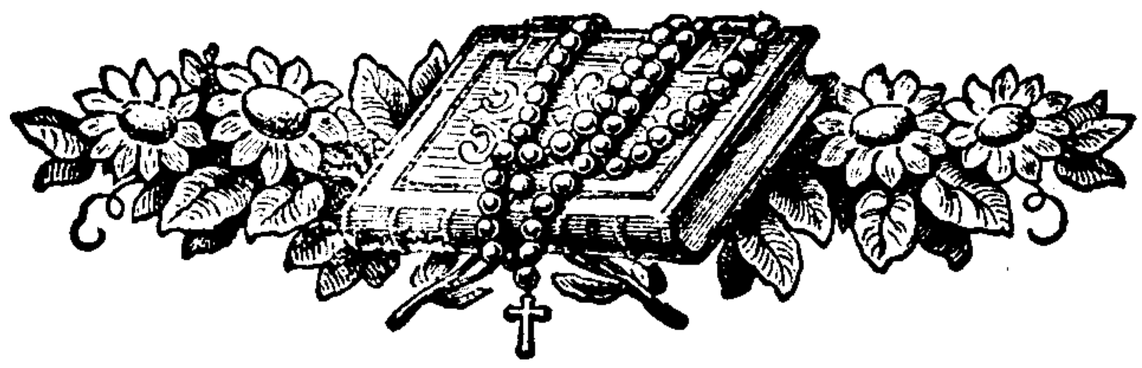
Leo XII. (Annibalo della Genga), pope from 1823 to 1829, a native of Romagna, was born on August 22, 1760. In 1790, he first gained public recognition of his talents by the success with which he accomplished the delicate task laid upon him by Pius VI. of pronouncing a funeral discourse over the emperor Joseph II.; in 1793, he was sent as nuncio to Lucerne with the title of archbishop of Tyre; in the following year, he went also as nuncio to Cologne; in 1805, he attended the diet of Ratisbon as papal pleni-

potentiary; and in 1808, he shared with Caprara a difficult mission to France.

Some years of retirement at the abbey of Monticelli now followed; but in 1814, he was made the bearer of the pope's congratulations to Louis XVIII.; in 1816, he became cardinal-priest of Sta. Maria Maggiore, receiving also the bishopric of Sinigaglia; while in 1820, he became cardinal vicarius. On September 28, 1823, he was chosen to fill the vacancy caused by the death of Pius VII.; at the time, it was believed that he had not long to live, and, in point of fact, on the 23d day of the following December his condition became so serious that the last sacraments were administered to him; suddenly, however, he recovered.

One of his first cares was for the due observance of the approaching jubilee year; and on May 27, 1824, the bull was sent forth which invited all Christendom to Rome in the following December; but foreign governments responded coldly to the appeals made for their co-operation in forwarding pilgrims; and even Leo's own subjects viewed the preparations made in their neighborhood with indifference or aversion, and the most determined efforts of the papal government did not succeed in averting a somewhat ridiculous failure.

Throughout his pontificate, Leo showed himself a man of simple tastes and laborious habits; his diplomatic relations with the European powers were on the whole characterized by firmness, tact, and moderation, and perhaps the most unfavorable criticism to be made upon his domestic policy is that it was unpractical in its meddlesomeness and unstatesmanlike in its severity. He died on February 10, 1829, and was succeeded by Pius VIII.



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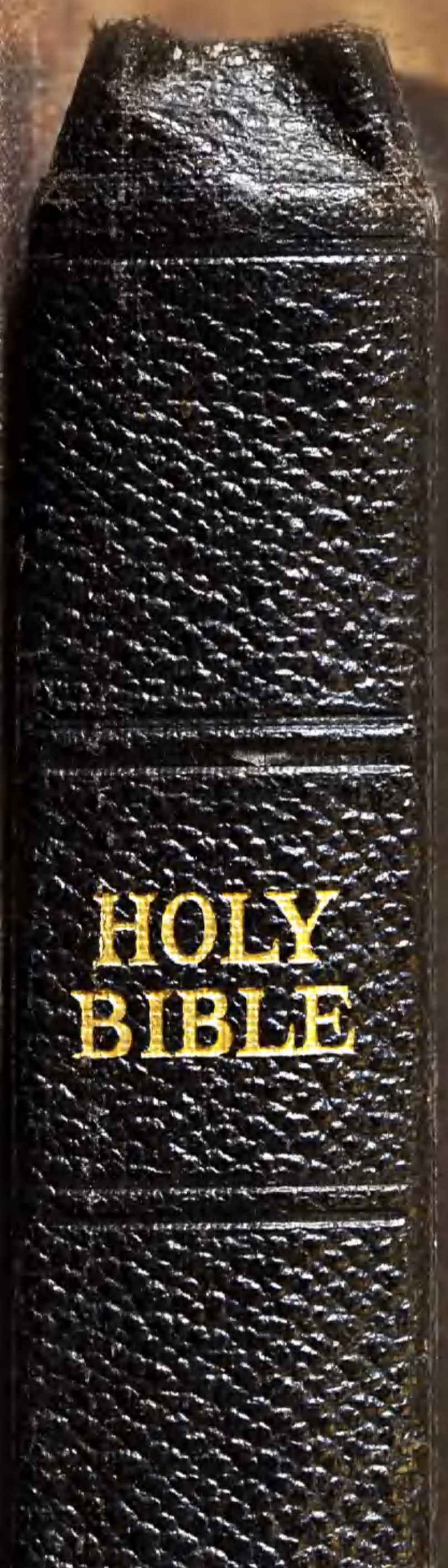

and firmness shown by the Holy Father as something preternatural and divine.

This voluntary imprisonment of the Pope, inspired by great wisdom and extraordinary foresight, in which the hand of God is visible, has much contributed to the powerful movement which, after bitter struggle, is bringing back the modern world to the feet of the successor of St. Peter.

It would be too long to recount in detail the events of a pontificate which already counts fifteen years of existence. We must therefore limit ourselves to a rapid glance at the most important parts of a life so well employed and full of merit before God and man.

## THOMAS AQUINAS HIS IDEAL.

With that view we shall treat in order the following points:

The Encyclicals.
Leo XIII. and the Pilgrims.
Leo XIII. and the Governments.
The Pope Arbiter of Christendom.
The Pope and Catholic Missions.

The Encyclicals are letters which the sovereign pontiff addresses in solemn form to every part of Christendom.

The principal encyclicals of Leo XIII. are the following:

We know well that the Christian philosepher par excellence, whose wise writings contain all the arms capable of conquering the enemies of religion, was St. Thomas Aquinas. This great religious of the order of St. Dominick—this extraordinary man, unique in his knowledge, was born in the kingdom of Naples. He died in 1274, after having written works which were the admiration of all scholars. Hence posterity has given a name perfectly suitable to such a prodigy of science by calling him the Angelic Doctor. It is recounted in the life of the saint that one day the Lord appeared to him and said, "Thomas, thou hast well written of Me."

Leo XIII., from the days of his early youth, had always read with delight the works of this great Catholic philosopher. He was

firmly persuaded that the profound study of these works would do an immense service for the defence of Truth, in whatever field it might come to be attacked; and believing that this study was not as sufficiently cultivated as it ought to be, he published an encyclical in support of it as soon as he was made pope. Thenceforward Leo XIII. has often had occasion to know that his advice was profited by in Catholic institutions.

He has had also the pleasure to see founded during his pontificate two Catholic universities, that of Friburg, in Switzerland, and that of Washington, in the United States. The Austrian Catholics, at the suggestion of their bishops, are preparing to establish a university at Wurtzburg.

### HE CONDEMNED DIVORCE, ESPECIALLY.

In this encyclical the pope strongly condemns the doctrines which tend to destroy the Christian family, as constituted by Christianity. He condemns especially divorce—introduced by legislation in several Catholic nations—as displeasing to God and contrary to the teaching of the church, which has made this sacrament indissoluble except in case of the death of one of the parties.

As many of his predecessors had already done, Leo XIII., in this encyclical, directed to the Catholic world, draws the attention of the faithful to one of the most important and widespread practices of religion, namely, the prayers of the holy rosary. Another encyclical, dated September 17, 1882, recommended the Third Order of St. Francis of Assisi to the pious souls desirous of exercising in the world the virtue of the cloister and of acquiring its merits. Those who could not retire as religious might yet, although living in the world, join the great family of the Franciscan Order.

Leo XIII., recited and confirmed the privileges granted by several popes to the members of the Third Order of St. Francis, in whose favor are generously extended the treasures of indulgences.

The two predecessors of Leo XIII. had, on divers occasions,

rigorously condemned this formidable secret society, which included many thousands of adherents in every part of the world.

Established with the sole object of destroying the work of the Redemption, this society has been properly called the Church of Satan. In fact, all its effort is directed to the overthrow of the Catholic Church, whose sole object it is to combat.

This new condemnation of this anti-Christian faction has not failed to produce good effects; so much so that the secrets of this dreaded society have been in great part revealed, whilst the influence it exercised on various governments, and the oppression which it inflicted upon the Catholic people, were made clear.

In this great work Leo XIII. summed up the most important teachings of what may be called Catholic policy. It was the application of the Gospel to the government of human society, and it invited men to aim at the realization of the petition of the "Our Father"—"Thy kingdom come."

## THE IDEAL OF CHRISTIAN GOVERNMENT.

This picture of the ideal of Christian government, drawn by a master-hand, will serve as a model every time that a nation, wearied by continual agitation, desires at last to seek peace and happiness in their true source, namely, in a policy which is in full accord with the teaching of the church.

The great modern heresy, Continental Liberalism, combines the errors of all the others, and unites them in one absolute denial of the rights of God and of the church.

Against this error, which assumes to support itself on "human liberty," the pope has written this encyclical—one of the highest importance—to warn the faithful against its false teaching, and to lead them in the right path.

This deals with the condition of the working classes. Translated into every language in the civilized world, millions of copies were distributed amongst the working classes, especially amongst those engaged in industries. This encyclical throws a vivid light on the social and labor questions, which are the most important of our epoch.

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church by the publication—"to the princes and peoples of the world"—of the beautiful and touching encyclical letter in which the Holy Father expressed in pathetic words the yearning of his heart for the union once more of all Christians in the one fold. This letter wore a peculiar charm, felt in every part of the world, from the note of personality which was sounded in it. The Pope, so to speak, takes the whole world into his confidence and tells us how, amid all the joy given him by the display of the loyalty of Catholics from every nation under the sun on the occasion of his episcopal jubilee, his heart was still sad for the "multitudes who were strangers to these Catholic celebrations."

He felt inspired to plead with the peoples of the world to return to their old allegiance. He has a message of paternal affection for all the churches outside the pale of Catholic unity. To the Eastern churches, who fell away from their "hereditary faith and ancient glory" through dissent from the doctrine of the supremacy of the Holy See, he addresses an affectionate remonstrance, proving from history and tradition the fact and necessity of the supremacy of Rome.

### TO THE SLAVONIAN CHURCH.

To the Slavonian Church he recalls its ancient traditions of loyalty to the true church, of which at one time it was a worthy branch. To Protestantism, in general, he appeals on the ground of the universal uncertainty, the maze of error that has resulted from its principle of applying private judgment to the revelation of God. To Anglicans, in particular, the Holy Father addresses words of the deepest affection, calling upon them to pray with a pure intention that they may know the truth and have strength to act upon their knowledge.

In conclusion, he touches upon the excellent fruits that must spring from the unity of all Christians, and dwells especially upon the peace which unity of faith would bring to the world as contrasted with the state of suspicion and international jealousy which now exists—a terrible evil in its immediate consequences to society, and a perpetual menace of terrible scourge of war.

The famous pronouncement on the reunion of Christendom excited the keenest interest all over the world, but nowhere more than in England. In that country there had been evident signs that a considerable section of the more cultured classes were beginning to long to return to the unity of the world-wide Catholic Church.

The letter of the Holy Father to the English people was an endeavor to intensify this feeling by reminding England of its former Catholicity and by showing the ardent desire of the Pontiff to see the greatest Protestant nation once more united with the Holy See. Besides dealing with the ancient virtues of England, the letter recognized to the full the deeply religious nature of the people, especially as shown by their concern for public morality and their strict observance of such practices of religion as Protestantism imposes. The Pope declared that there was "no reason to give up all hope of remedy, reconciliation, and peace," and laid great stress upon the duty of prayer.

## FEAST OF ST. PETER AND ST. PAUL.

On the feast of St. Peter and St. Paul in this year the Pope issued the encyclical, "Satis Cognitum," on the unity of the church. This is a magnificent and lucid statement of the whole claim of the Catholic Church upon the world, and of its whole position as regards those outside its fold.

An impression had arisen, and was especially strong among Anglicans, that it would be possible to establish a sort of federation of the churches, a compromise, a modus vivendi. By some such plan, it was thought, all religious men, Catholic and Protestant, might be enabled to work together in harmony in the interest of a vaguely-defined Christianity; the sting and bitterness would be taken out of the separation, and still the English Church might hold to those differences which three centuries of isolation have rooted so firmly.

But compromise is not possible to the Catholic Church. She stands for eternal, unalterable truth.

It became the duty of the pope to remove this grave misunder-

standing. It is impossibl here to do more than briefly summarize the powerful array of argument and illustration advanced in this long and closely-knit pronouncement.

The Holy Father points out that the system of God's government of the world is "to help men by the instrumentality of men." To this end when He came on earth, He gathered disciples round Him and made them His agents in spreading the light of truth. It was necessary that the church should be a visible body, composed of men who should receive their force and power from the inward soul; that is, from Christ himself.

### THE CHURCH MUST BE ONE.

The church must be one; because truth cannot differ from truth. It must have a prepetual teaching power; for truth was not reserved for the times of the apostles alone. The Church of Christ must teach all truth, and nothing that was not the truth. Consequently all doctrines and precepts communicated to men through the church must be received: there was no room for choosing or rejecting.

Turning then to the question wherein was this teaching power vested, the Holy Father showed that in the first instance it was given to Peter, the rock on which the church was built. And as Christ's church must last as long as men lived on earth, that teaching power must devolve upon Peter's successors to the end of time.

And here were quoted passages from the fathers of the church showing that, from the earliest times and down to the Reformation, the See of Rome was recognized by the whole church as the seat of the successor of St. Peter and the source of all doctrine and authority. The bishops of the church depended for their jurisdiction upon the Holy See, separated from which they lost all authority, "all right or power of ruling." So that unity with the Church of Christ depended, not upon unity with any bishop or body of bishops—such as those of a seceded "national" church—but upon unity under the successor of St. Peter, the Vicar of Christ.

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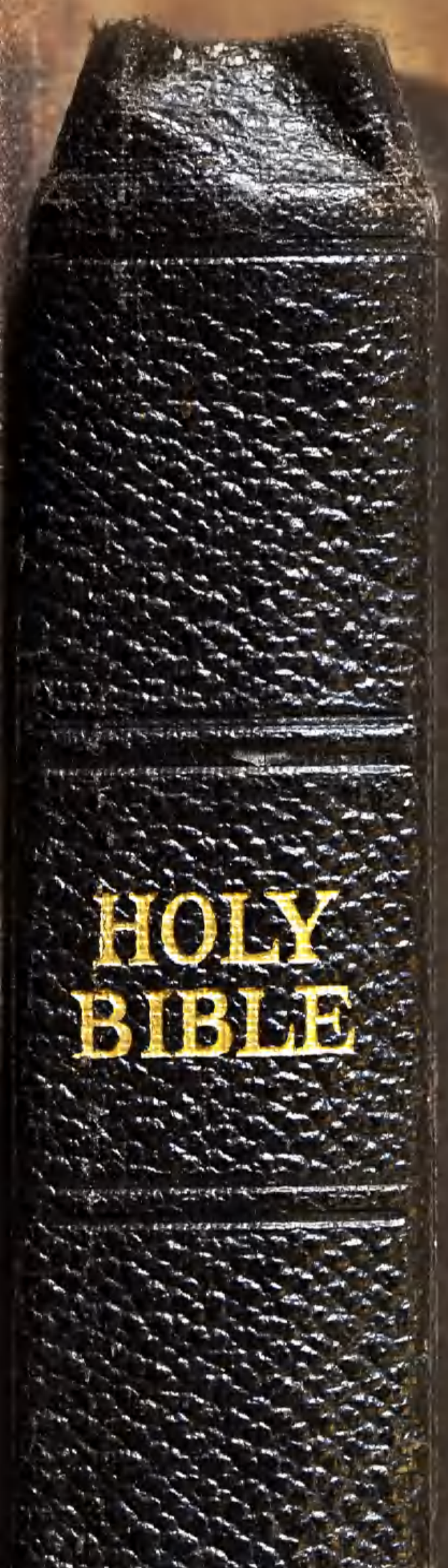

those which had in view exclusively Catholic interests, often involving political questions—such, for example, in Austria, in Germany, in Bavaria, in Spain, and, lastly, in France.

In the last case it can be seen that the sovereign pontiff, by the advice which he gave to the rulers of people, to legislators, and to the people themselves, postponed everything to the supreme consideration of the happiness, spiritual and temporal, of each individual having part in Christian society. After such a testimony of the Pope, it may be taken for granted that the church does not ever purpose to unite her cause to that of any ambitious persons who hope to re-erect a throne or restore a crown, the heirs of which, according to history, rendered themselves unworthy by a series of weaknesses, errors, and betrayals.

## THE GREAT MOVEMENT OF PILGRIMS.

The great movement of pilgrims to Rome commenced during the pontificate of Pius IX. The Catholic faithful recognized the necessity of going to console the pope in his imprisonment with manifestations of their devotion at the same time that they brought him proofs of their filial attachment.

This movement, far from diminishing, has rather increased during the pontificate of Leo XIII. In fact, we see pilgrims flocking to Rome from France, Belgium, Holland, Germany, Austria, Spain and many other countries, from North and South America, and from Italy.

During the year in which was solemnly celebrated the fiftieth anniversary of the ordination of Leo XIII., the pilgrimages wore an air of particular grandeur. During all that year the Italian railways conveyed thousands of Catholics, who, starting from various points in Europe, came in vast bodies to render homage to the Pope, and to admire in the exhibition got up in the Vatican the masterpieces of modern religious art and the valuable offerings from all the faithful of the world to their common Father.

A special kind of pilgrimage was inaugurated in 1890 by some people of ardent faith, who organized amongst the French Catholic operatives a mass meeting, whose members were to

render homage to the Pope and protest against the deeds of an impious revolution. In 1890, ten thousand French operatives came to Rome. In 1891, it was announced that twenty thousand French pilgrims would visit the Pope. This movement, a new feature in the history of the papacy, irritated a great party of its enemies, so that, taking as a pretext an insignificant incident, a hostile demonstration against a group of pilgrims was made by a part of the people.

In consequence of this unpleasantness, the rest of the pilgrimages were stopped by order of the Pope.

Before closing this chapter we wish to call public attention to an innovation which happened spontaneously during the late pilgrimages. Up to the year 1891, a very quaint etiquette did not permit any one present at a discourse of the Pope to express admiration or enthusiasm at the words of the Vicar of Christ by sign or exclamation.

## CROSSED THE BASILICA OF ST. PETER.

However, when Leo XIII., carried in the Sedia gestatoria, crossed the basilica of St. Peter between two files of the faithful, calculated at several thousands, a burst of ardent acclamations saluted him on his way, and gave vent in that unanimous expression to the most noble sentiments which could inspire the Christian mind.

While the governments of the nations, regarded as most Catholic, failed to protest against the situation in which the sovereign pontiff was placed by the success of the Italian revolution, these same governments lost no opportunity in expressing, under the circumstances, their respect, their acknowledgements, or their good-will. In addition to these we have seen the heads of heretical or infidel states testifying to the Pope their respect and good wishes for the future. Indeed, on the occasion of the jubilee of his ordination he received congratulations and presents from the Lutheran Emperor of Germany, from the Mussulman sovereigns of Turkey and Persia, and from the Emperor of Japan.

We should not forget to relate the intervention of Leo XIII.

in a question in dispute between the Spanish and German governments which concerned the possession of the archipelago of the Caroline Islands in Oceanica. At the suggestion of Prince Bismarck, then chancellor of the empire, the two governments decided to submit the points in dispute to the arbitration of the pope. He, after sifting the question to the bottom, allotted the Caroline Isles to Spain.

Thus was terminated in a peaceful manner a question which might have led to grave consequences. In this way might be settled all the differences amongst Christian nations.

The arbitration of the pope is founded entirely on the spirit of the gospel, from which is derived everything good, great and just in modern civilization.

## WE ARE STILL FAR FROM THAT DAY.

But unfortunately we are still far from that day when nations and governments will arrive at such a state of wisdom.

During the pontificate of Leo XIII. the preaching of the Gospel by Catholic missionaries has made considerable progress. The reign of our Lord Jesus Christ has been extended to pagan nations, and has been strengthened there. Cochin China, Tonkin, Japan, countries which formerly were deluged with the blood of thousands of martyrs, produce to-day great harvests for Christianity. Finally the pope, happy to know that the Japanese government loyally respects the liberty of the Christian faith, has divided into three dioceses the missions of that vast empire.

In British India, which contains more than 250,000,000 of inhabitants, Catholic propaganda has made immense strides by means of the protection of the government of the viceroy.

In Bengal especially, where there is a Belgian mission, the conversions are prodigious, and remind us of the prophecies of St. Francis Xavier.

In the United States of America, and in Australia, the church continues to possess powerful organizations, which form the principal moral force of these two countries.

In Europe, meanwhile, the Eastern schism commences to be

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and the indestructible hope of the whole world, it is the tie which binds the Italian nation to the Roman pontiff. Wherefore from the day that the Eternal City inherited the mortal remains of Peter, and with them the apostolic seat, all Italy has been allowed to participate in a proportionate measure in the mission and destiny of the privileged metropolis. These are ties which are worthy of Italy, a treasury of the benefits which fructified its genius, protected its dignity and independence amid fearful crises, raised it aloft with glory and grandeur, and maintained for it during ages the first place amongst sister nations. These wholesome ties are indissoluble in themselves, because they are willed of heaven; but the love which should accompany them may be disturbed by the agency of man, and you know to what a degree this has happened during the last thirty years.

### LAWS WHICH INVADE RIGHTS OF GOD.

"A deplorable policy, opposed to the designs of Providence, as already mentioned, places its glory in repudiating, absolutely and entirely, the past, substituting conflict for harmony. Hence spring outrage and mockery of the Holy See, contempt of faith and of Catholic institutions, and laws which invade the rights of God.

"Now, that a reasonable regard should be paid to the changes of the times has never been disputed by us; but that a Catholic country, so much blessed by Providence, should wish to keep itself in violent strife with that divine institution to which it is bound by the special designs of God, is a senseless thing which can tend to no good end, because here also the precept holds good which forbids man to separate what God has joined.

"Certainly, if men would reflect on the real tendency of the Pontificate, on its true history, on all the many and important benefits which in temporal matters Italy may even now expect from it, it would greatly diminish the number of its enemies, and the proper course to take would promptly be discerned. But an unjust distrust and obsolete prejudices overcome good sense in many people, and too numerous are the persons which find it to

their advantage to keep alive dissension—which should never have been kindled, because it is unnatural and wicked.

"Since such is the present condition of public affairs, it is the duty of good citizens to prevent or at least to repair as far as possible the disastrous effects. We know well how the clergy and laity in great numbers have given good proof of their intentions, how they in the way and measure consistent with circumstances, willingly spend ability and time, zeal and substance, in works profitable and useful. Nevertheless, in order that the work of good Catholics may answer more fully to the needs of the case, we think it is now time to speak directly to the Italian people in order to bring them an increase of light and courage.

"Let these our words be to you a rigid rule in the order of ideas and in the field of work. No discords, no weakness, above all no inaction; we must be united in our object and constant in our means, with mutual charity, with resolute mind, strenuously indefatigable for good, with will always obedient to legitimate authority, and especially to that established by God for the universal government of the church.

"Return to your homes, carry back to them the blessing of the pope, and let friends and enemies know that we send up prayers to heaven, sincere and fervent, constantly, for the prosperity of this part of Europe of which we are natives, and that all the things which we most ardently desire on earth, one, and not the least, is this, that all discord being removed from our midst, we may be united in the bonds of peace; and that it may be granted to us to grasp all the sons of the peninsula to our paternal heart in one embrace.

"With this desire, and with this hope in our mind, we return you, beloved sons, the most lively gratitude for the filial manifestations with which you seek to comfort these weary days of ours. We implore in return the mercy and the grace of the omnipotent God for you, here present, for your societies, for your families, and for all who participate in your spirit and your works."

# CHAPTER XXXIX.

## I.—Papal Supremacy—Can You Have Unity Without It?

REVEREND SYDNEY F. SMITH, of England, a learned Jesuit priest, has written an able paper on Papal Supremacy and Infallibility. It is reproduced in part as follows:

"The church is by divine appointment a visible society with an external organization binding its members together and placing them under the spiritual government of bishops and clergy.

"This much is not only clear beyond a doubt from the Holy Scriptures and the history of the primitive church, but is also common ground between Catholics and the high church section of Anglicans. Anglicans likewise admit that as there is one baptism, so it is desirable there should be one faith everywhere professed, and perfect sacramental intercommunion prevailing between the various portions of the world-wide society.

"Catholics go further, and believe unity of faith and communion to be not only desirable but essential. However, in the present paper, we must commence from common ground, and therefore I only postulate as a starting point the desirability of these two attributes. Since they are desirable, it may be assumed that God has made provision to secure their maintenance: also we may be sure that the provision will be of an orderly, not a violent character—we cannot believe that God would build up with one hand what He would at once need to destroy with the other.

"And hence the external organization of the church must be one of which the natural tendency is to preserve unity—not to excite divisions: for otherwise the promised guidance of the Holy Spirit would be required not to elevate but to destroy such natural

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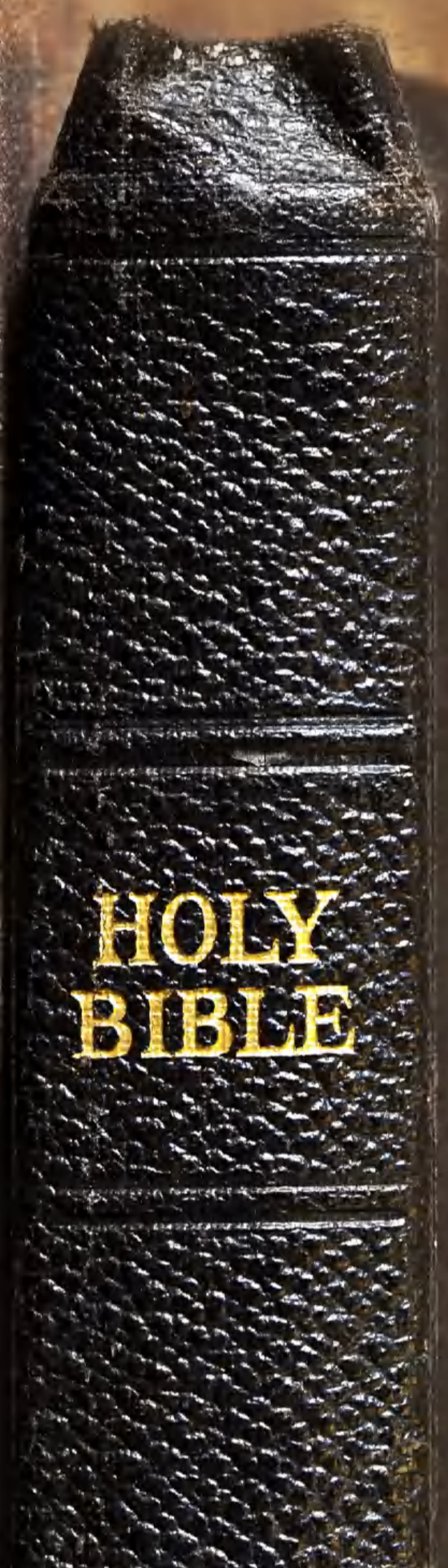

encourage divisions. The active workings of the human mind are ever raising difficulties against received beliefs, and the history of the church witnesses to a continual succession of disputes concerning the nature of God, of the Incarnation, Predestination, Grace, the Sacraments—in short, concerning the entire range of Christian dogmas. Each age has had its own controversies.

"Thus the question of intercommunion must inevitably be soon forced to the front. Let us study the matter in the concrete, and for the purpose make the inconceivable supposition that the churches which own the pope's supremacy are prepared so far to surrender to Anglican arguments as to disavow it, retaining at the same time their present belief on all other dogmas. The 'branches' desire to restore intercommunion, but agreement must first be obtained, and what likelihood is there of this?

## HERE, SURELY, ARE HARD FACTS.

"Anglicans express great confidence in their arguments, and are sure that if once Catholics gave up the papacy and disengaged themselves from the bias its acknowledgement involves, it would not be long before they abandoned their other errors as well.

"We Catholics on the other hand are not so impressed by Anglican arguments. We think our own infinitely superior, and in our turn believe theirs to be the outcome chiefly of misconception and prejudice. This same difference would in all probability continue to exist even after the postulated disavowal of papal authority, and would last till a general council could be convoked.

"How soon would this be? The Anglicans and the Greeks have not yet succeeded in assembling a council among themselves, although there is no pope to stand between them. Would it be easier for three 'branches' to assemble a council than it is for two? Governments would be likely to intervene, fearful lest the result should brand beliefs rooted in the hearts of their people and should disturb the tranquillity of their realms.

"There would be quarrels as to the share of the representation to which the churches were respectively entitled. Should the inferior clergy be represented? should unattached bishops?

should one 'branch' be allowed to swamp the rest by undue multiplication of its own episcopate? Here surely are hard facts which would delay the meeting for years and perhaps centuries, the undesirable state of interrupted intercommunion being meanwhile forced to endure.

"But let us suppose the difficulties at last overcome by some deus ex-machina and the council assembled. Let us even pass over any embarrassments that might arise as to the choice of a president. Provided it were arranged that the president should be a mere chairman, with no voting preponderance over his fellows, it is quite possible this preliminary might be arranged without serious dispute.

### UNION IS STRENGTH, DIVISION WEAKNESS.

"But now we have the parties face to face, each bringing with it a deep-rooted attachment to its own beliefs and a conscientious conviction that its opponents are in the wrong. There would be plenty of hot blood. When the Pan-Anglican Conference meets, although its members are divided among themselves by enormous doctrinal differences, the proceedings nevertheless are consistently decorous and result in resolutions. This, however, is due to the studious care taken not to touch the raw.

"Propositions are drawn up, either of a colorless character or else conceived like the Thirty-Nine Articles in ambiguous language, and there is much euphemistic talk about large-minded comprehensiveness. But in a general council the encounter would be real. Comprehensiveness would be at a discount. Ambiguity would have to give place to the nicest accuracy of expression. And then what chance of an agreement?

"Imagine a Cardinal Vaughan being won over, by the debates, to the language of the Thirty-Nine Articles on Justification by Faith and Works of Supererogation; or a Dr. Ryle of Liverpool to the Tridentine Doctrine on Indulgences! Out of the impossibility of reaching general agreement through discussion would grow the further dispute whether conciliar authority attached to the voice of the majority or only to that of unanimity.

"The minority would of course be biassed strongly in favor of the latter alternative. Each side could offer forcible reasons for its own contention. The one side would trace the authority of councils to the witness they are able to render to the universal prevalence of the dogmas decreed. Such witness, they could urge, involves general, if not absolute, unanimity among the assembled Fathers.

"The others would point to the impossibility of securing unanimity in the very cases which most required authoritative settlement, and would contend that either conciliar authority attaches to the voice of the majority or else that general councils become a farce. One can see no other outlet from the deadlock than the breaking up of the assembly and the return of its members to their dioceses, more full of excitement and recriminations and more confirmed in their previous opinions than ever. So for instance it was at Ephesus.

## THE REAL NESTORIAN VIEW.

"Anglicans may agree with Catholics in thinking that on that occasion the Nestorians were ejected from the church, and the legitimate voice of the council expressed by the adherents of St. Cyril. But this was not the Nestorian view; and if we estimate the proceedings by the Anglican theory, one does not see why the Nestorian view was untenable.

"Let us now suppose in the teeth of all likelihood that our future council has terminated in complete agreement and the restoration of communion. How long will it last? Is it not morally certain that before long disputes would arise about the interpretation of the conciliar decrees, and there would be a recrudescence of the old evil?

"The causes which produced former differences, continuing to exist and to work, would be ever widening the doctrinal chasm till conscience seemed to compel another breach of communion. In short, the Anglican system reveals itself as incapable of maintaining unity. Its inevitable outcome must be, at best, a perpetual oscillation between the condition of intercommunion and that

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"There may, indeed, be schisms in the sense of portions breaking off from the main body to their own cost. But the church ever one will always be distinguished from the schismatics, the trunk from the cut-off branch, because the trunk, the church, is essentially united with its supreme pastor.

"We have compared the conditions of unity amidst the oscillations essential to the Anglican theory to the condition of unstable equilibrium. To compare this same condition of unity under the Catholic system to that even of stable equilibrium would be to understate. Unity is not so much a condition to which the oscillating body tends to revert, but rather one from which it is impossible for it to depart.

## THE THREE TEXTS IN THE BIBLE.

"The comparison we have been considering establishes a presumption in favor of the Catholic doctrine of papal supremacy and infallibility. This by itself is important. It renders the existence of solid arguments in proof of the fact highly probable. It ought also, when biblical or patristic passages by reason of any ambiguity are susceptible of a twofold interpretation, one supporting, the other opposed to the dogma, to turn the scale in its favor. Still presumption is not proof; and it therefore still remains to supply proof.

"There are three texts in the Bible for which Anglicans seem unable to assign a satisfactory place in their system, viz., St. Matt. xvi. 13-20, St. Luke xxi. 31, 32, St. John xxi. 15-17. Usually they pass them by unless compelled by a challenge from Catholics to discuss them, and then the discussion is of the most summary kind. It partakes more of the character of explaining what the texts do not mean than what they do mean, and of explaining away rather than explaining.

"Let us hear what the first and the chief of these texts (St. Matt. xvi. 13-20) has to say about the primacy of St. Peter. The time of our Lord's public ministry was drawing to a close, and it was becoming more and more manifest from the persistent rejection of His authority by the leaders of the Jewish people, that he could

not hope to engraft the organization of the church upon that of the synagogue.

"The church must be established on independent lines. He then began to conclude His Galilean preaching. Withdrawing with His disciples to a secluded region far to the north, He gathered them around Him and by an inquiry concerning the nature of the doctrine which lay at the root of the Gospel dispensation, drew from St. Peter a splendid profession of faith in the Divinity of the Messiah.

### THE PROMISE IS THREEFOLD.

"Our Lord pronounced this apostle blessed, and proceeded to reward his faith by a promise of certain privileges to be conferred upon him. The promise is threefold. He shall be the Rock on which the Church is built, a prerogative already foreshadowed in the change of name given on an earlier occasion (St. John i. 42), for the name Peter means rock; he shall bear the keys of the kingdom of heaven; he shall receive unlimited power to bind and loose.

"These expressions are figurative, and we must ascertain the force of the figures as received among the Jews before we can reach the ulterior meaning. The office of a rock in regard to the superimposed building is to sustain it; to impart stability to its structure and preserve it from tottering and tumbling before the blast of the tempest or the inrush of the undermining waters. This is clear from the parable concerning the houses built on the sand and the rock respectively (St. Luke vi. 48, 49). Keys are the symbol of rule or, which comes to much the same, of the power to allow or deny entrance into the city.

"Compare Apoc. iii. 7, where it is said of our Lord Himself: 'Thus saith the Holy and the True One; who hath the key of David; who openeth and no man shutteth; who shutteth and no man openeth' (see also Isaiah xxii. 22). To bind and to loose signifies to remit and retain sins, or else to forbid and allow, that is to legislate. The former is the interpretation usual with the Fathers. The latter is considered by some modern scholars more in accordance with the usage of the Jews.

"We need not concern ourselves with this difficulty; either sense will do. Peter then received from our Lord (for of course the promise was fulfilled to the letter) the office of imparting to the church a stability which should hold its structure firmly together; the power to admit into it and exclude from it, and lastly a most ample legislative right over its members.

"It is difficult to see how a plain unprejudiced mind can fail to gather from such language the appointment of St. Peter to the office of supreme ruler over the church. A ruler's office is well described as that of holding together the social organization—remove him and the parts disintegrate into fragments. To a ruler again belongs the power to admit into and banish from his kingdom, as also that of making laws for those who are admitted.

## WHERE ST. PETER IS SINGLED OUT.

"This interpretation is confirmed by St. John xxi. 15-17, where St. Peter is singled out in the same manner from the rest and told to feed the sheep. 'To feed his sheep,' 'to be their pastor,' was among Orientals an ordinary description of a king. Our Lord takes the name to Himself. He is the Good Shepherd. St. Peter's rule is also, according to this passage of St. John, a supreme rule. From a Christian ruler, especially an ecclesiastical ruler, there is required above all things devotedness to the service of his master. The higher the authority the greater must be the devotedness. So St. Peter is gently reminded that he must love his Lord 'more than these,' i.e., more than the other apostles standing by and, if more than these, certainly more than any besides. Thus St. John confirms our interpretation of St. Matthew by pointing out St. Peter to us as exalted to the post of Supreme Ruler over the Christian Church. The two texts are all in the direction of the Catholic doctrine.

"Against so plain an interpretation what have Anglicans to say? We need not trouble to combat those who claim that not Peter, but either Faith, or Christ, is the rock referred to. It is true that some of the Fathers can be quoted in support of such expositions. But in thus expounding, these Fathers have no

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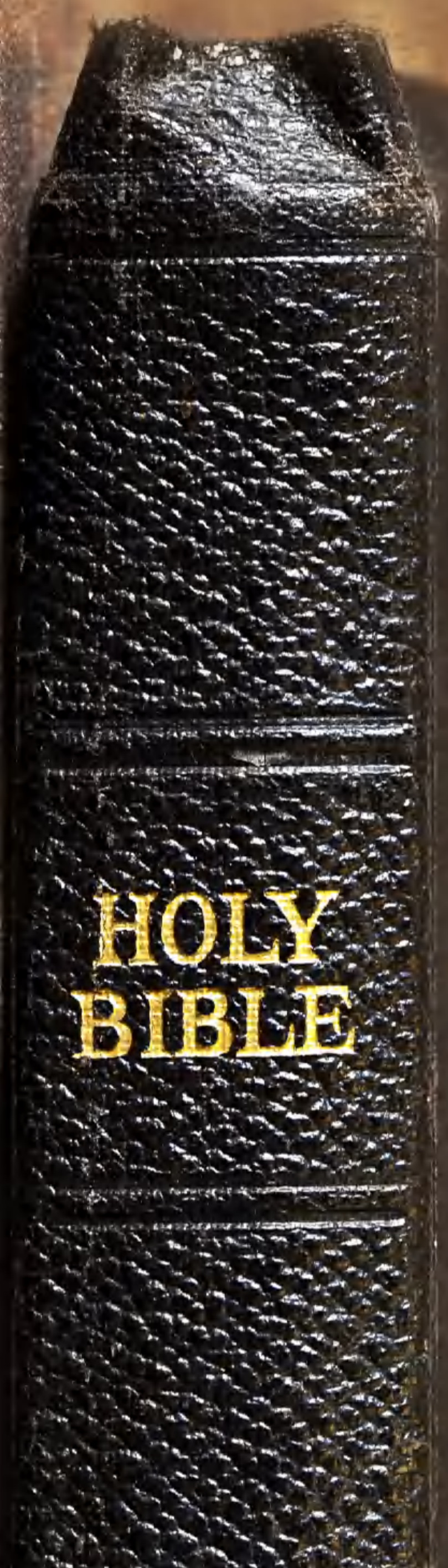

and amass texts in large quantities from other parts of Scripture which they consider incompatible with the supremacy claimed for the apostle. Blinded by the dust thus raised they are able to satisfy themselves with some sort of off-hand exposition which could otherwise have no chance of acceptance.

"Catholics have really no difficulty in reconciling these other texts with the asserted supremacy, provided time and opportunity be given; but they rightly insist that this extraneous matter shall not be used as a blind to withdraw from careful attention the exposition of the text of St. Matthew. This text stands out in the Gospels as one of fundamental importance. Its predictions must then have had a fulfilment correspondingly striking. Where is it if the Catholic exposition is rejected?

### ST. PETER WAS CHOSEN AGENT.

"The answer which finds most favor maintains the reference to be to the ingathering into the church of the first fruits of the Jews and of the Gentiles. 'The fulfilment of the prediction is to be found in the fact that St. Peter was the chosen agent in laying the foundation of the Christian Church both among the Jews (Acts ii. 41) and among the Gentiles (Acts x, 44-48: or Acts xv. 7).' The words quoted are those of the 'Speaker's Commentary' and are all it can say on the subject. Had an attempt been made to show that these events correspond to our Lord's language, the theory must have broken down at once.

"Notice how, in the quotation made, St. Peter is said to 'lay the foundation' of the Christian Church. To lay the foundation is to contribute the commencing act towards the erection of a building, and had our Lord said, 'Thou shalt lay the foundation of the Church,' the fulfilment suggested might not have been deemed insufficient. But our Lord said, 'Thou art the Rock on which I will build My Church.' St. Peter is the foundation, not the architect; he is not even called the foundation stone, but the rock of foundation. The relation of the founder to the building is transient. With the completion of the act of founding, the dependence of the building on its founder ceases.

"The relation of the foundation stones to the building is two-fold. They sustain the building, but they are also the stones first laid. As sustaining, their relation to it is permanent; as first laid, they involve the transient act of laying. The relation of a rock to the building is permanent. It is not laid, but presupposed. Had St. Peter then been called the Founder, the reference might have been to a transient act such as that of receiving into the church the first fruits of the Jews and Gentiles. Had he been called the Foundation the reference might have been, though need not have been, to the apostle as the first member, (*i. e.*, one of the first members) of the church.

### THE SUSTAINER OF ITS STRUCTURE.

"Since he is called the Rock, the reference is manifestly to some permanent relation which he holds towards the church as the sustainer of its structure. In view of this, the fulfilment proposed by the 'Speaker's Commentary' is as clearly inadequate, as that expounded above is clearly adequate. The same reasoning leads to the same result when St. Peter's ministry on the two occasions appealed to is compared with the power of the keys and the power to bind and loose.

"Again the language implies a permanent office not a single act, and is not satisfied by any isolated acts, such as in Acts viii, 21: x. 28, when the apostle admitted or ejected a disciple or when he made a particular law. If it is replied that these particular acts are only cited as instances in illustration of a power which he possesed permanently and could exercise as occasion needed, we assent readily. But the admission is fatal. It concedes all that Catholics ascribe to St. Peter's person and supplies the premises from which the supremacy of his successors can be deduced with certainty, as I hope to show later.

"At other times Anglicans grant that by St. Matt. xvi. 13-20 (together with St. John. xxi. 13-20) St. Peter is appointed a ruler over the church, but add that by St. Matt. xviii. 18 the same office was conferred upon the other apostles: whence they deduce that it involved no personal exaltation of St. Peter

over his brethren. In confirmation they quote certain of the Fathers as having taught this.

"Before going further we may observe how these two expositions destroy each other, and help to prove our case. We may cite the supporters of the first as acknowledging that the promise is personal to St. Peter and meant to elevate him above the rest. We may cite the supporters of the second as acknowledging that what is promised is the permanent office of a ruler and not any transient achievement such as the reception into the Christian Church of its members. Out of these two acknowledgements when combined the Catholic interpretation results.

### ST. PETER HAD NO PREROGATIVE.

"But let us examine this second theory. And first as to the support it claims from the Fathers. The theory includes a statement and a deduction drawn from it—a statement that the self-same office was given likewise to the other apostles, a deduction that therefore St. Peter had no prerogative. It is conceded that certain Fathers, Origen, St. Cyprian, St. Jerome, and others, support the statement. But none of them made the deduction. On the contrary they all take care to point out that the equality was not absolute.

"Like Peter, they tell us, the rest were all made rulers, but not supreme rulers. Thus St. Jerome, 'The strength of the Church is settled equally upon them (on the apostles): yet for this reason one is chosen out of the twelve, that a Head being appointed, the occasion of schism might be removed.' The principle by which the Fathers are justified in repudiating the deduction, is stated clearly by Bossuet—'Power given to several carries its restriction in its division, whilst power given to one alone, and over all, and without exception, carries with it plenitude, and not having to be divided with any other, it has no bounds save those which its terms convey.'

"In case the reader untrained to exegesis should find this principle too abstract to be intelligible, he may consider its form in the concrete by paraphrasing the words of St. Matthew as they would have to be paraphrased were it true that they conferred on

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was really appointed by our Lord to the Supreme Headship of the church. In the next chapter it will be shown that the transmission of the Headship to his successors is also deducible from the words of St. Matthew.

"In the last chapter it has been shown that the only reasonable interpretation of the impressive words—'Thou art Peter,' etc. (St. Matt. xvi. 13-20), is that which understands them to promise to this apostle the office of supreme visible ruler over the church. This conclusion is our present starting-point. We have now to carry on the exposition and discover whether the promise was limited to the apostle alone, or included a line of successors who should govern the church after his death.

### IT WAS CONFERRED ON ST. PETER.

"Anglicans answer very decidedly that St. Peter alone is the recipient of the gift. 'The promise is given to St. Peter individually as the person who, by divine revelation, had uttered his confession. Nothing is said or intimated concerning any successor in such an office. With Bengel * * * we may fairly say, "Quid hæc ad Romaæ," 'what has this to do with Rome?' (Speaker's Commentary on St. Matt. xvi. 13-20). I hope it has a great deal to do with Rome.

"I begin with observing that if the office was not to pass on to successors, it is quite inexplicable why it was conferred on St. Peter. If St. Peter was really made supreme ruler of the church (and that he was has been clearly demonstrated), the church must have required a ruler of this kind. Our Lord did not confer empty dignities.

"The idea which He sought to inculcate upon His apostles was that the ruler was for the people, not the people for the ruler (St. Mark x. 42-45). What the service required of a supreme ruler was, we have been assured by St. Jerome among others—'One is chosen out of the twelve, that a head being appointed, the occasion of schism might be removed'—and what the relation between a supreme headship and the prevention of schism is, has been explained in the first chapter 'Can you have Unity without

it?' Bearing these considerations in mind, we cannot fail to perceive that a supreme ruler has been much more neccessary to the church since the age of the apostles passed away than he was while that age lasted. The apostles from the time of the Resurrection were men of like mind, confirmed in faith and confirmed in grace. They could be trusted to work together in the great cause committed to their charge. In what an amicable way they were prone to settle any differences of opinion which might arise we can read from the Acts of the Apostles (xv. 6-29: xxi. 20-26).

### A SINGLE UNITED WHOLE.

"There was no danger lest such men should part off and form themselves into the leaders of distinct and warring sects. To the faithful their attitude was that of a single united whole, adherence to which or separation from which involved the possession or forfeiture of Christian status. In the succeeding generations this happy condition of things no longer continued. The bishops and clergy were not all like the apostles. It was possible that one or more of their number raised the standard of schism and sought to draw away adherents from Catholic Unity.

"It was then that the primacy became of vital importance, to make it clear which of the opposing sides was in schism, which faithful to its allegiance. If then the appointment to the office of supreme ruler was confined to St. Peter's person and was not intended to pass on, it was given for the time when it was less needed, but withheld for the ages when it would be altogether indispensable.

"Still there is nothing in the text about successors. The gift is in reward for the confession that had just been made and is confined to the person who made it. So runs the objection. The answer may be introduced thus. Had our Lord intended to confer an office which should be transmitted to a line of successors after the manner claimed by Catholics, the words actually found in the text would have formed a suitable vehicle for His thoughts.

"The successors could most appropriately be viewed as constituting along with St. Peter a single moral personality,

inasmuch as the apostle was to live on in them through their inheritance of his prerogatives and their prosecution of his work.

"When St. Peter Chrysologus (A.D.440), writing to Eutyches and referring to the pope of the day says, 'We exhort you honored brother, that in all things you obediently attend to those things which have been written by the most blessed Pope (Leo) of the city of Rome, because blessed Peter, who lives and presides in his own See, gives to those who seek, the true faith;' when shortly afterwards the Fathers of the Council of Chalcedon on listening to the letter of the same Pope Leo exclaimed, 'Peter has spoken by Leo;' this phraseology is exemplified, and it sounds quite naturally to our ears.

"Whence it appears that there would have been nothing repugnant to the nature of language, if our Lord, intending to confer a primacy destined to last through all time, had chosen to speak of it as conferred upon St. Peter without express mention of others, because under the name of St. Peter He wished to denote, not the Peter who was after a few years to shed his blood for the faith commended, but the Peter who should live on through the ages in the long line of heirs to his name and prerogatives. Our Lord could have meant this.

## WHEN IT WAS INDISPENSABLE.

"But if so, we are entitled to infer that He did mean it; since it has been shown that it is not only a meaning of which the words are susceptible, but the only meaning which does not involve the absurd supposition that the office was given for the time when it was less wanted, but withheld for the time when it was indispensable. At the same time it was not necessary to suppose that the full force of the words was fathomed by him to whom they were addressed. As yet it may not have been realized that generations must come and go between the first and second advent. As yet the Resurrection had not taken place. As yet the 'minds of the apostles had not been opened so as to understand the Scriptures.'

"Later, during the forty days of the first Eastertide, many a

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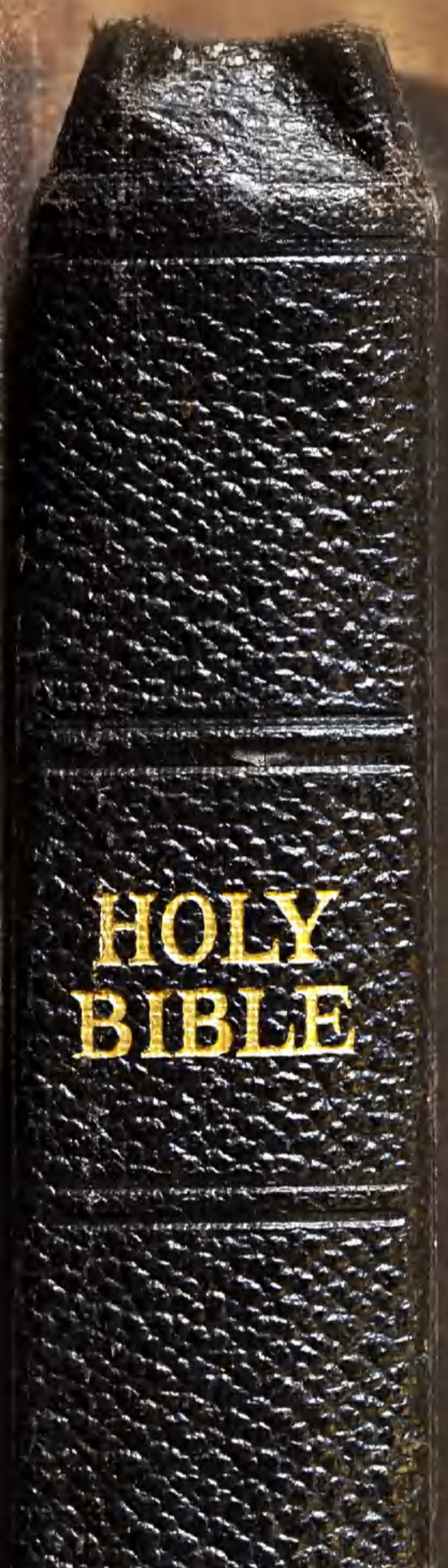


"In this council, Philip, presbyter and legate of the Apostolic See, when about to depose Nestorius, says: 'No one doubts—nay, it is known to all ages, that the holy and most blessed Peter, the prince and head of apostles, who is both the pillar of the faith and the foundation of the Catholic Church, received from our Lord Jesus Christ, the Saviour and Redeemer of the human race, the keys of the Kingdom and the power to loose and to bind sins was given to Him. And he lives to this day and forever in his successors, and passes sentence. His lawful successor, therefore, who holds his place, our holy and most Blesed Pope Celestin, e tc.

### WHAT COULD BE MORE DECISIVE?

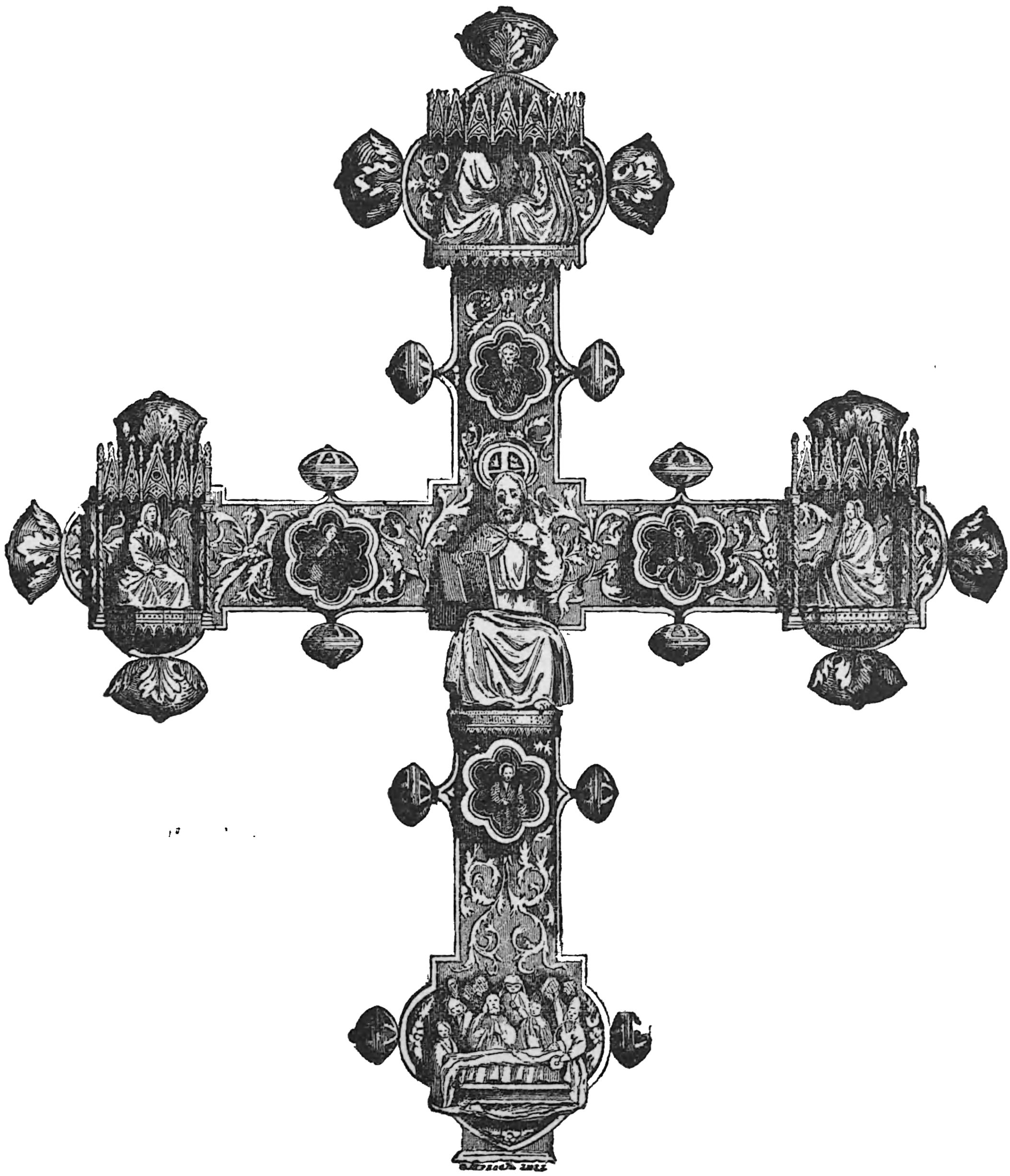
"These words were used in the open Council amid the approbation of all, at the solemn moment when the council, led by the legates, was proceeding to depose Nestorius; and they were uttered as exhibiting the authorization which justified the sentence to be passed. What could be more decisive?

"Aglicans now-a-days sometimes dispute the historical fact of St. Peter's relations to the See of Rome. In the light of the argument just used, such an objection is at once convicted of frivolousness. Even were there a complete absence of direct evidence of St. Peter's sojourn in Rome, overwhelming evidence of an indirect kind is involved in the universal recognition of the Roman bishops as his successors, of which there is evidence from the second century downwards. This by itself would be quite sufficient.

"It cannot be expected that everything which has happened should be preserved in the printed record of the very age to which it belongs, especially when the written records of that age are most scanty. Still it is not admitted that convincing direct evidence cannot be supplied. Canon Robertson, of Canterbury, who was formerly Professor of Ecclesiastical History at King's College, London, says in his History of the Church:

"'It is not so much a spirit of sound criticism as religione prejudice, which has led some Protestants to deny that the apostle St. Peter was ever at Rome, where all ancient testimony represents him to have suffered together with St. Paul in the reign of Nero

(Vol. i. p. 4, ed. 1875). Canon Robertson, no doubt, testifies here only to the evidence of the presence of St. Peter in the city of Rome, not of his having been bishop of its church. But the evidence in favor of St. Peter's Roman episcopate is just as strong as that in favor of his Roman visit. In both cases it is only a religious prejudice which prevents recognition of a fact to which all ancient testimony points."



GOTHIC CROSS.
(From the Cathedral of Hildesheim.)

## CHAPTER XL.

### II.—Papal Infallibility—What it Means—Is it According to Reason?—The Conclusion Offers Convincing Argument That It Is.

"This is an age fed on newspapers. It is to newspapers that most of us largely, and many of us entirely, look for information and for opinions. On the other hand, the information and the opinions supplied from this source are given to be crude, inaccurate, and often false. Journalists are men in a hurry. They are obliged to form opinions on the spur of the moment, as the hour of publication will not wait, and in consequence they get into the habit of making rash guesses and judging from insufficient evidence.

"One of the subjects which comes in this way to be much talked of and little understood is Papal Infallibility. The word is on everybody's lips. Everybody is intensely shocked that the pope should make so outrageous a claim. Meanwhile how many are there who could tell you what the claim is, how many are there who even understand the meaning of the word?

"What is infallibility? Many seem to think it means sinlessness. To assert that the pope is infallible is, according to them, to assert that he never sins and never can sin. Then they ask, Does not the Bible teach that all have sinned, that 'there is none that doeth right, no not one' (Rom. iii. 12)? They go further and ask, what about the bad popes, and they speak as though moral depravity were an admitted characteristic of that illustrious line. Here they greatly exaggerate.

"There have, indeed, been popes whose histories can only be read with sorrow. They have been to the Apostolic See what Judas was among the Apostles. Nor is this wonderful, seeing how often ambitious princes and nobles endeavored, under threat of arms, to impose their worldly-minded candidates on the electors. It is a bad thing for the church when the State succeeds in overruling its counsels.

"Still the wonder is, not that there have been so many bad

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indeed, believe that God watches over the supreme government of the church with a very special providence, and they are always loth to admit injustice or even unwisdom in papal rule. In fact, they are sure that in its general character this rule is both wise and holy. They are sure also that laws imposed upon the entire church cannot be such as it would be wrong to obey. Still it is not claimed that the popes may not at times impose commands neither wise nor even just.

It is even allowed that their commands may at times, though rarely, be clearly wrong: in which case it would be a matter of conscience to refuse obedience. Bishop Grosseteste refused to obey the pope's order to admit to a benefice in his diocese a certain candidate appointed by the pope. He said the candidate was unfit and his conscience would not allow him to institute.

## THERE ARE RESTRICTIONS TO BE APPLIED.

"Taking the facts to be as Grosseteste affirmed, Catholics would say now, just as much as ever before, that he was right to resist. The pope himself acknowledged as much when remonstrated with. Many similar instances could be cited.

"One of recent occurrence, when there was a question not of right or wrong but of desirability may be mentioned. When the German Catholics showed some reluctance to accept Leo XIII.'s recommendation and vote in favor of Prince Bismarck's army bill, the 'Times' expressed sarcastic surprise that such faithful sons of the church should demur to the orders of their infallible pope.

"In reality there was no order, only a suggestion. But even had there been an order, and it had referred to matters more strictly ecclesiastical, the German Catholics might still have felt it to be inadvisable without any disloyalty to the dogma of infallibility. Of course it does not follow that they could without disloyalty disobey, or without disloyalty be over prone to impute imprudence to the injunctions of authority. Nothing, however, could have been more loyal than their actual conduct.

"Even in regard to teaching there are restrictions to be applied to the general description with which we have hitherto

been contented, before an exact notion of the nature of infallibility can be obtained. First, it refers only to teaching concerning faith and morals, it does not refer to teaching concerning secular subjects disconnected with these.

"The Pope is not infallible on mathematics and physics. If physics and theology are both involved in the determination of controversy the case is different. The theology would be within the pope's competence and might fall under his infallibility. Indirectly this would strike any inconsistent views on physics, but not directly.

"Secondly, the pope is not always infallible even in regard to faith and morals, but only when he is speaking officially. Some of the popes, Benedict XIV. for instance, have been also theological writers. Infallibility does not attach to their published writings, still less does it attach to their private conversations. In neither of these cases are they speaking officially.

## THE VATICAN COUNCIL DOES NOT CLAIM IT.

"Thirdly, the Vatican Council does not claim infallibility even for all their official teaching, only for their ex cathedra teaching. The phrase ex cathedra means literally 'from the Chair' (i. e. of Truth) and according to the same vatican definition, the pope teaches from this chair 'when, discharging his office of pastor and teacher of all Christians, in virtue of his supreme apostolic authority, he defines a doctrine concerning faith and morals as to be held by the whole Church.'

"Thus he must be addressing, not some individual person nor some particular portion of the church, but the entire church. He must be addressing them not anywise, but with the intention of using his supreme authority to oblige them to render assent to his definition. And of course he must make it manifest to them that he has this intention; otherwise the corresponding obligation to believe does not arise.

"When these conditions are borne in mind it is seen that almost all the objections usually urged in disproof of papal infallibility are irrelevant. Take for instance the one which is most

relied upon, that based on the declaration extorted from Galileo, who was bidden by the Inquisition to affirm that 'the sun goes round the earth.'

"This was an order imposed, not on the whole church, but on a single man. It was imposed by a congregation of cardinals, not by the pope; or if it be said that the pope was much mixed up in the matter and lent his entire sanction to the orders given to Galileo, at all events he neither gave his name to the written documents nor was acting in virtue of his supreme apostolic authority as the teacher of all Christians.

### INFALLIBILITY IS A GREAT RESPONSIBILITY.

"Infallibility is a great responsibility. Although knowing well that his deliberations are being overruled by God, and that it is to this overruling providence, not to the perspicacity of his own intellectual powers, that the infallibility of the conclusion will be primarily due, still the pope is bound to use his natural powers to the best of his ability and under a profound sense of responsibility, if he wishes to proceed to a definition of faith.

"Hence these definitions are only issued after long-continued examinations, consultations and discussions, after much prayer and consideration. They are consequently rare. Now it is obvious that the pope may often have to act under circumstances which do not require infallibility to be staked upon their issue. He will then give his orders as pope, but not in virtue of his supreme apostolical authority. So was it in the case of Galileo. Urban VIII. acted as pope, but not as supreme teacher.

"The documentary evidence bears out this statement. It offers no ground for imputing to Pope Urban an intention to draw upon his infallibility—quite the contrary. In a similar manner St. Peter's submission to the rebuke of St. Paul yields no ground of attack against this dogma. St. Peter was not addressing the whole church; he was not teaching at all. His conduct was reprehended: and it was reprehended as being inconsistent with his own undoubted teaching.

"On a certain occasion an Anglican bishop declared it to be

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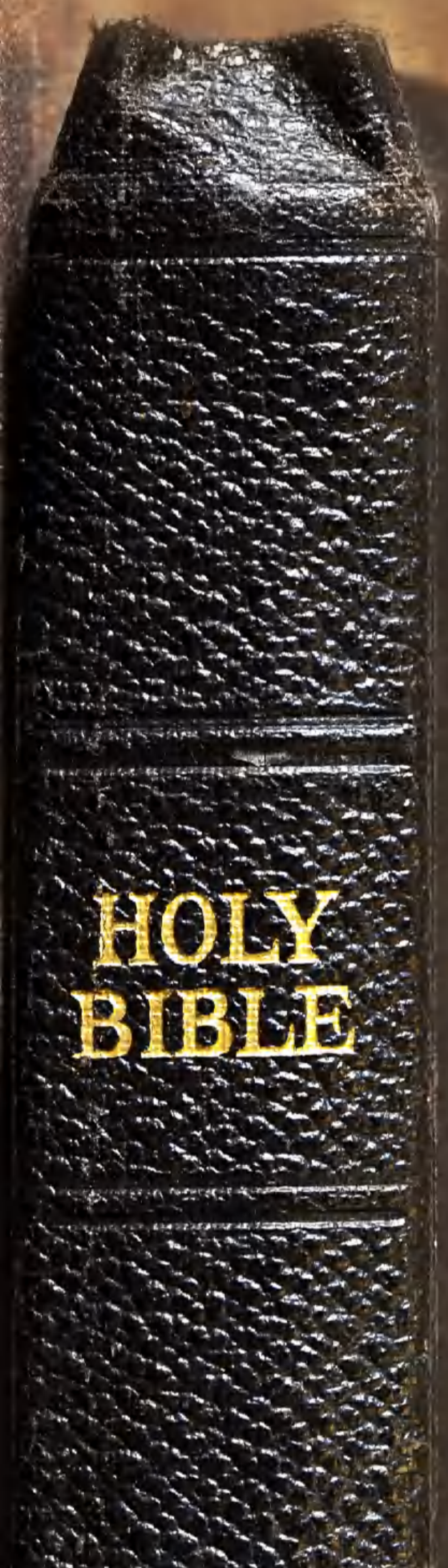

ceivable that He should have come down from heaven and have taken flesh in order to become our instructor and even to seal His testimony with His blood. Revealed truth, therefore, is of importance, of the highest importance. How, then, are we to attain to it? In the earlier days of Protestantism a method was proposed which sounds simple enough.

## WRITTEN DOWN IN THE BIBLE.

"All that is necessary is written down in the Bible. Read this reverently and with prayer, and you will find it. But those who try it soon find out that the Bible, although it 'does one good to read it,' is a very hard book to understand. Those who go to it in this manner for doctrines, relying on their own private judgment for its interpretation, are found to return with results altogether inconsistent and even opposite. Thus it is clear to sensible persons that if the Bible is to be of any use a trustworthy teacher is needed to explain it.

"Our first question above propounded is now answered. But where is the teacher to be found? It is natural first to think of ministers of religion. Every denomination, or nearly every denomination, of Christians has found it necessary to appoint ministers to conduct its services and preside over the administration of its religious organization.

"Such ministers being men who have studied divinity, it might seem that one could consult them with confidence. But here, again, the same difficulty recurs. These ministers do not agree among themselves. Go and ask Mr. Johnston, the vicar, and Mr. Thompson, the dissenting minister, for instance, what is the right means of obtaining forgiveness of sins; and although each will claim that the instruction which he gives you is in accordance with the teaching of the Bible, their answers will be different and even opposite. Both cannot be right. Both cannot be trustworthy teachers. Is either of them? and, if so, by what mark is he to be known as such?

"Perhaps the Anglican vicar will tell you that the mark is membership of the church, that Mr. Thompson, being a dissenter,

is in schism; that it is not surprising that schismatic ministers should teach you wrong, that if you want sound teaching you must seek it from the ministers of the church, which goes back to the times of the apostles. Of course by 'the church' he means his so-called Church of England, though whether this institution has any ground for claiming descent from the apostles is again a matter of dispute.

"If you take the vicar's advice, it will not extricate you from your perplexity. The vicar of High Hampton says you must get absolution from an episcopally ordained priest: the vicar of Low Hampton repels this suggestion with indignation and directs you to pray for saving faith: the vicar of Broad Hampton pooh-poohs the recommendations of both his brethren and assures you nothing more is required than to strive in future to live according to the commandments.

## MAN'S JUDGMENT ESSENTIALLY FALLIBLE.

"The vicar of High Hampton lights candles on his altar and bids you fall down in adoration before Christ present in the Sacrament: the vicar of Low Hampton declares this to be rank idolatry: while the vicar of Broad Hampton takes a middle course and pronounces it all to be a quarrel about metaphysical subtleties. If now you enter into yourself and ask how comes it that these gentlemen disagree so much, the answer is plain. Each goes by his own judgment as exercised on the text of Holy Scripture and perhaps on the literature of the first Christian centuries.

"But man's judgment is essentially fallible and the fallibility of his judgments is revealed in the multitudinous differences of opinion, which, when the subject is at all difficult, commend themselves to different minds. These gentlemen are all fallible, and convicted of fallibility by their differences of view. None of them is fit to be my guide. So far I seem to have three times discovered stultification of the reason in the proposals submitted for my acceptance. It is stultification of reason to regard creed as unimportant; it is the very guide of life. It is stultification of reason to set myself up as a trustworthy interpreter of the Bible. It is

stultification of reason to submit myself blindly to teachers who disagree among themselves.

"What is it then which my reason really demands? Evidently a teacher set up by God and not by man; one rendered absolutely trustworthy, not because he is naturally more wise or more learned than other men, but because he is protected from falling into error when he teaches the church, by the Holy Spirit of God which watches over him.

### IN CONFORMITY WITH THEIR HEAD.

"If there is such an one in the world the need which we all feel to know with accuracy and certainty what our Lord has bidden us to believe and what He has bidden us to do, is at once supplied after a manner suitable to our nature and easy of application. The infallible teacher is placed at the head of a vast body of other teachers appointed under him in various grades. These subordinate teachers need not themselves be infallible.

"All required is that they shall teach in conformity with their infallible head, and this is sufficiently secured by the solicitude with which the latter watches over them, and with which he corrects and, if necessary, displaces any whom his watchful eye detects as departing from the doctrine which, he himself, under the guidance of the Divine Spirit, knows to be alone revealed.

"Notice that the effect of this simple and natural arrangement will be to provide the faithful everywhere with living teachers upon whom they can rely, and, at the same time, to mark these with a character by which they can be securely distinguished from the teachers who go only by their own lights. This character will consist in the complete agreement among themselves which the teachers in communion with the infallible Head exhibit. They will all teach alike. It is a character the nature of which the least instructed can appreciate.

"It requires no great learning to know that disagreement is the mark of error and uncertainty; agreement on an extensive scale the mark of truth securely possessed. We are dealing in

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people, who are rendered quite unable to shape their course of conduct in essential matters.

"This is what is meant by papal infallibility. Surely it sounds most reasonable; and yet we are told that such a doctrine is the stultification of reason. In what does the stultification consist? Certainly not in placing a teacher over those who need none; for it has been shown that this is just what men do need.

"Certainly not in establishing a system which cannot work; for it has been shown how easily and naturally it works. Certainly not in assigning a teacher incompetent for the task; since the teacher assigned is not the pope as a mere man, but the pope under the special guidance of the Holy Spirit, so that the real teacher is God. Is it foolish to believe that God can so overrule the reasonings of a human mind as to prevent it from falling into error? This ought not at any rate to be accounted foolish by Anglicans who believe in the infallibility of general councils.

## IS INFALLIBILITY TOO GREAT A BURDEN?

"If God can overrule the deliberations of a council, that is, of a number of men, still more can he overrule the deliberations of a single man. Nor ought it to be accounted foolish by any of those who believe in the inspiration of Holy Scripture. Inspiration involves a still more far-reaching interposition on the part of God than is required for infallibility. Is infallibility too great a burden for a man to bear, so that it is absurd to suppose that God would, even if He could, impose it?

"If infallibility attended the popes in their every utterance, even in those bearing on secular matters and on the daily intercourse of life, perhaps it might lift them too much out of the natural order and above the conditions under which alone human probation is possible. But there is no such impropriety in an infallibility which is confined to a limited class of official utterances, and this is all which the Vatican Council has claimed for the popes. It does not appear in what other respect stultification of the reason can be discovered in the dogma, and at all events we may wait till Anglicans have indicated it.

"By the infallibility of the pope, Catholics mean that immunity from error in his sacred teaching which they claim for the Head of their Church. Its nature and significance has been expounded in these two chapters, and a strong presumption thereby established for the genuineness of the claim. It remains to convert the presumption into proof.

"As a principal point relied upon by opponents of the claim is its supposed novelty, while, on the other hand, proof of its genuineness is largely mixed up with proof of its antiquity, it will be desirable to consider these two points simultaneously. Is the claim ancient, and is it original—that is, based on a real grant made by our Blessed Lord?

"Before beginning we must endeavor to understand our terms. The charge of novelty rests upon an equivocation which must be exposed. The doctrine is ancient, but its formal definition by an Ecumenical Council is recent, having taken place at the Vatican Council in 1870, as everybody knows. There is no inconsistency between these two statements. It is not by definition alone that the church teaches.

### THEY PRESUPPOSE A CONTROVERSY.

"She teaches by her daily instruction—given in sermons, books, catechisms, services, devotions, &c.—which is carried on under her watchful eye and virtual approval; as also under a stimulus and express direction which she has imparted. Definitions are of the nature of judicial decisions. They presuppose a controversy as to what the church's teaching really is, and their purpose is to terminate the question by a clear declaration calculated to remove the doubt or obscurity, rational or irrational, out of which the controversy grew. If there were no controversies there would be no definitions.

"To conclude that the teaching of a certain doctrine is new, because the definition which declares it to be a genuine portion of revelation is recent, is as absurd as it would be absurd to conclude that, because a judge's decision on a point of law is recent, the law which it declares is also new.

"If we put this same matter in another way, it will serve the better to illustrate the position. The controversy precedent to the definition of infallibility, although it was ultimately a controversy about the truth of the dogma, was immediately one about its age. Was it novel and therefore false, or was it old and therefore true? The Vatican definition declared it to be old. 'We, adhering faithfully to the tradition handed down from the commencement of the Christian faith * * * teach and define it to be a dogma of divine revelation that the Roman pontiff, when he speaks ex cathedra is, through the Divine assistance assured to him in Blessed Peter, possessed of that Infallibility, etc.' (Chap. iv.)

"But, it is urged, before the Vatican Council infallibility could be denied without danger of anathema, whereas, according to the Catholics a similar denial at the present time would certainly incur that penalty. That is true, but it does not show that previously the doctrine was in fact no part of the church's teaching: it only shows that in the absence of a judicial decision, that is of a definition, it was possible conscientiously to doubt whether the doctrine was part of her teaching. After the definition, such a doubt can no longer remain in the mind of a loyal Catholic; refusal to accept the dogma is therefore without excuse.

## NO ONE CAN REJECT HIS TEACHINGS.

"There is still another precaution to be observed before the true value of the historical evidence for the antiquity of the doctrine can be appreciated. Although we claim that the doctrine is old, we are well aware that its formulation as a theological proposition and its designation by this particular name of infallibility does not go back many centuries. This kind of formulation is the result of the scientific study to which controversy more than anything else gives birth.

"But under simpler modes of expression essentially the same doctrine was practically held and acted upon from the first. The forms under which it is found are such as these: (1) That the pope is the supreme teacher of the Catholic Church. (2) That no

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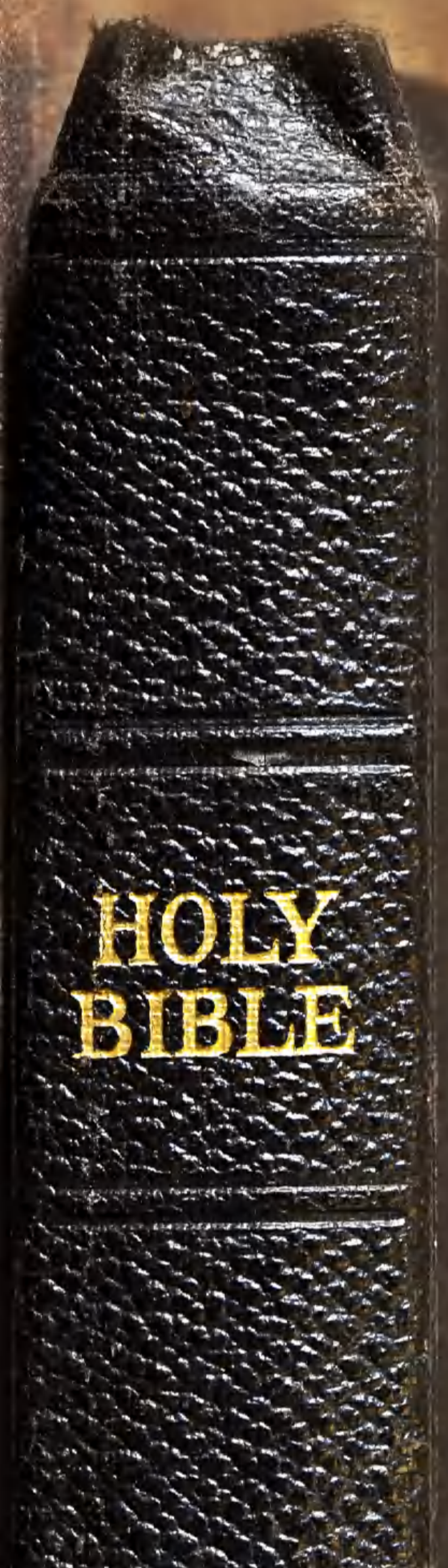

"While the first appearance of the opposition is discoverable in the fourteenth century, the traces of belief in papal infallibility are discernible all down the course of the previous centuries. We must content ourselves with one or two crucial instances.

"To the second Council of Lyons, an Ecumenical Council held in A. D. 1274, the Greek emperor, desirous of restoring to unity the Greeks who had formed a schism some four hundred years earlier, sent an embassy to represent him. They made a profession of faith in which occur the following words: 'The Holy Roman Church (*i. e.* the See of Rome) holds the primacy and princedom over the entire Catholic Church; and truly and humbly acknowledges that she has received it from the Lord himself in blessed Peter the prince and head of the apostles, together with the plenitude of power. And as before the others she is bound to defend the truth of the faith: so also, whatever question concerning faith may arise ought to be decided by her judgment,' etc., with much else in recognition of the primacy.

### SENT TO REPRESENT THE ORIENTALS.

"Here we have the substance of propositions one and four out of those above stated. This act of profession is most valuable, because it was made before an approving assemblage of five hundred bishops, seventy abbots and one thousand prelates and legates of princes (among whom were the prelates of the old Church of England), by men specially sent to represent the Orientals. Letters of adhesion were brought by these Greek legates in the name of the emperor, twenty-nine Eastern metropolitans with their respective synods, and many other ecclesiastics.

"It is thus an irrefragable witness to the faith of the Latin Church two hundred years before the opposing doctrine was heard of, and a witness to the faith of that body of Orientals, which Anglicans dignify with the title of Second Branch of the Church Universal. It is true the Orientals soon fell back, but that is to their own disgrace; the letters of adhesion remain to testify against them.

"Two hundred years earlier, the Fourth Council of Constanti-

nople, the Eighth Ecumenical Council, was held (A. D. 869). This was just before the Photian schism, which gave rise to the Greek 'Branch,' was consummated. Pope Hadrian II. sent over a profession of faith with orders that no one should be admitted to sit in the council without having first subscribed it. The conditions were accepted. All who sat, about a hundred in number and the pick of the Eastern Church for piety of life, attached their signatures.

"The document runs thus: 'The first condition of salvation (prima salus) is to hold the right rule of faith and in no way stray from the decrees of the Fathers. And because the sentence of our Lord Jesus Christ, who said, "Thou art Peter," etc., cannot be passed over, what was there said is proved by the result of events, for in the Apostolic See religion has ever been preserved immaculate. By no means wishing to be separated from the hope and faith of this (See), and following the decrees of the Fathers, and especially of the holy bishops of the Apostolic See in all things, we anathematize all heresies. * * * Whence, as we have said, following the Apostolic See in all things and professing all its decrees, I trust that I may deserve to be with you in the one communion which the Apostolic See enjoins, in which is the entire and true solidity of the Christian religion.

## ALL THE FOUR PROPOSITIONS.

"'Promising also that the names of these who are cut off from the communion of the Catholic Church, that is, who are not consentient with the Apostolic See, shall not be recited during the sacred mysteries.' In this celebrated document we have all the four propositions above given. It is called the Formula of Pope Hormisdas, because three hundred and fifty years earlier (A.D. 519), it was drawn up by that pope and was subscribed in like manner by the emperor, the patriarchs and the bishops of the East. According to Dr. Döllinger this formula was then signed together by about 2,500 Eastern bishops (Hist. of Church, vol. ii. p. 221). Thus we have three most formal declarations testifying to the belief in papal infallibility of both East and West. Of these

the first has brought us back to the commencement of the sixth century.

"Out of the first half of the fifth we may summon St. Peter Chrysologus, the great Bishop of Ravenna, to testify; not because others are wanting, but because of the distinctness of his language. He is writing to 'Eutyches the Monophysite,' and says: 'Blessed Peter, who lives and presides in his own See, gives the true faith to those who seek it.

"'For we, in our solicitude for truth and faith, cannot, without the consent of the Roman Church, hear causes of faith.' This doctrine is exactly the same as that enunciated in the Formula of Hormisdas a hundred years later, and yet it has already an air of antiquity. It is not put forward with hesitation, or as an opinion, but rather as a well-known and generally recognized truth.

### 'PETER HAS SPOKEN BY LEO.'

"A few years later the same Eutyches, whom St. Peter Chrysologus is addressing, was to hear the same doctrine proclaimed loudly by the Council of Chalcedon, when, after listening to the letter of Pope Leo, which was written in his condemnation, all the assembled fathers cried out, 'Peter has spoken by Leo.' We go back still another century, and the great St. Ambrose is our witness, one out of several. The saint's brother, Satyrus, was a bishop of suspect faith, and this is how Ambrose handles him. 'He called the bishop to him, and not accounting any grace true which was not of the true faith, he inquired of him whether he agreed with the Catholic bishops, that is, with the Roman Church' (De Excessu Fratris).

"With St. Ambrose then agreement with the Roman bishop is the appointed test of orthodoxy; the indispensable condition of communion with the Catholic Church. And the tone is still that of antiquity, of long-established recognition, although we are not now three centuries removed from the last of the apostles, and are in the midst of an age which stands out among the rest as being pre-eminently that of those Fathers who have ever been regarded the most authoritative witnesses to primitive tradition.

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up as follows. The doctrines of papal supremacy and infallibility are neither unreasonable nor extravagant. If they are true, a means has been provided of maintaining the Christian people in the bonds of unity which is simple and easy of application, and at the same time in harmony with the nature of man.

"If they are not true the inevitable result must be what we find to be in fact wherever the pope's authority is not acknowledged; indifferentism in place of a common faith; innumerable schisms in place of sacramental inter-communion, religious anarchy in place of ecclesiastical order. There is then the strongest presumption that the system which the two doctrines represent is that which our Lord has established, since otherwise He would have made himself responsible for all these horrors which good people deplore. This is the first conclusion which has been arrived at.

"A second is that the evidence yielded by Scripture and ecclesiastical history, when interpreted according to the laws of right reason, points exactly in the same direction. It shows that our Lord has ordained what we should have expected Him to ordain. These two things, the presumption and the proof, should be considered together. Through their harmony each adds strength to the other. They are like the strands of a rope which gain strength from being intertwined.

"But what about the opposing evidence, an Anglican may exclaim? Is only one side to be heard? Would that Anglicans would always make a point of hearing both sides! Too often they only hear what is said against the papacy, not what is to be said on its behalf. Under such circumstances it might seem excusable to urge only the latter, leaving the former to take care of itself.

"There is, however, no desire on the part of Catholics to evade a single one of the difficulties which can be brought against the doctrines and institutions they believe to be divine. On the contrary there is the greatest desire to deal with them all solidly and thoroughly, so that every impediment may be cleared away from the path of those who are anxious to find the truth.

# CHAPTER XLI.

## Pope Leo as Poet and Author.

THE POPE began writing Latin verses when a boy of twelve years. During almost every year of his long and eventful life Pope Leo XIII. added to the field of literature, principally along poetical lines.

At the age of 73, after he had occupied the chair of St. Peter five years, he wrote on the life he aimed to lead as Pope.

I.

FOR the rest of my mortal life
I am firmly resolved,
By offering daily
The victim of propitiation,
To cleave more closely to God ;
And, with watchful
And ever-growing zeal,
To labor
For the eternal salvation
Of the souls of men.

II.

Forward, then, Leo !
Strive, strive
To surmount with courage
Whatsoever obstacles ;
To endure with patience
Whatsoever trials ;
Fear not :
Your life is nearly ended,
Your race is nearly run :
Renounce and spurn
All that is perishable ;
Aspire to the heights ;
Press forward
With constant longing
Towards thy heavenly
Fatherland.

### TO THE CARPINETANS.

AETER a journey long and drear,
Ye Carpinetans, I am here,
A fount unfailing, cool and clear.

For Leo, who on Peter's throne
As Shepherd of his flock is known
And loved in every Christian zone—

What time to fair Italia's shore
The trembling wings of Rumor bore
Rumblings of European war—

Praying with deep solicitude
For peace, before the altar stood
The Priest whom lustres ten had viewed:

His heart had never yet outworn
Love for the spot where he was born,
And balmy airs of life's young morn :

'Twas then, ye Carpinetan folk,
He bade me come to you, and broke
Gently my immemorial yoke.

Ye suffered long in fruitless quest
Until I came—a welcome guest—
With amplest largess in my breast.

And who shall all my uses tell?
Here in your very midst I dwell,
For poor and rich, for sick and well.

Come, then, ye cits, and freely take,
While I perpetual music make
Of thanks to Leo for your sake !

## ON HIS SICKNESS.

(Written when twenty years old.)

A YOUTH of twenty years—how sickly and how spare!
Ah, to what natural shocks my flesh is heir!

Haply to utter here my memorable grief,
May bring, if not surcease, some sad relief.

Through sleepless nights in vain I fretfully compose
My weak and weary limbs to seek repose.

My food no strength affords; my drooping lids complain
Of light; and oft my head is racked with pain.

Anon my parched limbs a wasting ague chills,
Anon with torrid heats of fever fills.

Haggard and wan my face, and laboring is my breath:
Languid I walk the way to dusty death.

Why shall I cheat my heart, and years a-plenty crave
When Atropos compels the dreaded grave?

Rather my soul will speak: "O Death, where is thy sting?
With gladness I await thy triumphing!

"The passing shows of life shall not disturb my peace,
Who long to taste the joy that cannot cease.

"Happy the exile's feet to press the Fatherland
Happy the storm-tossed bark to gain the strand!"

## THE HOLY FAMILY.

(At 82.)

VESPER HYMN.

JESUS, the Light of realms above,
Sole Hope to mortals given,
Whose Childhood crowned domestic love
With glories caught from heaven:

Ave Maria, full of grace,
Above archangels blest
To hold thy Son in sweet embrace
And feed Him from thy breast:

Joseph, of patriarchs alone
The Virgin's chosen guide,
Whose heart the joy supreme hath known
When Jesus "Father" cried:—

Springing from Jesse's noble root
To share a Work divine,
Prosper your clients' lowly suit
Uttered before your shrine.

Now seeks the sun his western bed,
And fades the splendorous day:
Behold, we bow a reverent head
And heartfelt homage pay.

What grace and power of love made sweet
The House of Nazareth—
Such may our hearts and homes repeat
In birth, and life, and death!

## PHOTOGRAPHY.

(At 57.)

SUN-WROUGHT with magic of the skies,
The image fair before me lies:
Deep-vaulted brain and sparkling eyes
And lip's fine chiselling.

O miracle of human thought,
O art with newest marvels fraught—
Apelles, Nature's rival, wrought
No fairer imaging!

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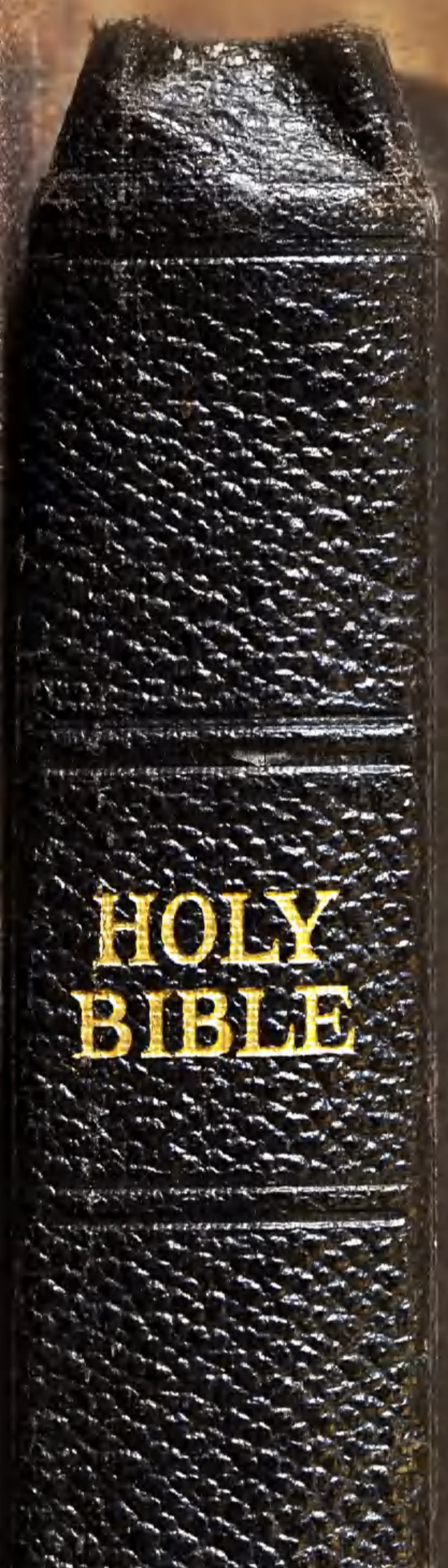

### ECCENTRIC MAEVIUS.

(At 32.)

A BUTT for jokes and antic play
Of idlers on their holiday,
Eccentric Maevius wends his way ;

His head unbonneted and bare,
His neck concealed by tumbling hair,
His cloaklet borne with jaunty air.

Joyous he pushes through the swarm,
Clad in the garb of summer warm—
Certes, a curious uniform !

Curious indeed ; for now, behold !
The raging winter's icy cold
Hath even the running streams controlled.

Was ever such a sight as this?
Be sure that Maevius shall not miss
Te jostling elbow and the hiss !

Said one to me, with knowing smile :
" The little fox may change his style
Of skin, but not his native guile ;

" But Maevius is a craftier fox :
Egad, he will not change his frocks
More than his ways, whoever mocks !"

### RECOURSE TO THE VIRGIN.

(IN TEMPTATION.)

(At 61.)

WHEN with purpose foul
The malignant Devil
Breathes upon thy soul
Pestilential evil :

And thy spirit fair
Clouds of horrror darken,
To thy tenderest prayer
Bid the Virgin hearken.

On thy blushing cheek
Let the tear-drop glisten ;
Say: " O Mother meek,
To thy client listen !"

Let the suppliant sigh
Swell to deeper wailing:
" Mother sweet, I fly
To thy love unfailing:

" Heir am I of bliss
And of glory deathless ;
Oh, remembering this,
Let me not prove faithless :

" Let me never yield
To the shameless Devil:
Mary, be my shield
'Gainst the darts of evil !"

### THE PRAYER OF JULIUS.[1]

(At 63.)

WITH foaming crests the troubled sea
Leaps to its cloud-girt canopy.

Wind-buffeted, with broken mast,
The tossing vessel sinks at last.

A palsied fear each heart enslaves,
Whilst Death waits in the ravening waves.

My father weeps ; my wife, with hair
Dishevelled, beats the darkening air ;

I clasp my young ones : " Help !" I cry,
" Help, sister, from thy harboring sky:

"Shine through the storm, O beacon-star ;
O'er the vast deep stretch forth afar

" Thy hand to snatch us from the sea
And lift our sinking hearts to thee,

" In sweet embraces, as of yore,
To praise the Lord forevermore !"

[1] Julius employs the allegory of a ship in his prayer to his sister Gertrude, *a nun of the Visitation Order.*

## ST. FELICIAN.

Felician, appointed by Pope St. Victor as Bishop of Foligno, zealously carried the light of the Gospel to the inhabitants of Umbria and Picenum. L. Flavius, Prefect of Assisi, ordered him to be beaten; and the Emperor Decius, victorious over the Persians and Medes, whilst traveling through Umbria, ordered him, although in extreme old age, to be cast into prison and to suffer various kinds of torture; until, a glorious martyr, he ascended to his heavenly fatherland. The Folignese have chosen him for their Patron, and worship him with the greatest devotion.

### TO SAINT FELICIAN, BISHOP AND MARTYR.

(At 82.)

FELICIAN! let a martyr's fame
Exalt forevermore thy name;
Thy sepulchre and altar strew
With garlands ever new!

Foligno's mighty Prelate! see
Thy thronging clients honor thee,
Father and Patron, as of yore,
With love's unceasing store!

This was thy See; and here thy fold
A welcome gave, but could not hold
A Shepherd long, whose charity
Sought wider ministry.

No labors could thy spirit break,
Nor War's alarm thy fears awake;
Thus Umbria and Picenum see
The Cross's victory!

Through thee, the truth in glory shines
On broken altars, falling shrines:
Thus Faith the crown of triumph wore,
A bloodless Conqueror.

Hell launches myriad angry darts
And proves a hundred subtle arts
The fruits of victory to steal
And quench thy tireless zeal.

Let Flavius work his tyrant will—
Thou only standest firmer still:
Nor taunts, nor threats, nor chains can bind
Thy free and fearless mind.

Yea, rather to his laurel wreath
The Hero hastens, while his breath,
Feeble with age and battling long,
The loving Lord makes strong.

Victorious o'er the Persian host,
Yet hating Christ's dear name the most,
Crowned with imperial dignity,
Decius would conquer THEE!

And yet, what power in Cæsar's will,
Or in his hangman's threatening skill?
Unto His servant GOD shall yield
A still more potent shield.

Christ's victim fallest thou—behold,
The gates of Paradise unfold!
Midst heavenly armies thou art found
With festal garlands crowned!

Shine forth from out thy heaven afar,
O'er Umbria's fields, O friendly Star;
The blind earth gropes thro' devious ways—
Send forth thy golden rays!

### A SIGH OF THE TRUSTFUL SOUL.

FURIOUS rages the fray:
Lucifer, watching intent
For the uncertain event,
Marshals his hellish array.

Help me, O Mother, this day;
List to thy client's lament:
Lo! I am weak and o'erspent,
Moulded of spirit and clay.

Under thy virginal heel
Crushing the serpent of old,
Ah! to thy servant reveal
Power the prophets foretold:
Then shall my spirit, tho' weak,
Only of victory speak!

### THE EVE OF CHRISTMAS.

(At 81.)

COMETH the yearly Feast, the wondrous Holy Night,
Worthy of sacred hymn and solemn rite.

No harbingers of joy the olden message sing,
Nor gifts of Peace to waiting mortals bring.

Alone the thronging hosts of evil men I hear,
And see the anxious brow and falling tear.

The Age will bear no yoke ; forgets the God above,
Nor duteous payment yields to parents' love.

Suspicious Discord rends the peaceful State in twain,
And busy Murder follows in her train.

Gone are the loyal faith, the rights revered of old—
Reigns but a blind and cruel lust of Gold !

O come, Thou holy Child ! Pity the fallen world,
Lest it should perish, into darkness hurled.

Out of the laboring Night grant it a newer birth,
And a New Age to bloom o'er all the earth.

Circle with splendors old the brow of Faith divine ;
Let her full glory on the nations shine.

Nerve her to battlings new ; palsy her foes with dread ;
Place the victorious laurel on her head.

Be Error's mist dissolved, and ancient feuds repressed,
Till Earth at last find quietude and rest.

O gentle Peace, return, nor evermore depart ;
And link us hand in hand and heart to heart !

### A SONNET ON LOVE FOR THE SACRED HEART.

(At 87.)

GOD bids us love His ever-loving Son :
Hasten, O children, to the Saviour's side ;
There only may your hearts and minds abide ;
Through all the years to come, be this your one
Perpetual work, in tenderest youth begun—
To nourish love for Jesus Crucified !
Father and mother shall your footsteps guide,
And teach how sweetly God's sweet will is done.
Ah, what more blessed refuge in the strife
May wearied spirits find than Jesus' Heart?
That Fountain springing up to endless Life,
And scattering dewy balsam on each smart ;
That Pledge of peace, where stormy war is rife,
Making the very earth heaven's counterpart !

### ON THE WORDS OF PSALM XIII:

"Destruction and unhappiness are in their ways, and the way of peace they have not known."

(At 77.)

WHOSO pursues an evil course,
Hath made a comrade of Remorse :

His soul at once is made aware
Of anxious fear and gnawing care ;

For Sin is Sorrow ! and the Lord
Holds o'er his head the avenging sword!

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## THE BAPTISM OF CHRIST.

(At 77.)

FORTH of the hilly Galilean land,
Unto the Jordan's mystic strand,

The Baptist came, led by the hand of God,
To wash the nations in its flood.

Hither the pressing multitudes have hied
To be baptized and sanctified.

And here they see him press the sacred sod—
Jesus, the mighty Son of God,

Hiding, with downcast eye and modest grace,
The lightning splendors of His Face.

The lustral Sign for guilty sinners meant
He humbly craves—the Innocent.

But John perceives the Godhead: *I should be*
*Baptized by Thee, not Thou by me!*

Yet he obeys, yielding to God's design,
And bathes the awful Brow divine.

And lo! the heavens are rent, and glory bright
Floods the baptismal sward with light:

And from the shining vault descends a Dove,
And rests the sacred Head above.

'Twas God, 'twas very God descended then,
Dove-like unto the eyes of men:

And as It softly rested on His head,
Came from the sky a Voice that said:

*I am well pleased with my beloved Son:*
*Him shall ye hear!*—O Holy One,

Jesus, thou Son of God, the world hath heard
And bowed submissive to that Word;

And to thy Name doth holiest homage pay,
Who art the Truth, the Life, the Way.

## ST. JOHN THE BAPTIST.

THE PRECURSOR.

(At 76.)

I.

IN the Judean solitude,
Clad in the skin of beasts he stood—
Locusts and honey wild, his food.

He crieth in the wilderness
O ye whom clouds of error press,
Hear me, and all your sins confess!

The awful Day of God is nigh;
From his tremendous judgments fly;
With sorrowing tears beseech the sky:

Wash out your sins with sigh and groan,
And for your wicked past atone—
The way to heaven is this alone!

II.

"Sacred are others' rights, O impious King:
Unlawful 'tis to have your brother's wife!"

The voice that erst so fearlessly did ring
Still speaks from out this casket as in life!

## Thomas Aquinas, the Favorite Author of Pope Leo XIII.

It is only fitting here that a short sketch be given of Thomas Aquinas, whose writings were the favorites of Pope Leo XIII.

It is thought that the influence and inspiration of Thomas Aquinas, through his writings, in shaping the life and career of Pope Leo, was greater than that usually exerted by great writers over their admirers and students.

Aquinas, Thomas (Thomas of Aquin or Aquino), was of noble descent, and nearly allied to several of the royal houses of Europe. He was born in 1225 or 1227, at Rocca Sicca, the castle of his father, Landulf, count of Aquino, in the territories of Naples. Having received his elementary education at the monastery of Monte Cassino, he studied for six years at the University of Naples, leaving it in his sixteenth year. While there he in all probability came under the influence of the Dominicans, who were then the rising order in the church, and were doing their utmost to enlist within their ranks the ablest young scholars of the age, for in spite of the opposition of his family, and especially of his mother (an opposition which was overcome only by the intervention of Pope Innocent IV.), he assumed the habit of St. Dominic in his seventeenth year.

His superiors, seeing his great aptitude for theological study, sent him to the Dominican School in Cologne, where Albertus Magnus, the most famous thinker of his age, lectured on philosophy and theology. In 1245, Albertus was called to Paris, and there Aquinas followed him, and remained with him for three years, at the end of which he graduated as bachelor of theology. In 1248, he returned to Cologne with Albertus, and was appointed second lecturer and magister studentium. This year may be taken as the beginning of his literary activity and public life.

Ere he left Paris he had thrown himself with ardor into the controversy raging between the University and the Begging Friars respecting the liberty of teaching, resisting both by speeches and pamphlets the authorities of the University; and when the dispute was referred to the pope, the youthful Aquinas was chosen

to defend his order, which he did with such success as to overcome the arguments of the celebrated William of St. Amour, the champion of the University, and one of the most celebrated men of the day. In the year 1257, along with his friend Bonaventura, he was created doctor of theology, and began to give courses of lectures upon this science in Paris, and also in Rome and other towns in Italy.

From this time onwards his life was one of incessant toil, and we marvel at the amount of literary work he was able to do, when we remember that during his short public life he was continually engaged in the active service of his order, was frequently traveling upon long and tedious journeys, and was constantly consulted on affairs of state by the reigning pontiff.

## HE LECTURED IN ROME.

In 1263, we find him at the chapter of the Dominican Order held in London. In 1268, he was lecturing now in Rome and now in Bologna, all the while engaged in the public business of the church. In 1271, he was again in Paris, lecturing to the students, managing the affairs of the church, and consulted by the king, Louis VIII., his kinsman, on affairs of state. In 1272, the commands of the chief of his order and the request of King Charles brought him back to the professor's chair at Naples. All this time he was preaching every day, writing homilies, disputations, lectures, and finding time to work hard at his great work the Summa Theologiæ. Such rewards as the church could bestow had been offered to him.

He refused the archbishopric of Naples and the abbacy of Monte Cassino. In January, 1274, he was summoned by Pope Gregory X. to attend the council convened at Lyons, to investigate, and, if possible, settle the differences between the Greek and Latin churches. Though suffering from illness, he at once set out on the journey; finding his strength failing on the way, he was carried to the Cistercian monastery of Fossa Nuova, in the diocese of Terracina, where, after a lingering illness of seven weeks, he died on the 7th of March, 1274.

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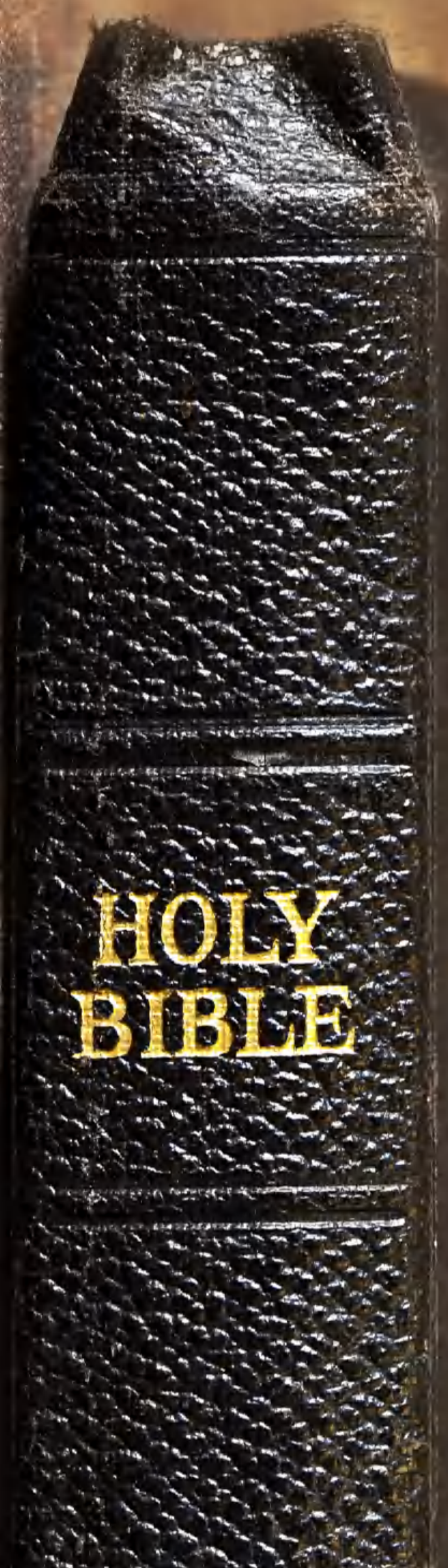

Aquinas occupies the central point in the history of scholasticism, because he, more than any other, was trained by nature and education to do the most that could be done to realize the scholastic ideal, and present a condensed summary of all known science, under the title of Summa Theologiæ.

The principles on which the system of Aquinas rested were these. He held that there were two sources of knowledge—the mysteries of Christian faith and the truths of human reason. The distinction between these two was made emphatic by Aquinas, who is at pains, especially in his treatise Contra Gentiles, to make it plain, that each is a distinct fountain of knowledge, but that revelation is the more important of the two. It is important to mark what Aquinas means by revelation and by reason. Revelation is a source of knowledge, rather than the manifestation in the world of a divine life, and its chief characteristic is that it presents men with mysteries, which are to be believed even when they cannot be understood.

## REVELATION IS NOT SCRIPTURE ALONE.

Revelation is not Scripture alone, for Scripture taken by itself does not correspond exactly with his description; nor is it church tradition alone, for church tradition must so far rest on Scripture. Revelation is a divine source of knowledge, of which Scripture and church tradition are the channels; and he who would rightly understand theology must familiarize himself with Scripture, the teachings of the fathers, and the decisions of councils, in such a way as to be able to make part of himself, as it were, those channels along which this divine knowledge flowed.

Aquinas's conception of reason is in some way parallel with his conception of revelation. Reason is in his idea not the individual reason, but fountain of natural truth, whose chief channels are the various systems of heathen philosophy, and more especially the thoughts of Plato and the methods of Aristotle. Reason and revelation are both of them separate sources of knowledge, which have their appropriate channels; and man can put himself in possession of each, because he can bring himself into relation to

the church on the one hand, and the system of philosophy, or more strictly Aristotle, on the other.

The conception will be made clearer when it is remembered that Aquinas, taught by the mysterious author of the writings of the Pseudo-Dionysius, who so marvelously influenced mediæval writers sometimes spoke of a natural revelation, or of reason as a source of truths in themselves mysterious, and was always accustomed to say that reason as well as revelation contained two kinds of knowledge. The first kind lay beyond the power of man to receive it, the second was within man's reach. In reason, as in revelation, man can only attain to the lower kind of knowledge; there is a higher kind which we may not hope to reach.

## REASON AND REVELATION DISTINCT SOURCES.

But, while reason and revelation are two distinct sources of truths, coming to men by two distinct means of conveyance, the supernatural and the natural means for the delivery of truth, and apprehended by two distinct faculties, reason and faith, the truths which each reveal are not in themselves contradictory; for in the last resort they rest on one absolute truth—they come from the one source of knowledge, God, the Absolute One. Hence arises the compatibility of philosophy and theology which was the fundamental axiom of scholasticism, and the possibility of a Summa Theologiæ, which is a Summa Philosophiæ as well.

All the many writings of Thomas are preparatory to his great work, the "Summa Theologiæ," and show us the progress of his mind training for this his life work. In the "Summa Catholicæ Fidei contra Gentiles" he shows how a Christian theology is the sum and crown of all science. This work is in its design apologetic, and is meant to bring within the range of Christian thought all that is of value in Mahometan science. He carefully establishes the necessity of revelation as a source of knowledge, not merely because it aids us in comprehending in a somewhat better way the truths already furnished by reason, as some of the Arabian philosophers and Maimonides had acknowledged, but because it is the absolute source of our knowledge of

the mysteries of the Christian faith; and then he lays down the relations to be observed between reason and revelation, between philosophy and theology.

This work, "Contra Gentiles," may be taken as an elaborate exposition of the method of Aquinas. That method, however, implied a careful study and comprehension of the results which accrued to man from reason and revelation, and a thorough grasp of all that had been done by man in relation to those two sources of human knowledge; and so, in his preliminary writings, Thomas proceeds to master the two provinces.

## THE RESULTS OF REVELATION.

The results of revelation he found in the Holy Scriptures and in the writings of the fathers and the great theologians of the church, and his method was to proceed backwards. He began with Peter of Lombardy (who had reduced to theological order, in his famous book on the Sentences, the various authoritative statements of the church upon doctrine) in his In Quatuor Sententiarum P. Lombardi libros. Then came his deliverances upon undecided points in theology, in his XII. Quodlibeta Disputata, and his Quæstiones Disputatæ. His Catena Aurea next appeared, which, under the form of a commentary on the Gospels, was really an exhaustive summary of the theological teaching of the greatest of the church fathers.

This side of his preparation was finished by a close study of Scripture, the results of which are contained in his commentaries. In omnes Epistolas Divi Apostoli Expositio, his Super Isaiam et Jeremiam, and his In Psalmos. Turning now to the other side we have evidence, not only from tradition but from his writings, that he was acquainted with Plato and the mystical Platonists, but he had the sagacity to perceive that Aristotle was the great representative of philosophy, and that his writings contained the best results and method which the natural reason had as yet attained to.

Accordingly Aquinas prepared himself on this side by commentaries on Aristotle's De Interpretatione, on his Posterior Analytics, on the Metaphysics, the Physics, the De Anima, and

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first part, and almost the whole of the second, has to do with ethical questions. In his ethical discussion Aquinas distinguishes theological from natural virtues and vices; the theological virtues are faith, hope, and charity; the natural, justice, prudence, and the like. The theological virtues are founded on faith, in opposition to the natural, which are founded on reason; and as faith with Aquinas is always belief in a proposition, not trust in a personal Saviour, conformably with his idea that revelation is a new knowledge rather than a new life, the relation of unbelief to virtue is very strictly and narrowly laid down and enforced.

The third part of the "Summa," is also divided into two parts, but by accident rather than by design. Aquinas died ere he had finished his great work, and what has been added to complete the scheme is appended as a "Supplementum Tertiæ Partis." In this third part Aquinas discusses the person, office, and work of Christ, and had begun to discuss the sacraments, when death put an end to his labors.

# CHAPTER XLII.

Splendors of the Vatican—A Vatican Noble's Account of the Pope's Daily Life—A Brilliant Latinist—Mild in Private, Stately in Public—Wonderful Memory—Will Made Years Ago—Vast Wealth in Gifts—Collection of Jewels—Possessed of Wit and Humor—The Pope and the Philippines.

EVEN visitors who spend but one short week in Rome never omit to visit the splendors of the Vatican Palace. The great halls of statuary, the picture galleries, and the *Loggie di Raffaele* are as well known as the Sistine Chapel or the dome of St. Peter's. But besides all this conspicuous magnificence there are closed doors which open only to the privileged; and the stately apartments within, which form the dwelling-place of the Sovereign Pontiff, may not be penetrated by the eye of the sightseer or the foot of the tourist.

## ARDUOUS DUTIES OF THE POPE.

From this seclusion his Holiness Leo XIII. governed the Roman Church in every quarter of the globe. Here he wrote the encyclical letters that carry to bishops, clergy, and laity the voice of their Head. Here Councils are held and personages and high dignitaries congregate. Here the venerable scholar snatched for the studies that he loved such moments as could be spared from a life of toil and solicitude. But the hours of his leisure were few. Audiences, receptions, affairs of world-wide interest, and the daily routine of business, presented themselves at the doors of the Vatican in never-ending succession, and demanded their share of the Pope's personal attention.

Through the great gateway at the back of the Vatican, which

is called La Porta degli Svizzera, the poorest pilgrims flock and the proudest sovereigns pass. The Guardia Svizzera, whose very garments belong to a day when the bishop of Rome was the acknowledged centre of the Christian world, admit the visitors of his Holiness, and direct them up the countless stairs and through the passages and halls which lead to the private apartments.

The whole suite extends along two sides of a quadrangle, and many of the rooms are of immense size and gorgeously decorated. It is embarrassing to choose among such riches of art those most deserving of special notice.

The Sala Clementina, across which the Guardia Nobile and the Guardia Svizzera march to their different posts, is one of the most magnificent of these wide and princely halls. The polished marble rings out beneath the spurred boots of the soldiers, and reflects them like a glass. The ceiling is very elaborately moulded and painted, and the walls are completely covered with sculptured marble, mosaic, and other beautiful work of artists' hands. This hall leads immediately into the Pope's apartments.

### THE MAGNIFICENT THRONE ROOM.

The most important of these is the Throne Room, which is of imposing proportions. It is floored with precious marbles, and has a highly ornamented ceiling. Above the satin hangings on the walls runs a very broad frieze adorned with fine paintings. The throne is of carved wood, overlaid with gold. It stands beneath a canopy of red velvet. The Throne Room is used on formal occasions, and royal personages are received there in state. It is there that ambassadors and ministers present their credentials to his Holiness, and when it is desired to give a specially solemn character to certain anniversary congratulations they are offered in the Throne Room. At such times a speech is made by the cardinal of premier rank, who is always Dean of the Sacred College.

The Library was established by Pius IX., but it does not now serve so much for the study of books as for particular functions, such as the reception of what are called in Rome Congregations

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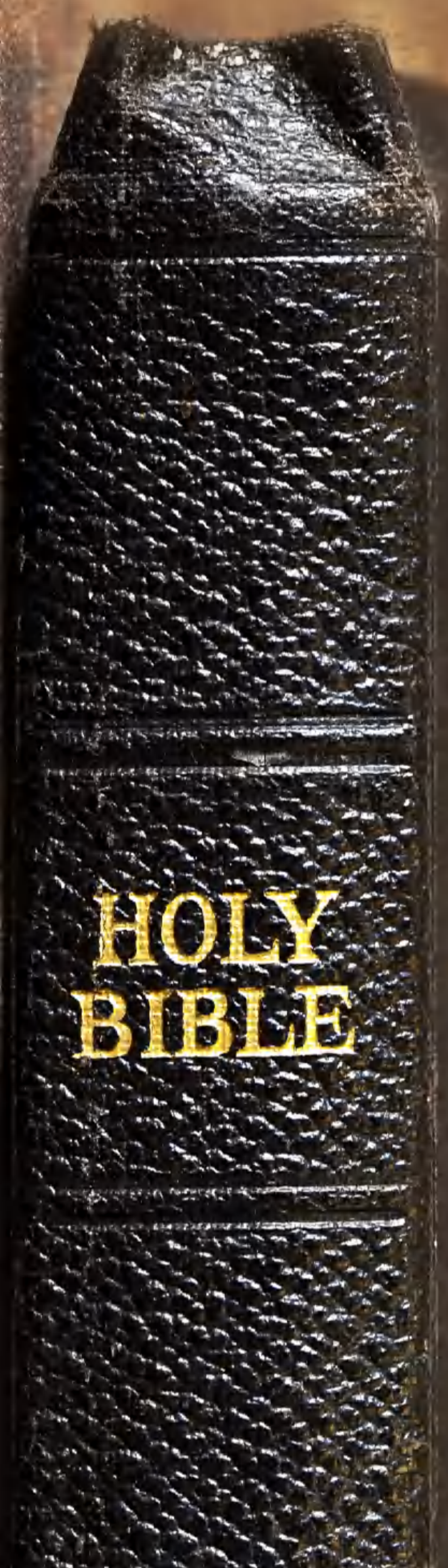

of the Vatican, he always used a sedan chair, in which he would be carried down the long staircases and along the passages and corridors of his immense palace.

The State carriages have never been used since the Italian army entered Rome in September, 1870. The *carrozza di gala di Papa* is a magnificent coach, with the sides and front of glass. It is gilt without and lined with crimson damask within. There is no coachbox, but two golden angels supporting the tiara ornament in the front of the carriage. It is drawn by six horses, and has two postilions. The red velvet trappings were designed by Michael Angelo. In this State carriage the Pope always sat facing the horses on a kind of wide chair, which filled the entire breadth of the carriage. Opposite to his Holiness sat two cardinals. The *carrozza di gala di Papa* always proceeded solemnly at a foot's pace. It was used four times a year for certain visits of ceremony to the four churches of S. Filippo, S. Maria sopra Minerva, S. Maria del Popolo, and S. Carlo.

## GRANDEUR OF THE PAPAL COURT.

There is another State coach, the *carrozza di gala di trotto*, which is also magnificently gilt and decorated, but in other respects is like any ordinary carriage. There is a coachbox, and the horses were driven at a trot by the coachman. In this second State carriage the Pontiff was attended by the Maggiordomo and the Maestro di Camera, these offices corresponding to the Lord High Steward and the Chamberlain in the Court of St James's.

But many years have run their course since the grandeur of the Papal Court has been displayed in the streets of Rome. From the moment that a King of Italy reigned at the Quirinal, neither Pius IX., nor Leo XIII., sought to leave the seclusion of the Vatican grounds. In the immense gardens behind the palace, the Pope, attended by the Guardia Nobile, takes long and varied drives. Tall ilex hedges shade off the burning heat of the summer sun; avenues of plane and sycamore, orange gardens, vines, palms, pines, and olives, each contribute some grace or

charm to this delightful pleasuance. Beautiful fountains, enticing summerhouses, and *loggie* with enchanting vistas supply points of interest for the pontifical excursions. Nor is the presence of animal life missing in these solitudes. There are enclosures for deer, and aviaries for rare birds, and the ordinary feathered tribe, now, alas! so recklessly destroyed in Italy, sing their joyful carols unmolested in the Vatican gardens.

## SUMMER RESIDENCE OF THE POPES.

In a distant part of these grounds a summer residence was erected for Pius IV. by Pirro Ligorio in 1500. The building is irregular, from subsequent Popes having added to it in various styles, and the Torre Leonina grows out of the Casino di Pio IV. with utter disregard of symmetry. It has been a constant praetice for the Pope to spend a few days occasionally during the summer months at the Casino, where the freshness of leaf and flower and the song of birds are an agreeable change from the glare of the Piazza di S. Pietro. The little house is furnished very simply, though it contains some fine sculptures, paintings and mosaics. There are only two apartments of any considerable size, and they are kept for the receptions of prelates and princes, or of royal or noble ladies. The other rooms are all small, and mostly hung in light shades of green, yellow, and other colors. The Casino has ever proved an oasis of peace and repose in the monotony of trouble, work and weariness which has been the portion of successive Pontiffs; and it must have been with many regrets that they have quitted this holiday retreat to return to the arduous round of business and formality at the Vatican.

The visitors of His Holiness await their audience in the Anticamera Segreta, which is the ante-chamber to the different reception rooms. When the Court is in waiting, the officials and dignitaries assemble here, and entertain the distinguished guests until they are admitted to the Pope's presence.

On ordinary occasions the Court consists of the Maestro di Camera, or Chamberlain, the Cameriere Segreto Participante, and the Cameriere Segreto di Spade e Cappa (literally of sword and

cloak), who may be described as Gentlemen-in-Waiting, the first being one of the four priests who live at the Vatican, and the last a layman. There is also the officer of the Guardia Nobile, who happens to be on duty. On days of greater ceremony, the Maggiordomo, or Lord High Steward; the Foriere Maggiore, or Controller of the Household; the Cavallerizzo Maggiore, or Master of the Horse; the commander of the Swiss Guard; Monsignor Elemosiniere, the Almoner, and Monsignor Sagusto, whose office is clerical, and has no parallel in an ordinary court, were also present.

## EMINENT PRELATES IN ATTENDANCE ON THE POPE.

Among those eminent prelates, who were in most frequent attendance on his Holiness may be mentioned Cardinal Luigi Oreglia di San Stefano, Dean of the Sacred College and Bishop of Ostia and Velletri. He was born at Bené Vagienna in 1828, and for some time was Internunzio at the Hague. Pope Pius IX. created him a cardinal in 1873.

Cardinal Serafino Vannutelli, Bishop of Frascati and Grand Penitentiary, was born at Genazzano, in 1834. He made himself so valuable by his services in South America, where he went in attendance on the Nuncio, that he was himself sent as Papal Nuncio to Austria. It was the late Pope who gave him the rank of cardinal, in March, 1887.

His brother, Vincenzo Vannutelli, is also one of the princes of the Church. He was born at Genazzano, in 1836, and, like Serafino Vannutelli, showed talents that fitted him for employment at foreign courts. For some time he was Papal Nuncio in Portugal, and in 1889 Leo XIII. named him cardinal; he is also Bishop of Palestrina.

Cardinal Gaetano Aloisi-Masella was born at Pontecorvo, in 1826. He also was sent to Portugal as Nuncio, and in 1887 received the cardinal's hat from the Pope. He is now Pro Datario to his Holiness. This office is the dispensary of all special graces and favors. Any privileges given to particular churches, or the right to use any unusual religious dress or ceremony, would be granted through the Pro Datario.

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Laurenzi, who bring him news of what is occurring and give him information regarding the general correspondence—letters, documents, etc.,—which they have been examining during the interval. his Holiness then receives the Cardinal Secretary of State, and subsequently, each in their turn, the various members of the Sacred College, with whom he holds council in regard to the various congregations to which their Eminences belong. At one o'clock the Pope takes his second breakfast, consisting of soup—rice soup, by preference—a fritter and a small quantity of roast meat. He drinks Bordeaux wine, of the origin of which there is no doubt—this wine being regularly sent to the Holy Father by the nuns of a convent situated in the Department de la Gironde. After this repast he takes an hour or an hour and a half of sleep, according to an old custom of his, which partly compensates him for the long hours of busy wakefulness he must pass.

## WALKS IN THE GARDENS OF THE VATICAN.

"Then the Pope takes a walk through the galleries or through the gardens of the Vatican, according as the weather is fair or chilly. On his return he gives audience to such Bishops as have come to Rome, or perhaps to some member of the Roman aristocracy—of that portion of it which has remained faithful to the Holy See, be it well understood. About ten p. m. the Pope retires to his room, where he remains shut up until half-past eleven o'clock.

"Between four and five o'clock in the afternoon the Pope used to take his walk. At this time no one unconnected with the court was admitted to the gardens of the Vatican. An eye witness, however, who had the good fortune to make friends with the gardener, Salvatori, was placed by him so as to be able to see the Pope on one of his daily rambles. Leo XIII. advanced with long strides, his imposing figure becomingly dressed in the simple and majestic pontifical robes. The Pope preceded most of his suite, as if he wished to rest in solitude after the long day of his public duties. To the great disappointment of Salvatori, who had prepared some rustic seats, the Pope did not profit by them. He

stopped a moment before the lattice of the aviary, smiled at the golden pheasants, at the fantailed pigeons, with the benevolence of a St. Francis d'Assisi, then resumed his walk, penetrating the thicket which occupies a large part of the garden. 'His Holiness,' Salvatori explained, 'takes a rapid walk of an hour and a half every day till the Ave Maria.' In the middle of a large square, carefully gravelled, were reproduced, by a design in young box-wood, cut close and carefully trimmed, the arms of the Pope, with the legend, 'Leo XIII. Pont. Max.,' the cypress, the star and the lilies of the Peccis being carefully outlined. Leo XIII. did not pay much attention to the work of Salvatori, but one need not therefore conclude that his Holiness did not care for art.

## GUARDIAN OF GOD'S TRUTH AND WORD.

"Pope Leo brooked no advisers and neither asked nor expected any human aid. He had a will of his own and followed no other. His own line of conduct was traced long before his accession. He had no worldly policy; his reign was not of this world; his trust was not in princes; his gendarmes and Swiss guards were only an encumbrance and a vexation to him; he had faith in his priestly office—in his office as guardian of God's truth and herald of God's word. He bade Christians fight unbelief with its own weapons; he taught them how to meet the sophisms of man's science with the sounder argument of God's knowledge; he would set Aaron's rod against the rods of the magicians; and he pointed to Louvain as the mansion of truth against which the gates of hell could not prevail. It was unarmed faith, he thought, the reasoning and not the militant Church, which rules Belgium; and if Belgium, why not one day France? Why not eventually also Italy? Spread true light among the people; combat error by dispelling ignorance; win the masses over to the eternal, unchangeable truth; base morality on heaven's law; bid God's kingdom come; make God's will the people's will; and what king of parliament, asked the Pope, could stand against it? What array of civil authority or of military power could avail against the unarmed authority, the unassuming yet irresistible ascendency of

the Church? Such was Pope Leo's views of his mission so far as it can be made out from his precedents as a Bishop and from his acts as a Pontiff."

Pope Leo's intellect was in constant activity; he left one task only to take up another. His chief intellectual distraction was in the morning, when he turned to Latin verse, in which he excelled and which he lovingly ran off. Classic antiquity had no greater connoisseur nor a finer or more delicate one than Leo XIII. He was an artist, and had the culture and manner of one. The elegant Latinity, sometimes laborious and stormy, of his encyclical letters and his speeches showed his attention and respect for style. Leo XIII. was a purist; he was rarely satisfied with what he wrote; he erased, added and continually erased, until he had found the decisive expression, the word which remained.

Leo XIII. was an assiduous reader of Dante; he knew whole songs by heart. Since Benedict XIV., to whom Voltaire dedicated his "Mahomet," the Pontiff just dead was the most literate and the most learned who had ever been seated in the chair of St. Peter.

### MILD IN PRIVATE, STATELY IN PUBLIC.

Pope Leo XIII. entered his pontificate in the sixty-eighth year of his age, a long-tried prelate, whose strength of character, energy, judgment, piety, virtues and services are matters of record. He united in admirably proportioned degrees the apostolic mildness with the administrative rigor; he made himself at the same time loved and feared. Personally, he was a man of stately bearing. His voice was sonorous and brilliant when he preached, and slightly nasal in familiar conversation. In private life he was simple, affectionate, lovable and witty. In the ceremonies of the Church, under the purple, he was grave, austere and majestic. One would say that he was given to posing, but that was not true. The pose with him was natural; he did not seek it; it sought him. It was the same with Pius IX. The pontificate creates a second nature.

A photograph of Cardinal Pecci, taken in 1870, when he

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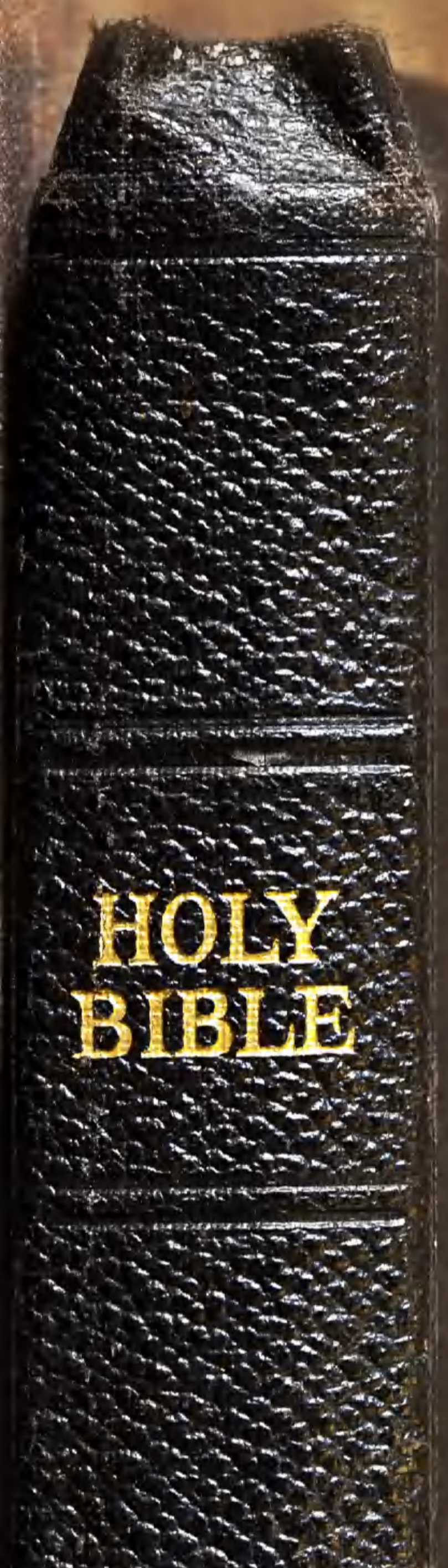

space and then completed it by five dashes, growing successively smaller and smaller.

Pope Leo XIII. had a marvelous memory, which he retained up to the last. Speaking of him in December, 1896, Archbishop Stonor, who frequently attended on him, said:

"He recollects many of the people he receives after intervals of as long as sixty years. Many years ago, when Lord Palmerston was Premier, his Holiness visited England, and was presented to the Queen and Prince Consort. Of that visit he still remembers the small details, and only a short time ago he mentioned Sir James Graham, who was one of the Ministers of the period, and spoke of the part he took in a controversy respecting posts and telegraphs" Again, when a Miss O'Connell was presented to the Pope a short time ago, his Holiness asked whether she was a relative of the distinguished parliamentarian of that name, and, on learning that she was his niece, he said, "I well recollect hearing your uncle speak in the House of Commons."

## WHAT HE DID WAS WELL DONE.

A poet as well as a statesman and pontiff Leo remained to the last, as is evidenced by the fact that a fine poem by him was published as late as February, 1903. In it we note all his old vigor and grace of diction. A real achievement it was for a man of his years.

Of him, indeed, it may be said that whatever he did was well done. There have been many Pontiffs, but not many who have done greater deeds or endeared themselves more to all Christendom than Leo XIII. A conservative in many respects, he was at the same time a true child of the century, and hence he could not be blind to the march of events. He saw the meaning of modern progress and he recognized the potency of modern ideas. A man of narrow mind might have come forth as a champion against them, but not such a man was Leo. Intolerance formed no part of his creed; class prejudices found no favor in his eyes. In his masterly encyclicals he spoke authoritatively and most wisely, not always on purely ecclesiastical subjects, but very often also

on subjects which are of world-wide secular interest. Thus he was more than an ecclesiastic; he was also a great statesman. Of his personal character, all who were ever privileged to know him have spoken in the highest terms. That he was very charitable and kindly is known to all. In a word, he bore himself nobly in his high office, and now that he has gone to his reward all who have watched his sterling and loyal work will admit that he was a true and eminently sagacious shepherd of the people.

Many anecdotes have been related as to the personal characteristics of Pope Leo XIII. He was accessible and affable to all who sought an audience, and consequently thousands of those who have visited Rome retain vivid impressions of the Pontiff. Simplicity and frugality of living enabled him to husband his strength and to accomplish an amount of work devolving upon him as "head of the Church," which to many men of greater physical strength would have seemed appalling. But Pope Leo was well entitled to be considered in many respects the grandest old man of the age.

## POPE LEO'S WILL MADE YEARS AGO.

The Pope made his will some years ago. The will is not only a personal but also a political testament, the executors named being Cardinals Oreglia, Rampolla and Mocasini. In it he bequeathed property to his three nephews and two nieces, but it is believed that in order to avoid the charge of nepotism he arranged in another way that they should receive larger sums than those mentioned in the will. This document also contains directions for his funeral and tomb, and points out which of the jubilee presents received by him shall remain the property of the See of Rome and which are to be otherwise distributed as part of his private property.

His Holiness revised his will later, owing to the deaths of certain members of his entourage, principally those of Cardinals Galimberti and Monaco La Valletta. The Pope enjoyed a yearly income of about 7,500,000 lire, of which he kept for his own expenses only 1,000,000. Of the balance, 700,000 lire was at the disposal

of the Cardinals, being given to those who live in Rome, each Cardinal drawing a yearly income of 25,000 lire; 460,000 lire was distributed among the poor dioceses; 1,800,000 lire went to the prefecture of the Apostolic Palace; 1,00,000 lire went to the office of the Secretary of State, for foreign business; 1,500,000 lire was spent on salaries to the Vatican personnel, and 1,040,000 lire went to schools and charity. The million which the Pope reserved for himself was used not only for his personal expenses, but also for his private charities and for purchasing art treasures and the presents that he made to sovereigns and other rulers.

## VAST WEALTH FROM GIFTS.

The Pope had for years been the recipient of a shower of gifts as a tribute of respect from all nations. When he celebrated the Diamond Jubilee of his entering the priesthood the total value of the Jubilee gifts was estimated to be more than $25,000,000. The chief items were:

| | |
|---|---|
| St. Joachim's Church, at Rome, by world-wide contribution..... | $2,000,000 |
| The Monaco vase for St. Joachim's Church..... | 30,000 |
| Pastoral diamond ring, Queen Victoria..... ..... | 100,000 |
| Golden Crozier, Czar of Russia..... | 250,000 |
| Golden basin and ewer, by the Catholics of England..... ..... | 500,000 |
| Ruby ring, by Sultan of Turkey..... | 200,000 |
| Triple crown, by Emperor of Germany..... ..... | 750,000 |
| Ancient Bible, by Grand Rabbi of Germany..... ..... | 100,000 |
| Statue of St. John the Apostle, by Knights of St. John..... | 750,000 |
| Golden chalice, by King of Greece..... | 100,000 |
| Tiara, by Catholics of Paris ..... | 250,000 |
| Opal ring, by Shah of Persia..... | 50.000 |
| Pectoral cross from Catholics of Brazil, gold and diamonds ..... | 800,000 |
| Emerald ring, by Sultan of Turkey..... ..... | 25,000 |
| Sevres porcelain vases, by President Faure, of France..... | 100,000 |
| Golden casket filled with gold coin, Emperor of Austria..... | 100,000 |
| Emperor of Japan, wonderful gold and enamel vases..... | 50,000 |
| Emperor of China, vases in Oriental enamel, inlaid with gold and gemmed..... | 100,000 |
| Diamond cross, Catholics of the United States..... | 20,000 |

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These were a treasury for the Roman court in times of adversity and were so freely drawn upon that in the evil days of Pius VII. only a single gem remained. At the beginning of the present century, the tiara was a pasteboard, its ornaments, except this solitary jewel, being of paste and colored glass. After the Concordat, in 1801, Napoleon gave the Holy Father the diadem which is still worn and still glitters with all its genuine decorations. It is valued at about $50,000, and during the revolution of 1849 was hidden, being intrusted, it is said, to the care of a Hebrew banker, who restored it when the troubled times were over and safely as the first Rothschild returned the hoard of the German Elector confided to his care in a time of similar political agitation.

In addition to his jewels the Pontiff had other large possessions. The amount of his ready money was estimated at $20,000,000, the bulk of it deposited in the Bank of England and the residue in various State banks. He was always a good business man and a successful financier, and he has probably left the Holy See not only free from debt, but with an annual income considerably in excess of its expenditures.

## POSSESSED OF WIT AND HUMOR.

The advance of age brought no diminution of what the Latin races call geniality. His human sympathy was of the highest kind, and at once wide and exquisite, broad and tender. And with his sympathy of a higher sort endured his mirthfulness. A refined wit was often attributed to him. It is equally certain that he had the fullest and most human aprreciation of humor. On one occasion a lady of matronly proportions was presented to him. She wore a dress of black silk, ample folds and great splendor. He mistook her for a meritorious Christian mother. "Vous êtes une bonne mère de famille; n'est ce pas?" he said. It was at once explained by an attendant that she had never married. The Pope broke into a laugh, which was instantly lost in a broad smile as he checked himself. The richness and abandon of his laughter were sufficient once and for all to reveal the man within the octogenarian Pontiff.

At the end of the war with Spain the accession to the new possessions of the United States in the Philippines brought with it several complex questions in regard to church property there, and the relations that should be sustained between Church and State in the evolution of the changed political conditions. This was solved by the appointment in 1902 of the Taft Commission, inaugurating a new and radical departure in the policy of the United States government in dealing with the Church.

Leo XIII., on February 20, 1903, reached his twenty-fifth year as Pope, and passed the supposed Petrine limit in the rule of the Church. There was another grand celebration in congratulation at St. Peter's, in which 30,000 people, including many Americans, took part. He received rare and splendid presents, of which a gold tiara, the jubilee present of the Catholic world, was the most notable.

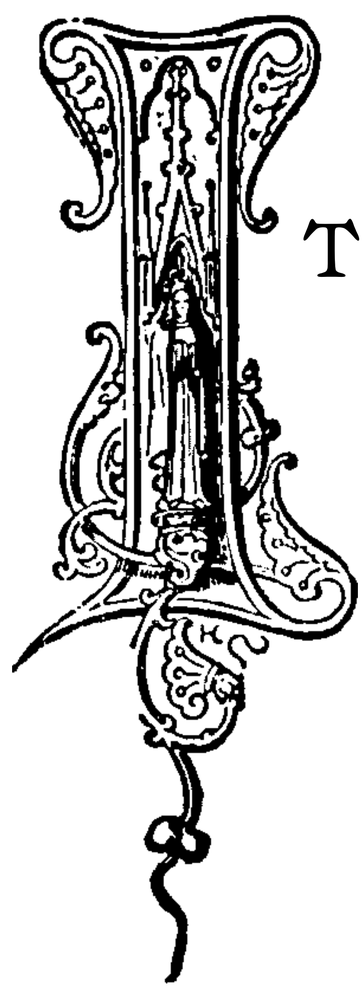
There was a great ceremonial in Rome on March 3 of this year, when the silver jubilee of his coronation as Pope was celebrated. The pageant in St. Peter's lasted for two hours, and yet the Pope stood it well. The whole Catholic world united to do him homage, and the gifts and tributes that poured in from all nations gave him great consolation and pleasure.

In April he had lived beyond the traditional days of St. Peter in Rome, and signalized the month by granting long personal interviews to King Edward of England, the Kaiser and the Rev. Frank J. Van Antwerp, of Detroit. Mich., who brought him the special jubilee gift of President Roosevelt, a copy of the messages and public documents of all the Presidents of the United States. In reply the Pope sent back a message of greeting and thanks to the President.

His last public official act was the holding of the two consistories on June 23 and 25, at which seven new Cardinals were created and the appointments of a number of Bishops all over the world were confirmed. The exertion of the effort to carry out the details of these functions is said to have severely taxed his feeble frame, and he failed steadily almost from the close of the audiences following them

# CHAPTER XLIII.

## The Hierarchy of the Church College of Cardinals. Cardinal Gibbons.



IT must indeed be a source of pride to the people of Baltimore to recollect that within the precincts of the Cathedral parish is the birthplace of one of its most illustrious sons, destined to become their Archbishop and the second American Cardinal. James Gibbons was born July 23, 1834, and baptized by the Rev. Charles I. White in the venerable Cathedral. At the age of ten he was taken to Ireland by his father, and made his first studies there, his piety and diligence attracting the attention of Archbishop McHale, of Tuam, from whom he received the sacrament of confirmation at a very early age.

His vocation seemed insured from the first, as when he returned to America he entered the preparatory seminary of St. Charles, near Ellicott City, Maryland. After finishing there his classical course, he passed in due time to St. Mary's Seminary, Baltimore, and was ordained to the priesthood in St. Mary's chapel, June 30, 1861, by Archbishop Kenrick. He was made assistant to the late Rev. Mr. Dolan, of St. Patrick's Church, Baltimore, and after a time he was assigned to St. Bridget's Church, Canton, as pastor, attending St. Lawrence's, Locust Point, and also having charge of the Catholic soldiers at Fort McHenry. Recognizing the zeal and merit of the young priest, Archbishop Kenrick made him his secretary and one of the assistants at the Cathedral.

When at the Second Plenary Council, of Baltimore, the Vicariate Apostolic of North Carolina was organized, the Rev. James Gibbons was selected to fill the position. He was consecrated titular Bishop of Adramyttum at the same time with Bishop Becker, of Wilmington, Delaware, now transferred to Savannah, on August 16, 1868, in the Cathedral at Baltimore. Bishop Gibbons found only one or two priests in his vicariate, and 700 Catholics scattered all over the State; still he did not shrink from the difficult task, but like St. Francis de Sales, by his sweetness and

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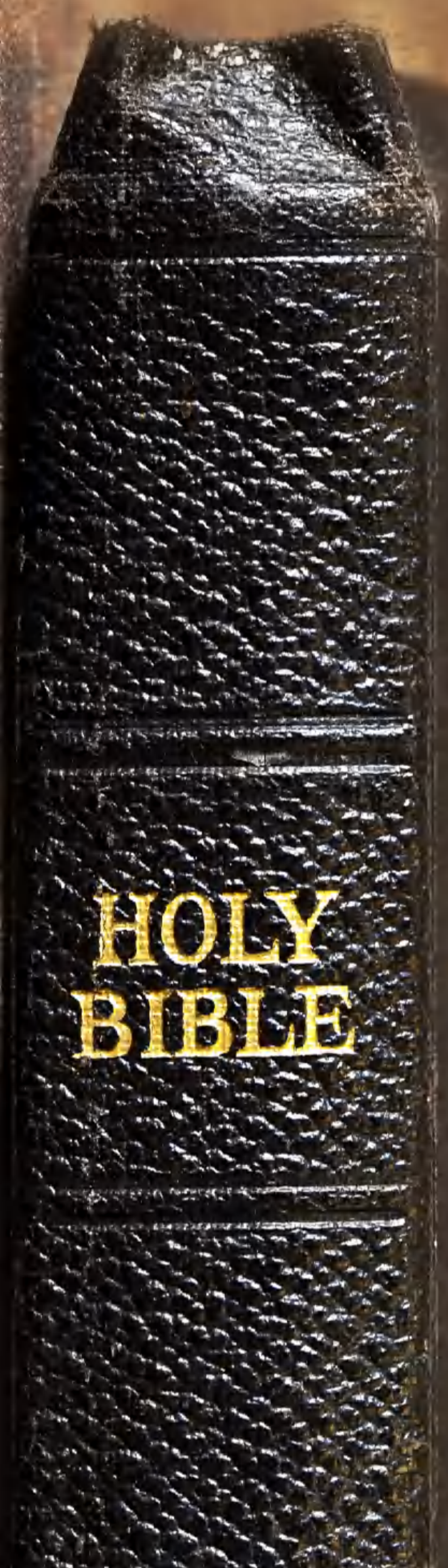

founded by the great and learned Archbishop Carroll in 1790, he has more than proved himself worthy of such an important trust. Invited to Rome with the other Archbishops and Bishops, in 1883, to deliberate on the most urgent matters to be considered in the Third Plenary Council of Baltimore, to be held in November, 1884, Pope Leo XIII. chose him to preside as Apostolic Delegate over that august assembly. Fourteen Archbishops, sixty Bishops, seven Abbots, one Prefect Apostolic, eleven Monsignors, eighteen Vicar-Generals, twenty-three Superiors of religious orders, twelve rectors of seminaries, and ninety theologians took part in the Council.

### DISPLAYED GREAT ADMINISTRATIVE ABILITY.

So well did the ever faithful Archbishop Gibbons discharge his duties that he was thanked at the close of the sessions by the senior Archbishop of the hierarchy, Most Rev. Peter R. Kenrick, of St. Louis, aged over seventy-seven, who, in the name of the others, expressed the gratitude felt for the able manner in which he had presided over the Council. At the Consistory held in Rome, June 7, 1886, Pope Leo XIII. created Archbishop Gibbons a Cardinal priest. The Pontifical Ablegate, Monsignor Straniero, bearing the beretta and accompanied by one of the Noble Guard with the zuchetto, Count Muccioli, arrived in New York, June 20th.

They proceeded at once to Baltimore, where the zuchetto was privately presented to the Archbishop with the official notice of his elevation. The beretta was given to Archbishop Gibbons in the Cathedral at Baltimore on June 30th. It was conferred by the aged Archbishop Kenrick, of St. Louis, whose brother, Archbishop Francis Kenrick, had ordained the Cardinal to the priesthood that day twenty-five years before. Although raised to so high a rank, Cardinal Gibbons, always quiet and unassuming, still lives in the plain, old-fashioned house near the Cathedral, and is ever the friend of the poor as well as of the rich.

In the administration of his diocese of Baltimore Archbishop Gibbons has displayed great administrative abilities, making frequent visitations and studying the wants of the

people. He has stimulated local zeal, and infused into many feeble parishes and missions a new spirit evinced in improved churches and schools. He has done much to keep alive the faith among colored Catholics, and to afford those outside his flock facilities for obtaining instructions and admission to the Catholic Church.

From his exalted position in the Sacred College of Cardinals and as Archbishop of the oldest See in the United States, Cardinal Gibbons is constantly consulted by the Head of the Church in regard to important questions arising among Catholics in this country. In all these he has shown great wisdom and caution. Averse to harsh and peremptory steps, he always advises prudent and temperate action, when no imminent danger calls for a different course. He has great faith in the sober second thoughts of the American people. Cardinal Gibbons has always advocated movements for higher education, and gave all the weight of his influence to the project of a great Catholic university.

## PATRIOTIC FEELING OF THE AMERICAN CARDINAL.

When the idea at length took definite shape he became chairman of the board of trustees, and has aided materially to bring the project to its present promising condition. As it was finally decided to establish the university in the capital of the United States, it came within his diocese, and as organized by the Holy See, he is the Chancellor, the Rector Magnificus being the able Bishop Kean, his successor in the See of Richmond. The corner-stone of the new university was laid with becoming ceremonies on May 24, 1888, the site chosen for it being near the Soldiers' Home, in Washington. The contributions for the erection of the divinity buildings were readily given, one person alone contributing $300,000.

The centenary of the inauguration of George Washington, first President of the United States under the Constitution of 1787, called forth the patriotic feeling of the American Cardinal, who, in his circular directing special religious services for the

day, said: "To Washington will remain the imperishable glory of leading this people out of the house of bondage and oppression into the clear light of freedom and national prosperity. The history of these United States is the history of the gradual rising from the foundations of liberty and law and order, by him so deeply and so broadly laid, of that stately fabric of our national institutions which have become the admiration of the world. Most just is it that this nation should honor with especial and grateful commemoration the hundredth anniversary of the taking by the great captain in war of the chair of office in peace, as the Chief Magistrate of the land he had fought for with such effective valor. To all it should be matter of profound satisfaction that the citizens of the United States, without regard to race or creed or previous allegiance to any flag soever, are about to recognize the life and achievements of the greatest man this Western world has nurtured."

Wise, generous, learned, the author of that truly wonderful book, "The Faith of Our Fathers," that stands as the American apology for Catholicity in the nineteenth century, Cardinal Gibbons is in every way fitted to fill the position at the head of the hierarchy in the United States.

## HIERARCHY OF THE CATHOLIC CHURCH.

The Catholic Hierarchy, or the governing body of the Catholic Church, consists of his Holiness the Supreme Pontiff, assisted by the Sacred College of Cardinals, and by several sacred congregations, or permanent ecclesiastical committees, of which the Cardinals are the chief members; by the Patriarchs, Archbishops and Bishops; by the Apostolic Delegates, Vicars and Prefects, and by certain Abbots and other prelates.

His Holiness the Pope,
Bishop of Rome, and Vicar of Jesus Christ,
Successor of St. Peter, Prince of the Apostles,
Supreme Pontiff of the Universal Church,
Patriarch of the West, Primate of Italy,
Archbishop and Metropolitan of the Roman Province,
Sovereign of the Temporal Dominions of the Holy Roman Church.

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ber 22, 1823; Bishop of Palestrina, March 24, 1884; Bishop of Porto and Santa Rufina, May 24, 1889; Bishop of Ostia and Velletri, August 16, 1896; Dean of the Sacred College, Camerlengo, Arch-Chancellor of the Roman University, Prefect of the Congregation of Ceremonies. Res.—Rome, via Nazionale, 149.

Lucido Mary Parocchi, Vice Chancellor of the Holy Catholic Church; born at Mantua, August 13, 1833; created and proclaimed June 22, 1877; Bishop of Albano, May 24, 1889; Bishop of Porto and Santa Rufina, August 16, 1896; Sub-Dean of the Sacred College, Secretary of the Congregation of the Universal Inquisition, President of the Congregation of Apostolic Visits, Prefect of the Congregation of Residences of Bishops. Res.—Rome, Palazzo della Cancelleria.

Serafino Vannuttelli, Grand Penitentiary of the Holy Catholic Church; born at Genazano, diocese of Palestrina, November 26, 1884; created and proclaimed March 24, 1887; Bishop of Frascati. Res.—Rome, via Monte Giordano, 34.

Mario Mocenni; born at Montefiascone, diocese of Viterbo, January 22, 1823; created and proclaimed January 16, 1893; Bishop of Sabina. Res.—Rome, Palazzo Apostolico Vaticano.

Anthony Agliardi; born at Cologno al Serio, diocese of Bergamo, September 4, 1832; created and proclaimed June 22, 1896; Bishop of Al, December 14, 1900. Res.—Rome, via Giulia, 147.

Vincent Vannutelli; born at Genazano, diocese of Palestrina, December 5, 1836; created and reserved *in petto* December 30, 1889; proclaimed June 23, 1890; Bishop of Palestrina, April 19, 1900. Prefect of the Congregation of the Council. Res.—Rome, via Giulia, 147.

## CARDINAL PRIESTS.

Joseph Sebastian Netto, O. F. M., Patriarch of Lisbon (SS. XII. Apostoli); born at Lagis, diocese of Faro, February 8, 1841; created and proclaimed March 24, 1884.

Peter Jeremiah Michael Angelo Celesia, O. S. B., Archbishop of Palermo (S. Marco); born at Palermo, January 13, 1814; created and proclaimed November 10, 1884.

Alphonsus Capecelatro, Archbishop of Capua (S Maria del Popolo); born at Marsiglia, February 5, 1824; created and proclaimed July 27, 1885; Librarian of the Roman Catholic Church.

Patrick Francis Moran, Archbishop of Sidney, N. S. W. (S. Susanna); born at Leighlinbridge, diocese of Kildare, Ireland, September 17, 1830; created and proclaimed July 27, 1885.

Benedict Mary Langenieux, Archbishop of Rheims (S. Giovanni a Porto Latina); born at Villefranche, Archdiocese of Lyons, October 15, 1824; created and proclaimed June 27, 1885.

James Gibbons, Archbishop of Baltimore (S. Maria in Trastevere); born at Baltimore, July 23, 1834; created and proclaimed June 7, 1886.

Mariano Rampolla del Tindaro (S. Cecilia); born at Polizzi, Diocese of Cefalu, August 17, 1843; created and proclaimed March 14, 1887; Secretary of State, Archpriest of the Basilica Vaticana. Res.—Rome, Palazzo Apostolico Vaticano.

Francis Mary Benjamin Richard, Archbishop of Paris (S. Maria in Via); born at Nantes, March 9, 1819; created and proclaimed May 24, 1889.

Peter Lambert Goosens, Archbishop of Mecheln (S. Croce in Gerusalemme); born at Perk, Archdiocese of Mecheln, July 18, 1827; created and proclaimed May 24, 1889.

Anthony Joseph Gruscha, Archbishop of Vienna (S. Maria gegla Angeli); born at Vienna, November 3, 1820; created and proclaimed June 1, 1891.

Angelo di Pietro (SS. Bonifacioed Al essio): Pro-Datarius; born Vivaro, diocese of Tivoli, May 26, 1828; created and proclaimed January 16, 1893. Res.—Rome, Palazzo della Dataria Apostolico.

Michael Logue, Archbishop of Armagh (S. Maria della Pace); born at Raphoe, October 1, 1840; created and proclaimed January 16, 1895.

Caludius Vaszary, O. S. B., Prince—Archbishop of Gran and Primate of Hungary (SS. Silvestro e Martino ai Monti); born at Kerszthel, diocese of Veszprim, February 12, 1832; created and proclaimed January 16, 1893.

Herbert Vaughan, Archbishop of Westminster (SS. Andrea e Gregorio al Monte Celio); born at Gloucester, diocese of Clifton, April 15, 1832; created and proclaimed January 16, 1893.

George Kopp, Bishop of Breslau (S. Agnese Fuori le Mura); born Duderstadt, diocese of Hildesheim, July 27, 1837; created and proclaimed January 16, 1893.

Adolphe Louis Albert Perraud, Bishop of Autun, France (S. Pietro in Vinceli); born at Lyons, France, February 7, 1828; created and reserved *in petto* January, 1893; proclaimed November 29, 1895.

Victor Lucian Sulpice Lecot, Archbishop of Bordeaux (S. Pudenziana): born at Montscout-Lizerolles, diocese of Soissons, January 8, 1831; created and proclaimed June 12, 1893.

Joseph Sarto, Patriarch of Venice (S. Bernardo alleterme): born at Riese, diocese of Treviso, June 2, 1835; created and proclaimed June 12, 1893.

Cyriacus Mary Sancha y Hervas, Archbishop of Toledo, Spain (S. Pietro in Montorio): born at Quintana del Pidio, diocese of Osma, June 17, 1838; created and proclaimed May 18, 1894.

Dominic Sbampa, Archbishop of Bologna (S. Onofrio): born at Montegranaro, archdiocese of Ferma, June 13, 1851; created and proclaimed May 18, 1894.

Andreas Ferrari, Archbishop of Milan (S. Anastasia): born at Pratepiona, diocese of Parma, August 13, 1850; created and proclaimed May 18, 1894.

Francis Satolli (S. Maria in Aracoeli): born at Marsciano, archdiocese of Perugia, July 21, 1839; created and proclaimed November 29, 1895; Prefect of the Congregation of Studies. Res.—Rome, Canonica di S. Giovanni in Laterano.

Jerome Mary Gotti, D. C., Prefect of the Propaganda (S. Maria dellas Calla); born at Genoa, March 29, 1834; created and proclaimed November 29, 1895. Res.—Rome, Palazzo di Propaganda, Piazza di Spagna.

Salvator Cassanas y Pages, Bishop of Urgel, Spain, (SS. Quirico e Giulitta); born at Barcelona, archdiocese of Barcelona, September 5, 1834; created and proclaimed, November 29, 1895.

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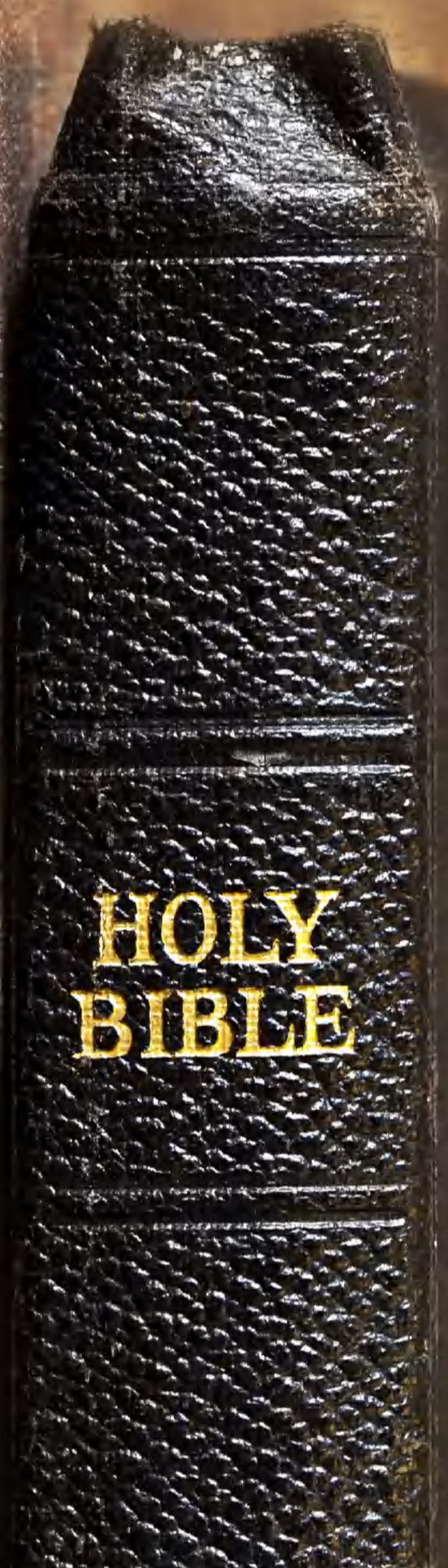


Francis Desideratus Mathieu, Archbishop of Toulouse (Santa Sabina): born at Einville, Diocese of Nancy, May 28, 1839; created and proclaimed June 19, 1899.

Peter Respighu, Vicar General of his Holiness (Santi Quattro Coronati); born at Bologna, September 22, 1843; created and proclaimed, June 19, 1899. Res.—Rome, Palazzo del Vicariato.

Augustinus Richelmy, Archbishop of Turin (Santi Eusebio); born at Turin, November 29, 1850; created and proclaimed, June 19, 1899.

Alexander Sanminiatelli Zarabella (SS. Marcellino e Pietro); born at Radicondoli, diocese of Volterra, August 4, 1840; created and reserved *in petto*, June 19, 1899; proclaimed, April 15, 1901. Res.—Rome, Piazza Capretari, Palazzo Lante.

Sebastian Martinelli; born at S. Anna, archdiocese di Lucca, August 20, 1848; created and proclaimed, April 15, 1901. Res. Rome, Palazzo Borghese.

Casimir Gennari (S. Marcello); born at Maratea, diocese of Policastro Bussentino, December 27, 1839; created and proclaimed, April 15, 1901. Res.—Rome, Via del Corso 307.

Leo Skrbensky, Archbishop of Prague; born at Hansford, archdiocese of Olmutz, June 12, 1863; created and proclaimed, April 15, 1901.

Julius Boschi, Archbishop of Ferrara (S. Lorenzo in Penisperna); born at Perugia, March 2, 1838; created and proclaimed, April 15, 1901.

John Kniaz de Kozielsko Puzyna, Bishop of Cracovia; born at Gwordiec, archdiocese of Lemberg of the Latins, September 13, 1842; created and proclaimed, April 15, 1901.

Bertholomew Bacilieri, Bishop of Verona (S. Bariolomeo al Isola); born at Breonio, diocese of Verona, March 27, 1842; created and proclaimed, April 15, 1901.

Louis Macchi (S. Maria in via Latta): born at Viterbo, March 3, 1832; created and proclaimed February 11, 1889. First Deacon; Secretary of the Brefs. Res.—Rome, Palazzo Massimo, piazza Aracoeli, 30.

Andreas Steinhuber, S. J. (S. Agata alla Suburra): born at

Utlau, diocese of Passau, November 11, 1825; created and reserved *in petto* January 16, 1893; proclaimed May 18, 1894; Prefect of the Congregation of the Index. Res.—Rome, via di S. Nicola la Tolentino, 8.

Francis Segna (S. Maria in Portico): born at Poggio Ginolfo, diocese of Marsi, August 31, 1836; created and proclaimed May 18, 1894; Prefect of the Vatican Archive. Res.—Rome, via di Ripetta, 102.

Raphael Pierotti, O. P. (SS. Cosma e Damiano): born at Forbano del Vescovo, archdiocese of Lucca, January 1, 1836; created and proclaimed November 30, 1896. Res.—Rome, via S. Sebastiano, 10.

Joseph Vives y Tuto (Santi Adriano al Foro Romano): born at S. Andrea de Llevaneras, diocese di Barcelona, February 15, 1854; created and proclaimed June 19, 1899. Res.—Rome, via Buoncompagni, 160.

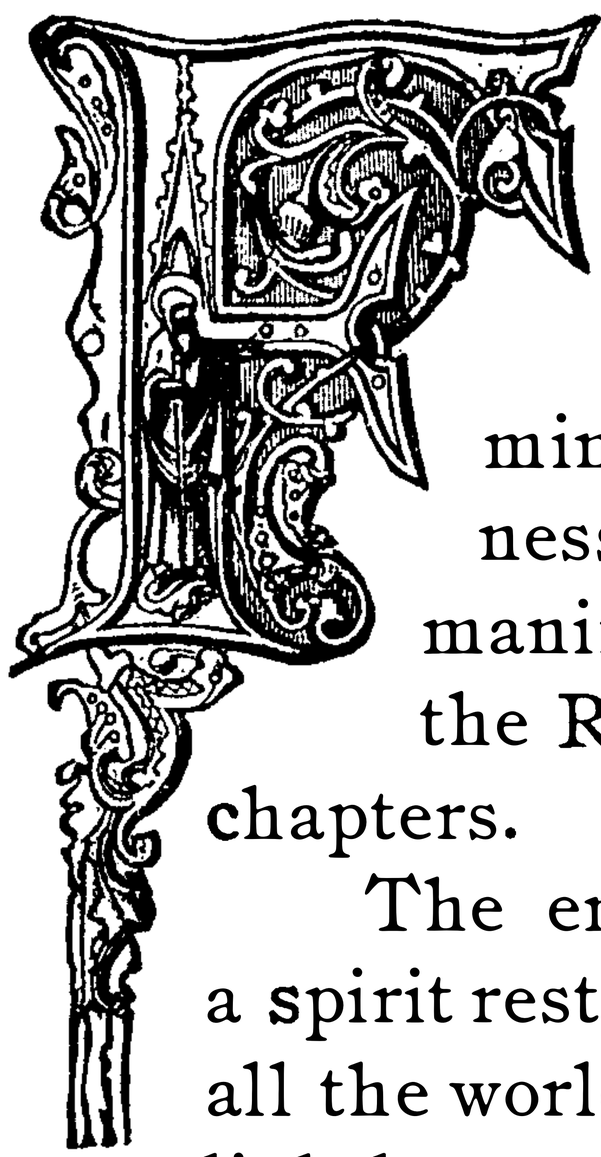
Francis della Volpe (S. Maria in Aquiro): born at Ravenna, December 24, 1814; created and reserved *in petto* June 19, 1899; proclaimed April 15, 1901. Res.—Rome.

Aloysius Trippepi (S. Maria in Dominica): born at Cradato, archdiocese of Reggio Calebria, June 21, 1836; created and proclaimed April 15, 1901. Res.—Rome, via Giulia Palazzo Saccheti.

Felix Cavagnis (S. Maria ad Martyres): born at Bordogna, diocese of Bergamo, January 13, 1841; created and proclaimed April 15, 1901.

## CHAPTER XLIV.

### The Death of Pope Leo XIII.—Seventeenth Day.



FOR seventeen days the aged pontiff hovered between life and death.

His serious illness began on July 3rd and his death occurred on July 20th, at four minutes after four o'clock. The nature of his illness, the incidents relating thereto, and the interest manifested throughout the world in the aged head of the Roman Catholic Church, is related in preceding chapters.

The emaciated and lifeless frame which held so brave a spirit rested on the bed in the Vatican beside which almost all the world has prayed. The red damask coverlet rested lightly over the body, the cardinal's scarlet cape was about the shoulders, while on his head was placed the papal hood of velvet, bordered with ermine. A white silk handkerchief was bound about his chin and in the hands which have blessed so many thousands was placed a crucifix. Pope Leo's lifeless and frail form remained for one day in that position, watched by uniformed officers of the Noble Guard and rough-clad Franciscan penitentiaries, who kept a ceaseless vigil for nine days until the day of the burial.

On the day after the death occurred the Sacred College of Cardinals assembled for the impressive ceremony of pronouncing Pope Leo dead. After this sad function was performed the body was taken to the small throne room adjoining the death chamber, where it was embalmed. The funeral ceremonies extended over nine days, the remains having been removed to the Cathedral of St. Peters, where they were in state for the period named. The last resting place of the dead pontiff is in the magnificent basilica of St. John Lateran.

Pope Leo's final moments were marked by that same serenity and devotion, and when he was conscious, that calm intelligence

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Vatican and dismiss all persons from the death chamber, the body being intrusted to the Franciscan penitentiaries."

Meantime events of momentous importance to Catholic Christendom were occurring. The death of Pope Leo meant the passing of the supreme power into the hands of the Sacred College of Cardinals, as its temporary custodian during the interregnum. The perfect administrative machinery of the church provided against the slightest interruption of the governing authority.

As the senior member of the Sacred College, Cardinal Oreglia, to whom the Pope, on July 20, solemnly confided the interests of the church, became the exponent of the cardinals until Pope Leo's successor was elected. This brought forth Cardinal Oreglia as the striking personality of the hour.

## OREGLIA ANTITHESIS OF POPE LEO.

The cardinal is the exact antithesis of Pope Leo, having none of the late pontiff's sympathetic and benevolent characteristics. He comes from a noble Piedmontese stock, and his nobility is shown in his haughty and austere bearing. He is not popular among his collegues or the Romans, and his brusque manner has earned him the title of the "Piedmont Bear." He is tall and robust, and his seventy-four years are shown by the whiteness of his hair.

His face has the tawny hue of old parchment and is deeply lined. Despite his austerity, the cardinal's learning and piety are universally recognized. This is the man who for the time was practically pope. It was he who issued the orders to clear the Vatican from intruders and brought tranquillity out of the confusion immediately following Pope Leo's death.

The death of the pontiff occurred at a time when all was singularly calm about the Vatican, as people had been so long expecting the final summons that their sensibilities were well-nigh numbed. Outside St. Peter's the empty trolley cars swung slowly round the loop and across the square into the cool shade of the great colonnade, which for more than two centuries has been the pride of Roman architecture. A splendid view of this appears on

another page of this book. The clang of the car bells was the only noise which dispelled the traditional peacefulness of an Italian afternoon.

Now and again one of these little open carriages, in which all Rome rides, rattled across the baked Vesuvian stone with which the square of St. Peter's is paved and took its place on the cab rank which lies in the shadow of Michael Angelo's four hundred columns. A few half naked urchins dawdled in the spray which a light breeze blew from the fountain that plays unceasingly beside the huge obelisk, brought to Rome from Egypt by some conquering emperor.

### SAN DAMASO WAS DESERTED.

A few yards away, beside the bronze doors which lead to the Vatican, some twenty or thirty men and boys and a handful of gendarmes lazily awaited the news. Inside, the Swiss Guards lolled on a bench and complained of the heat. Scarcely a soul passed up the marble staircase, and the courtyard of San Damaso was deserted, except for the heavy black carriages of the cardinals and their coachmen, who were awaiting their masters. It was the hour of the siesta. Nothing could have been more peaceful. Occasionally one of the more energetic among the watchers ventured into the sun to take another glance at the Pope's room, which, kept closely shuttered, was in perfect harmony with the quiet scene it overlooked.

At twenty minutes past four a man dashed madly across St. Peter's square, then quite empty. A second later another followed on a bicycle. Within a few seconds, as if by magic, newspaper men, gendarmes and messengers, running, driving and gesticulating, dashed to and from the portals of the Vatican. Like a wireless message there flashed around the words, "He is dead." Rubbing the afternoon sleep from their eyes, bareheaded men and women, many carrying babies, emerged from the darkened houses and cafés and besieged the doors of the Vatican.

The transformation was complete. The quick movement and tense feeling of the rapidly gathering crowd now permeated where

a few minutes before there had been no sign of life. The French Ambassador's carriage drove furiously from the Vatican and drew up at a nearby telegraph office. Without waiting for the horses to stop the ambassador jumped out and notified his government of the Pope's death. There soon followed the Cadinals, who, with set faces, drove slowly homeward. Behind the shutters of Pope Leo's room, which still remain closed, all was over.

The heavy bronze doors were swung to, and entrance to the Vatican was only obtainable by knocking at a little wicket, which was closely kept within by the Papal guard and without by the Italian police. The latter had been slightly reinforced, but had no difficulty in controlling the crowds, who were allowed to remain in the square, just as they were accustomed to do before the death, but not to enter the Vatican itself.

## EVERY TYPE OF HUMANITY INTERESTED.

Carriages kept rattling up, their occupants mostly holding in their hands extra editions announcing the pope's death, which the local papers quickly got out. On the steps of St. Peter's sat a gronp of young Roman princes discussing the situation. Near by was gathered almost every type of peasant and working women who make Rome so picturesque. A few entered the basilica itself and there offered up prayers for Pope Leo's soul. Among the supplicants were many monks, who, with hands uplifted, prayed long and earnestly at the gates of the dimly lighted shrines.

On the afternoon of the Pope's death, Archbishop Ireland paid the following tribute to the dead prelate:

"In Leo a truly great and good man passes from earth. The extraordinary, the unparalleled interest with which the world this last fornight kept vigil around the Vatican where the old hero battled dramatically with grim death, is the magnificent tribute to Leo, which nothing could ever have evoked save unusual grandeur of soul and unusual feats, the offspring of that grandeur.

In the death of Leo, humanity realizes that an orb of light, such as is seldom seen to dominate the high skies of its moral and

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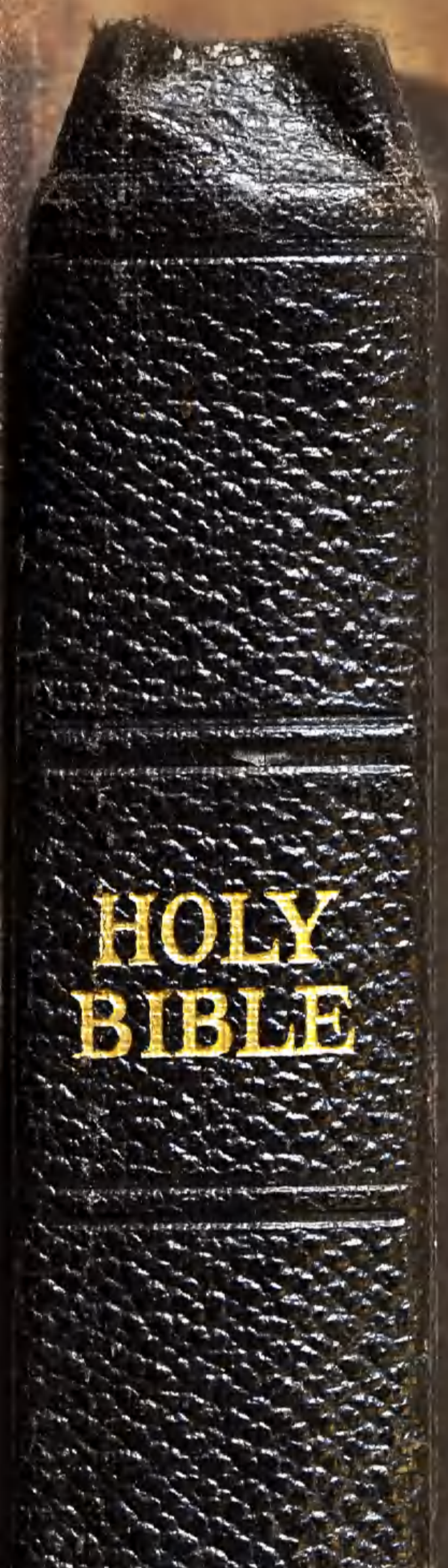


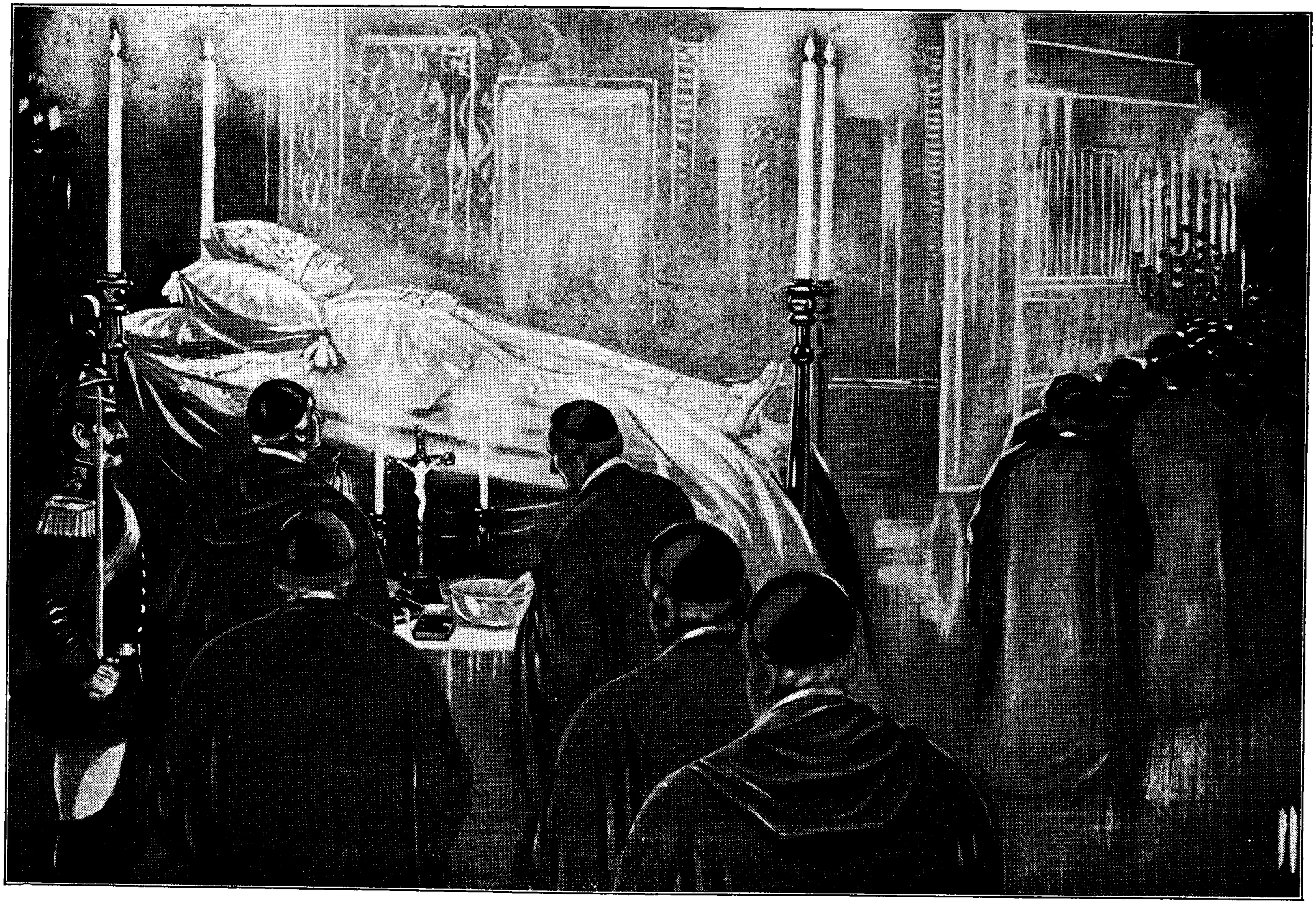
be made known, as she had not before been known. By dint of wise words and acts he tore to shreds the thick veils of prejudice and misunderstanding, which, as the sequence of strifes and controversies of centuries had been hiding its features from the eyes of millions of the non-Catholic world. He brought close to the church the new age of humanity and put beyond all doubting the fact that the most cherished aspirations of the age not only received countenance from the church, but had grown out of its spirit and teachings. Liberty, civil and political, individual rights, education, the progress of science and discovery, the material comfort of the masses—all these, Leo, in the name of the church, blessed and advocated. To-day the Catholic Church is universally admitted to be in the van of humanity's forward march, and for this Leo is to be thanked.

## TRIBUTE OF APOSTOLIC DELEGATE TO UNITED STATES.

Said he to a bishop from America one day: "Oh, America! It is the future." Leo's clear vision of things far away in time as well as in space had endeared America to him. As no other statesman in Europe, Leo understood America—its possibilities and the meaning of its institutions.

Monsignor Falconio, papal delegate to the United States, said:

"I can add little or nothing to the expressions which have been published concerning the life of the illustrious Pope Leo. During his twenty-five years of administration his policy has been characterized by prudence, fine judgment and much executive ability. We all wonder at his remarkably clear intelligence and energy despite his old age. His work has been epoch making, and during his administration many important chapters have been added to the history of the church. Perhaps the greatest factor of his administration was the growth of the church, especially here in the United States. I recently visited the country as far west as California and including New Mexico, and could not but experience much gratification by the growth of the church on all sides.



POPE LEO XIII LYING IN STATE

HIS HOLINESS, POPE PIUS X.

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"Making for peace always, he has drawn together more closely than ever before the nations of the world, and the impress of his work will linger long after the fame of the warrior shall have been dimmed.

"Bismarck welded together an empire by blood and iron. Leo XIII. sought to bind the world with the soft strand of love.

"With all his kindness there was never a time that Leo XIII., when forced to an issue, did not take a determined stand, and once intrenched in his position, he was immovable as Gibraltar. Powers might batter at the papal throne, politicians protest and rulers rage, but the pope took no step backward. With an abiding faith he waited, and at his death he could look back calmly over his long reign with complacency, for most of his aims had been accomplished.

### POWERFUL AND KINDLY LEADER.

"As I said before, the church itself will feel no loss in the death of Leo XIII., no matter how deeply individual Catholics deplore his passing. But mankind at large has lost a powerful and kindly leader, ripe in scholarship, wise in the ways of humanity, consecrated to the love of his fellow-men and able to note and minister to the heart throbs of human suffering, whether the hovel or the palace. He is dead, but he will always live. May he rest in peace!"

Bishop J. J. J. Glennon, coadjutor to Archbishop Kain, of St. Louis, paid this splendid tribute to Pope Leo: "Pope Leo XIII. was the two hundred and sixty-third successor to the chair of Peter, a seat of empire the most historic the world has ever known.

"In that long roll call many eminent names can be recalled, and among the most eminent will be the latest occupant, Pope Leo XIII.

"We have as yet not perspective enough to know how eminent will be the place to be assigned to him, but we are sure he will rank with the greatest and the best.

"His advent into power marked a crisis in the history of Catholic Christendom. He found opposed to the church the courts, the universities and the democracy.

"Bismarck ruled Europe, and Bismarck's ambition and the crowning purpose of his life was to conquer the Catholic Church. His cry was:

"Wir gehen nicht nach Canossa." [We will not go to Canossa].

"Leo XIII., by his diplomatic skill, perseverance and tact, aided by a just cause and the blessing of heaven, succeeded in a few years in conquering the conqueror of Europe.

"But perhaps a bitterer foe to the papacy lay in the trend of public thought and the intellectual life, which Leo found to be completely dominated by a spirit of materialism and agnosticism.

"Leo, in a series of masterful encyclicals, drew the world of thought back again to the truth of Catholic philosophy, and the necessary place it has had in the field of education and intellectual life.

### LEAVES ROME MISTRESS OF THE WORLD.

"In answer to the cry that the papacy was necessarily reactionary and aristocratic, Leo's encyclicals upon the rights of labor and the value of democracy placed him in the forefront of social leaders and humanitarians.

"He found Rome a conquered city; he leaves her the mistress of the world."

In the following words his Grace, Archbishop Farley, spoke of the late pope:

"The history of his pontificate, with its marvels and its blessings, point to Leo XIII. as having been pre-eminently a chosen instrument in the hands of Divine Providence.

"A great pope, his gifted soul could soar up to and find a congenial atmosphere among the sublime heights of theology and philosophy. His fatherly heart could feel and his foresight could provide for the well being of the humblest of his flock. No other aim or end than this, indeed, has he had in view in his wise and salutary counsels, in his luminous and emphatic teachings, upon the sacredness of the Christian marriage tie as being the source of the safety and protection of domestic happiness.

"His paternal solicitude extended to all peoples. America

has always had a large share of both his pronounced affection and his anxious care. The increase in the hierarchy and the impulse given to every grade, from elementary to university, among us, are evidences which are too familiar that we should need to dwell upon them. Rarely did Leo XIII. permit an occasion to pass, when speaking to Americans or to those who love American institutions, that he did not manifest his special affection and admiration for our people and our country.

"With what emotion do I recall the words that fell from those venerable lips as I bade him farewell, at the end of a memorable audience, after he had listened to an account of the progress of the Church in this our diocese during his own lifetime. 'Ah,' he said, 'amid my many trials, America is my consolation. There the church enjoys liberty. In the United States she is free to build her churches and her schools unmolested. Here in Rome I, the Vicar of Christ, am as a slave, deprived of free action. In Italy, in France, the Church is being persecuted by those who should defend her. Thank God for the consolation that comes to us from free America!'

### STORED WITH THE 'LORE OF AGES.'

"Strikingly has it been brought home to us many times, how his lofty intellect, so cultured on every side and so richly stored with the 'lore of the ages,' never ceased to concern itself with everything that made for the progress of art, literature and science; how his magnanimous spirit, fearless in the cause of truth, threw open the treasures of the Vatican library to the scholars of the world; and how his deep love and profoundest appreciation of the highest philosophy man ever cultivated, that of the 'angel of the schools,' brought it back to its rightful place in the esteem of the learned and in the regard of the thoughtful of our own times.

"To such a father, to such a friend, and to such a pontiff, our hearts go out to-day, and our prayers for him go up to heaven in no limited measure."

Monsignor T. P. Thorpe, vicar of the Cleveland diocese, said Leo XIII. had been a great pope. "His great strength," said the

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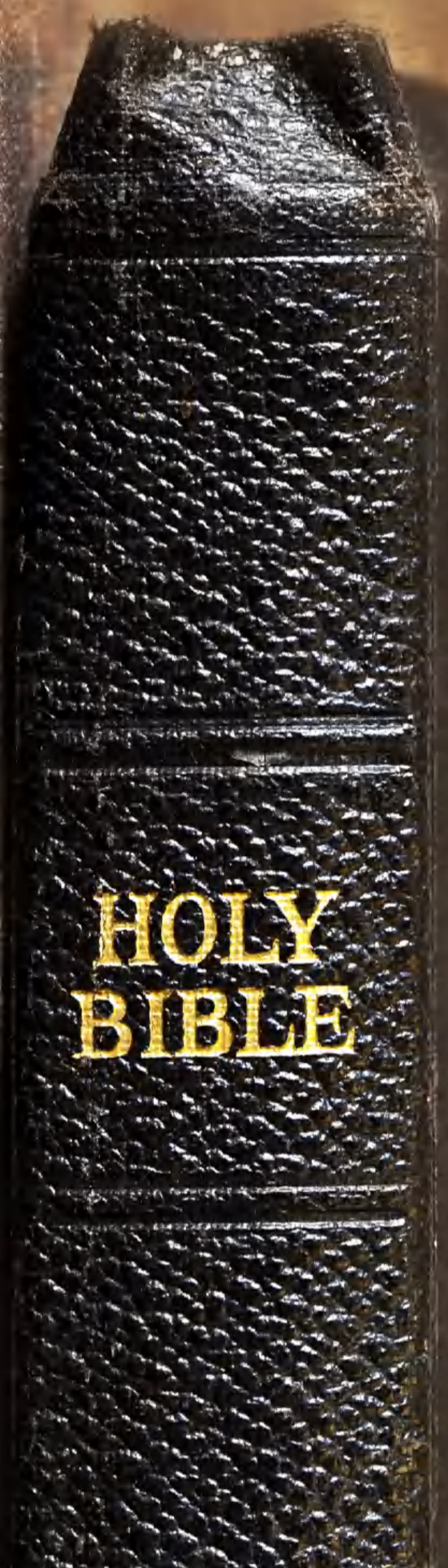

pertaining to both church and state. He shines forth pre-eminently in his great love for his fellow-man.

"I have no views to express as to his successor. The death of the pope can have no effect whatsoever upon the spiritual or political policy of the church."

The Rev. J. L. Fitzmaurice, Bishop of the Erie diocese, has visited the Vatican on several occasions. The Bishop said:

"I consider that Pope Leo will occupy a very prominent place in the history of the church. The familiar events of his long reign and every prosperity of the church make it unnecessary to comment upon the value of his services. Affable and of a kind disposition, his personality has won more friends for the church than has any of his predecessors whom I can now recall. The death of Pope Leo will not greatly change the spiritual and political policy of the church. When a great man dies, we are apt to think that his place cannot be filled, but there is always a man for the occasion. The rules of the church are centuries old, and while the new pope may differ from Pope Leo on some matters of detail, the general policy of the church, I believe, will not be materially altered."

The Right Rev. Benjamin J. Keiley, Bishop of Savannah, said:

"Leo XIII. sat on Peter's chair for twenty-five years.

"His letters on the evils of the day—particularly on divorce, the labor question, civil government and Christian democracy—marked him out as a man of wondrous insight and keen analytical mind. The Christian world particularly—and here I include, of course, all Protestants—owe him a debt for his brave and timely reassertion of the church's views and teaching on the inspiration and divine authorship of the Bible."

Archbishop P. J. Ryan gave the following tribute to the memory of Pope Leo XIII.:

"I think it sufficient to say that I join in the universal estimate of him as a great man and a great pope. He was pre-eminently a man of his age. His sympathy for our institutions in America was genuine. I had the honor of addressing him on

the occasion of the presentation of the copy of the constitution of the United States, sent as a present to his Holiness by President Cleveland in 1888, at the silver jubilee of the episcopate of the pope. In that address I alluded to the homage paid to him by the kings and potentates of the world, and I added:

"Remember, most Holy Father, that the people represented by the shepherds of Judea came by angelic summons to the crib of Bethlehem before the kings of the East, and that he whose vicar you are was not only the King of Kings, but also the reputed son of Joseph, the carpenter; that He was a man of the people and sympathized with the people.

## STRONG SYMPATHY FOR REPUBLICAN INSTITUTIONS.

"When I concluded the pope approved my utterances. There was some discussion in the newspapers of Rome regarding this subject. Everything then assumed a political drift at Rome, and a newspaper, the 'Italia,' said that I had conveyed a useful lesson to the pope, who, the paper declared, preferred kings to peoples. Soon afterwards the official organ of the Vatican, the 'Moniteur de Rome,' replied to this criticism and demonstrated that the Holy Father had, whatever former policies of the Vatican may have been, shown a strong sympathy with republican institutions."

The following extracts from the address and from the pope's reply may be interesting at this time:

"In one of your Holiness' admirable encyclicals you truly state that the church is wedded to no particular form of civil government. Your favorite theologian, St. Thomas Aquinas, has written true and beautiful things concerning republicanism. In our American Republic the Catholic Church is left perfectly free to act out her sacred and beneficent mission to the human race.

"We beg your Holiness, therefore, to bless this great country, which has achieved so much in a single century; to bless the land discovered by your holy compatriot, Christopher Columbus; to bless our prudent and energetic President of the United States of America, and finally we ask, kneeling at your feet, that you bless ourselves and the people committed to our care."

In answer, his Holiness said:

"As the archbishop has said, they (the Americans) enjoy full liberty, in the true sense of the term, guaranteed by the Constitution, a copy of which is presented to me. Religion is there free to extend continually, more and more, the empire of Christianity, and the church to develop her beneficent activities. As the head of the church, I owe my love and solicitude to all parts of the world, but I bear for America a very special affection.

"Your country is great, with a future full of hope; your nation is free; your government is strong, and the character of your President commands my highest admiration. It is for these reasons that the gift causes me the liveliest pleasure. It truly touches my heart and forces me, by a most agreeable impulse, to manifest to you my most profound gratitude and esteem."

Because of this great pontiff's knowledge of human nature and of the philosophy of history, he knew that in proportion to the freedom from political restraint should be the governing power of conscience, and that the freest states required for their permanence the best citizens. Hence his zeal for the Christian education of youths in our free Republic.

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office, however, is the fact that the temporal power of the pope has come to an end. As the prospects of recovering the things of this world have grown less the regard for the pope as the spiritual head of a great Christian community has increased.

It was well for the papacy that in these years of transition a man of Leo XIII.'s high character should have ruled the church. From The New York Press:

All the world, doubtless, that is emancipated from the passions of bigotry and the hatred of religious prejudice will agree that there has died in Rome a good man. Those of humanity who can feel no sympathy with an ecclesiastical polity which smack to them at worst of idolatry, and superstition at best, and those who are only mildly tolerant of any man's faith while yet wondering at its methods may properly, and we think will, join the most orthodox and fervid Romanist in rejoicing that the headship of so great and powerful an organization rested for so many years in the person of Leo XIII.

And no man, anti-Romanist or pope hater though he be, will outrage his own creed or fail in devotion to his own faith by joining the papist in the solemn wish that for the sake of humanity, if for no more spiritual cause, the successor of the pope, now gone, may fall heir to his sweetness of soul and his gentle simplicity when he ascends the potifical throne left vacant by Leo XIII.

From The New York American:

The death of Pope Leo strikes a chord of sorrow throughout the civilized world.

The members of the great church of which he was the head felt no more reverence for the grand old man at Rome than did those of differing faiths who knew the sublime character and appreciated the broad sympathy of the sovereign pontiff.

Leo was great apart from his exalted office. In the most difficult position in the world he served nearly quarter of a century, not only with the good will, but with the love of all mankind

With a kindness all embracing, he united the firmness and knowledge of a natural ruler of men, and he was in consequence a power in his time greater than czar, kaiser or king.

The unfailing tact and statecraft shown by the late pope will be better appreciated by the historians than by his contemporaries.

Every crisis of his long reign over the church he met with a wisdom truly marvelous. Whether it was with hostile Italy, Protestant Germany or radical France, Leo's policy was always true and wise. He never abated a jot of the consideration due him as vicar of Christ, but while preserving inviolate the dignity of the Vatican, he approached all problems with so great a charity, so complete a tolerance that the friendship and sympathy of the entire world were his.

He was a great man, a great scholar and a great ruler, and his reign will stand for ages a monument to the worth of the democratic system that is the law of the Church of Rome.

A kingdom or an empire is subject to the rule of a genius or a fool, as the eccentricity of nature manifests itself. The king is born to his place. Not so the pope. He may be born peasant or prince, but before he comes to the highest office on earth he will have demonstrated his intellectuality and fitness for the papal crown through his service.

This is the explanation of the greatness of the modern popes.

The pope's successor may be as brilliant as he; certain he is to be a man of wisdom and strength; but it will be years before he can take the place in the hearts of humanity desolated by the death of Leo XIII.

From The New York World:

The world's most venerable figure has faded away. For the second time in eighteen centuries a pontiff has "seen the years of Peter," and with his life-work nobly done, his cup of age and achievement filled to the last drop, has entered into his well-earned rest. It was a rest which nothing but death could give, for the mind of Leo. XIII., crystal-clear to the very end, would not tolerate idleness while a spark of vitality remained. The feeble body seemed to be kept alive by sheer mental power long after medical science had reached the end of its resources.

When Joachim Vincent Pecci was born, ninety-three years ago, Napoleon stood on the pinnacle on whose slopes Henry IV.

and Frederick Barbarossa and Frederick II. had stumbled and fallen. In his person the western emperor was not only the temporal master of Europe but master of the church. The pope was his prisioner at Fontainebleau and Rome was one of his subsidiary capitals. But Pius VII. returned to Rome and the omnipotent emperor went to St. Helena. His dominion was added to the long list of things the papacy had outlived.

The boy Pecci played on the hills of Carpineto while the fate of the world was in the balance, and then he glided peacefully into his destined career. Taking orders after a long and most distinguished academic preparation, he entered at once upon the immediate service of the pontifical administration. At that time Central Italy was held in the temporal possession of the church, and Pecci's talents were utilized from the beginning in provincial government. He was an able administrator, and industriously looked after the material as well as the spiritual welfare of the people he was appointed to rule. After the fall of the temporal power he continued to advance in the administration of the church, and before the death of Pius IX. he was plainly indicated as its next head.

In the twenty-five years of his pontificate Leo XIII. carried the influence of the Holy See to a point it had never reached before since Luther. By his tact, his wisdom and his love for humanity he disarmed the bitter hostility that used to be engendered by theological differences. Bismarck, the leader in the Kulturkampf, the man who had said that he would never go to Canossa, welcomed his arbitration of the Caroline Islands dispute with Catholic Spain. The present German Emperor, the traditional head of Protestantism on the Continent of Europe, eagerly accepted the friendship of the Pope.

Leo XIII. was modern enough and broad-minded enough to recognize the fact that the future of the world belongs to democracy. He ordered the priesthood of France to cease its opposition to the republic and made advances toward that Government which its leaders foolishly rejected. He was always a friend and admirer of America, and no American visitor to the Vatican can

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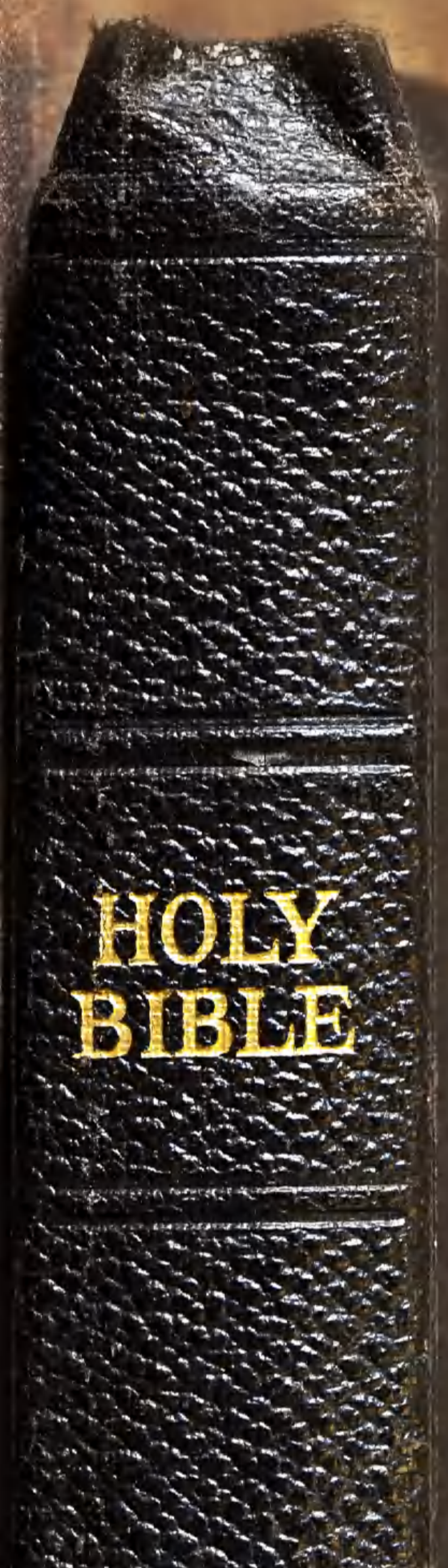

point of influence and prosperity it has known in those centuries. That, we believe, is the best contemporary opinion of his work and will be the mature judgment of history. He found the Church deprived of the last remnant of its temporal sovereignty, and it is true that he leaves it in the same state.

More than that, we may say that he was not able to make progress toward a temporal restoration, and that he leaves even the possibility of such restoration at any time entirely too remote for practical consideration. It is not by political provinces or by political subjects, however, that the progress of the church is to be measured. At the beginning of Leo's reign the church was on unfriendly or unsympathetic terms with almost every government in the world, and was positively at enmity with several of the most important.

At its end it is on terms of cordiality with all, save only that of Italy, and indeed with that one its relations are far less estranged than is commonly supposed. Leo found Mr. Gladstone thundering against Rome with all the fervor of some propagandist of the Reformation, yet he brought that same Mr. Gladstone to re-establish diplomatic relations between Westminster and the Vatican for the first time since the Tudors. He found Bismarck and Falk stoutly declaring "We shall not go to Canossa," but he compelled the Iron Chancellor to go to Canossa and to acknowledge the fact to all the world. He found all relations with Russia severed, and he restored them on terms most advantageous to the church. He found Gambetta and Ferry denouncing the church as the chief enemy of France, yet despite the emulation of their words and works by Dr. Combes he leaves the church more truly influential in France than it has been since the Revolution.

The secret of these and of innumerable other achievements may not be at once obvious. It may comprise a number of factors or elements. We are inclined to think, however, that more than in any other it is to be summed up in the one word, tact. Gioacchino Pecci was noted as one of the most diplomatic of diplomats before Leo XIII. assumed the triple crown. He made friends, not enemies.

He avoided or removed difficulties, instead or creating them. He allayed rather than provoked contentions. Both as head of the Roman Church and as a great international personage he sought the blessing of the peacemaker. He was as patient as though he had been endowed with perpetual youth. He is not commonly regarded as having been notably liberal or progressive.

Yet he was one of the most democratic of popes, and the church under his guidance made pretty steady progress toward liberal politics. Theologically and ecclesiastically the Roman Church is no nearer to a reunion with the mass of Protestantism than it was in the days of Cromwell, yet between the two there is certainly far less bitterness of antagonism than ever before since Protestantism began. For this, as for all other progress made by the Roman Church in the last quarter century, Leo XIII. may not have been entitled to all the credit.

There were other forces at work in the church, at Rome and elsewhere. Yet we should not overrate him or do injustice to others if we accord to him the major part thereof. The first Leo was the founder of the papal principle of temporal sovereignty, and the tenth Leo by his ecclesiastical inaptitude gave opportunity for the Reformation to rend the church asunder. This latest Leo did not succeed in re-establishing the monarchy of the one or in repairing the neglect of the other. But he enhanced the moral sovereignty of the papacy to a degree unknown for many a reign, and, inflexible as he was in doctrine, he made on the whole for the advancement of many of those practical principles for which the Reformation was begun.

In creed he was immovable, but in political and social practice he led the church in the same path that, as we believe, the whole world was and is pursuing, and it will be by no means the least or the least worthy of his distinctions that he, perhaps above any of his predecessors, kept himself in touch with the world and in sympathy with its great movements, and was thus not only the chief pontiff of a great church, but also one of the chief citizens of the world.

From The New York Herald:

After a struggle that long held death itself at bay, to the wonder of the medical as well as the lay mind, Leo XIII. has gone to eternal rest.

The marvelous intellectual vitality he maintained to the last was simply phenomenal in one rounding out his ninety-fourth year. Ascending the papal throne at the age of nearly threescore and ten, when man is supposed to be nearing the end of life's labors, the Holy Father lived to celebrate his jubilee and look back upon a pontificate of more than a quarter of a century, marked with activity and crowned with success.

The mourning for his loss, like the sympathy through his illness, is impressive and significant for its universality. It knows no bounds of nationality, creed or condition. It is shared by the Protestants as well as by the Catholics of the civilized world.

There is in this a significance full of meaning and promise. It affords a striking illustration of the progress of religious tolerance and good feeling that has been so marked in recent times and even during the quarter century of the departed pontiff. When prayers are offered in Protestant churches for a dying pope, when his death is mourned by the Protestant world, when his character and work are a theme of Protestant eulogy, a contrast is forced with the time when this would have been impossible owing to the bitter animosity between the two great denominations.

For this unfortunate, unreasonable spirit we need not go as far back as the days of "no popery," or the characterization of the successor of St. Peter, as "that Antichrist, that man of sin, that son of perdition." Even within the memory of the living, even since the accession of Leo XIII., there have been manifestations of the intolerance, less extreme it is true, but nevertheless marked.

Happily the all round progress so striking in the latter part of the nineteenth century has brought religious tolerance and good feeling. This is conspicuously true not only as between Catholics and Protestants, but also the various Protestant denominations among themselves. There has been a general tendency

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Through a quarter of a century, in which every sovereign who had begun as his contemporary but one had passed away, this old man stood, loved, honored and revered, nowhere more than in the great, free-loving, self-governing Republic he was the first of his long line to greet with an especial care. These things have drawn the hearts of all men to him, and the sense of spiritual loss and personal bereavement his flock and communion feel is shared by all the world's wide round of men, who know that a friend of humanity is borne to the tomb, leaving all the race poorer for his going.

From The Philadelphia Record:

It is not too much to say that the death of no man in the world would have been received with a more profound and pervading sorrow than that of the aged pontiff of the Catholic Church. The veneration in which he has been held because of his great place, his great piety and his exceeding wisdom in controlling himself and others to high and useful ends is not so remarkable as the universal regard he has inspired as a man among men, whose life was felt to be a common benefaction.

Generally speaking, it is venturesome to anticipate the judgment of posterity, but one incurs small risk of future contradiction in making the declaration that the pontificate of Leo XIII. has influenced the course of human history more profoundly than that of any of his predecessors for three centuries past. At the end of the long reign of Pius IX. the papacy seemed to have been drained of its energies. Pius IX. had undertaken the political reconstruction of Italy under a papal hegemony. Dispossessed of his temporal powers and disabused of his trust in his fellow-countrymen, the prisoner of the Vatican wrapped himself up in an atmosphere of uncompromising mysticism and leveled anathemas against modern society and the spirit of the age. It was under these unpromising circumstances that Cardinal Pecci was drawn out of his retreat in the bishopric of Perugia and elevated by the vote of the conclave to the pontifical seat.

In a transformed Italy, which regarded the Vatican as a mere art museum sheltering a troublesome prisoner; in a world busy

with problems to which the church had been either indifferent or hostile, Pope Leo XIII. began his career at a time of life when most men look backward over their past rather than forward into the future. His frail body and his pleasant monkish smile did not betoken great strength of will or power of initiative.

Very soon, however, the Italian monarchy discovered that it had to deal with an adroit adversary. It was naturally assumed that his statecraft was directed toward the recovery of the lost temporal powers of the papacy. Chancellor Bismarck opened relations with the pope not only for the sake of securing the aid of the pontiff to soothe the Catholic opposition in the Reichstag, but also with the view of coercing the Italian dynasty into a close alliance with Germany.

The Vatican became an active centre of diplomacy for the first time in many generations. A man less great than Leo XIII. would have demanded his price and secured for the papacy what a large party in the church clamored for; but the lesson which Leo learned from his success was this—that the papacy no longer required territorial support in order to carry out its mission.

Democracy had submerged the throne in France and was slowly undermining monarchical privilege everywhere; in the Americas it had become the only possible form of government; the world over public opinion was becoming an irresistible force: why should the pontiff endeavor to resume the role of a temporal king? Had not the identification of the interests of the church with those of the thrones alienated the masses? Would it not be better to espouse their legitimate aspirations? These were or seemed to be the problems which Pope Leo set himself to grapple with.

The impulse may have been given by the visit of Cardinal Gibbons and Archbishop Ireland to Rome in 1887 in the interest of American labor associations. At any rate, this date marked a departure from ecclesiastical traditions at which conservative prelates stood aghast. When assailed for the spirit of socialism which animated his encyclicals on the condition of the laboring masses the Pope pointed out that his socialism was of respectable antiquity and embodied in the theology of the Christian Fathers.

This, then, is the work accomplished by the pontificate of Leo XIII. The church has been divorced from mere worldly politics and spiritualized; it has become reconciled to democracy; it has drawn closer to the people. Instead of a body apart from and dealing with its followers through and in alliance with the sovereigns and the temporal powers, it has entered into direct relations with the people.

The church has adapted itself to modern conditions of life, as it had not been adapted to the life of the contemporary age since mediæval times. Long standing prejudices have been disarmed, and Pope Leo XIII. enforced the confidence, respect and admiration of Protestants as he secured the enthusiastic worship and love of the Catholic world. These are achievements which justify those who place Leo XIII. besides the great popes Gregory VII. and Innocent III.

From The Philadelphia North American:

Many years will pass before time effaces from the minds of men the picture of that slender white figure which moved for so long a period amid the pageantry and shadows of the Vatican. It is hard to realize even now that it is stilled forever; that the long, unequal fight is over; that the gentle pastor of unnumbered millions lies at last in the majestic indifference of death.

What shall be said of him? What words shall not sound shrill and empty against the world-wide sigh of sorrow? Not alone among those who called him Father is there a hush of reverence. To the uttermost ends of the earth men of a hundred races and of other faiths will offer tributes of sympathy and veneration.

Therein lay the proof of the greatness of his mind and heart; that he held not only the adulation of those to whom he was above the rank of man, but the untainted esteem of those who rejected his authority. As his opportunity was great, so was his genius. No other occupant of the chair of Peter led his Church to such triumphs of strength and achievement; nor attracted to such degree the love of all men.

His sway over the affections of his children needs no explana-

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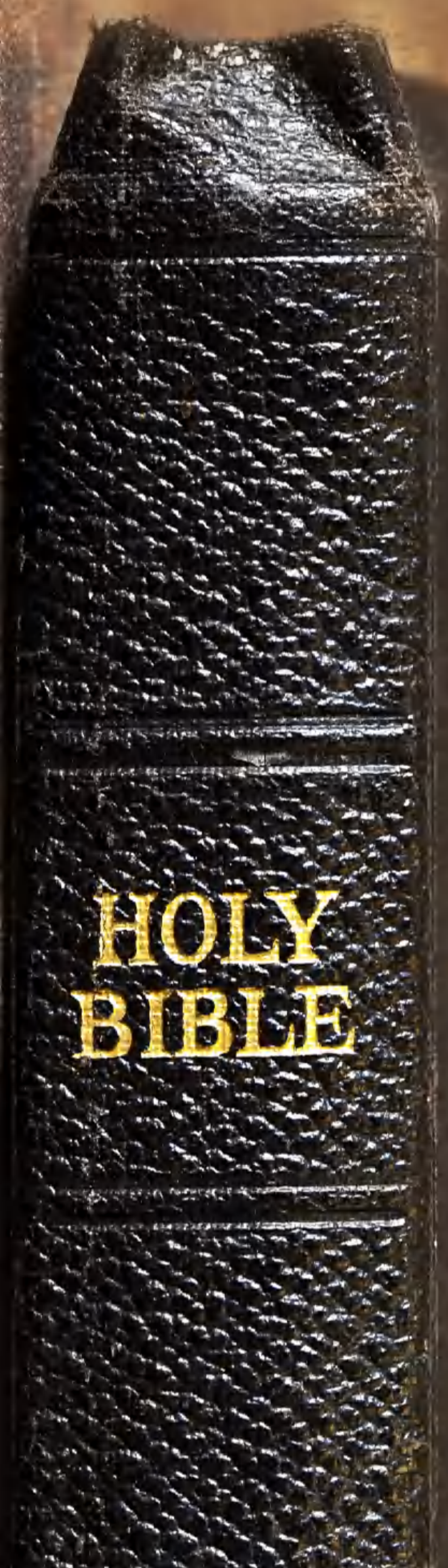

This is the picture which will linger in the memory of mankind. His scholarship may be forgotten and his statecraft lose its power with the relaxing of the slim, white hand. But as Leo the gentle he will live.

From The Philadelphia Inquirer:

The news of the death of the pope will be received with a general feeling of relief. There has been everywhere the most sincere and hearty sympathy for the illustrious sufferer, and the world has watched his heroic struggle against the inevitable with a feeling of admiration and amazement. Everywhere the comment elicited by his sickness has been kindly, appreciative and respectful.

Even among those who are not members of his communion there has been a free and ready recognition of the beauty of his character and of the nobility of his life; and as it served to illustrate the growth of Christian charity, as it served to demonstrate and to emphasize the esteem in which the dying but indomitable pontiff was held by all sorts and conditions of men, it cannot be said of the suffering of the past two weeks that it was all in vain.

Leo himself had an acute sense of its worth. He felt that even in the manner of his dying he was helping to promote the welfare of the great church which for twenty-five years he had governed so wisely and so well, and this consciousness lent an added dignity to his declining moments and confirmed the fortitude of a man who knew that he had no cause to fear the end.

It was not a little thing that, while passing through the valley of the shadow of death, Leo should have borne such witness as he did to the consoling and sustaining power of the faith whereof through his long life he had been the unswerving professor and the loyal, fearless, triumphant champion, and that he should have so impressively exemplified in his practice the virtues which he inculcated in his doctrine. The dying pope rejoiced in the opportunities which were in this way afforded him. He embraced them gladly, and that he used them to the utmost there will be no one to deny.

But when the end is near and when it is certain, when all that human skill can devise and human devotion accomplish is to prolong by a few days or a few hours an unavailing struggle, when every breath becomes a labor and every movement a burden or a pain, there is something that almost savors of cruelty in the effort to retain the parting spirit. Human sympathy is oppressed with a sense of the uselessness of it all, and one feels impelled to exclaim with Kent, "Vex not his ghost. O, let him pass! He hates him that would upon the rack of this tough world stretch him out longer."

There is something deeply pitiful and pathetic in the wish which the pope is said to have expressed within the past day or two that the doctors would let him alone. No one who has read the recent reports from the sick room can have wondered at his complaint, and that is why the feeling aroused by the news that death has at last set him at rest will be for the most part one of relief. He had finished the course, he had kept the faith, he had fulfilled his allotted task. For him to live longer was not gain, but loss, and it was befitting that he should pass on to the reward which is promised to those who continue to the end.

He leaves behind him a great name and a fame which is likely rather to grow than to diminish in the records and judgments of history. His pontificate of twenty-five years has been one of the most brilliant and momentous in the long annals of the church whose affairs he administered with so much courage, with so much patience, with so much fidelity and with so much wisdom. When he succeeded to the primacy he was confronted by difficulties which might well have appalled and paralyzed a less resolute, a less experienced or a less resourceful ruler.

A combination of recent circumstances had seriously dimmed the ancient prestige of the Roman organization. Its political influence had been impaired by the suppression at the hands of Victor Emmanuel of the temporal power. Its spiritual influence had been weakened through the secession of Dr. Dollenger and his followers upon the promulgation of the dogma of the papal infallibility. There were many who thought that it had suffered a

decline from which there would be no recovery, that the beginning of its long expected dissolution had been reached.

It was the task of Pope Leo XIII. at the age of sixty-eight years, to arrest the progress of the decline which the intransigent policy and the unconciliatory methods of his predecessor had done something to precipitate; to regain the position which had been lost; to re-establish the influence which had been weakened; to restore the church to its former place as a power which must be reckoned with; and to do all this without consenting to any surrender of vital principles and without receding a hair's breadth from the ground upon which the government of the church had been historically erected.

The task seemed impracticable, but Gioacchino Pecci undertook and accomplished it. It has been said that he deviated from the regime of the uncompromising Pius the Ninth. He did, but only in methods; not at all in substance. Every cardinal and essential claim was rigidly maintained, and such as imagined that the conciliatory Leo would hasten to make peace with the Quirinal were promptly disappointed.

The difference was that Leo, as an experienced and consummately skilful diplomatist, succeeded where Pio Nono, whose early training had been that of a soldier, disastrously failed. Leo's knowledge of human nature and of the world was wide and deep and intimate. He understood that all things cannot be done at once and in the same way, and he was always content with patience to abide his opportunity. He understood that an organization which counts its record by centuries need never be in a hurry, that it can always afford to wait.

Thus, while he steadily kept his eye upon the distant goal, he was satisfied to follow the windings of the road. His diplomacy was wonderfully supple and elastic, and yet it could upon occasion be unyielding. Leo, obeying the Apostolic injunction, could be all things to all men, but he was always pope, and no compromise was ever made by him which infringed upon the doctrines or the vital interests of the church he governed.

He found that church weakened, discredited and declining.

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persecution, greed, and violence. He hated injustice and oppression. His influence was ever exerted for good. Believing himself to be the vicar of Christ upon earth, he spontaneously imitated and expounded every virtue that Christ taught. Amid the splendors of the Vatican, he personally lived the life of the most humble and obscure ascetic. Tempted by visions of earthly glory and power, he kept the simple path. If ever mortal man ascended from this world to the world above with an unstained heart and spotless hands, with nothing to regret and everything to recollect with Christian gratitude, Leo XIII. is that man. Peace to his noble ashes, and reverence, always, for the sweetness he has given to this world.

From The Baltimore Sun:

The pope, as head of the Catholic Church, is the ruler of a spiritual empire world-wide in extent. In this respect he occupies a unique position. The President of the United States is the head of a nation whose citizens have one political ideal—government by the people. The King of Great Britain rules over a nation which clings to the monarchical form of government. If any of the king's subjects should rebel against monarchical institutions, the sovereign could use force to bring them into subjection to the crown.

The pope is the spiritual sovereign of a religious communion which includes many millions of people with conflicting political ideals and of various races. He is the head of the Catholic Church in republican France and the United States of America, and in the republican states of South America. He is the spiritual sovereign of the church in the empires of Great Britain, Germany and Austria-Hungary, in the kingdoms of Spain and Italy, and in Russia, the land of autocracy.

In Asia and Africa, where the Catholic Church has its missions, the pope exercises supreme spiritual authority over those who are of the Catholic faith. There is no secular ruler who exercises a sovereignty comparable to that wielded by the head of the Catholic Church, no king or emperor whose decrees in temporal affairs are accepted so unhesitatingly as are the decrees

of the Roman pontiff in purely spiritual matters. It is not surprising that the whole civilized world is interested in the choice of the successor of the great man who died yesterday.

Leo XIII. was not only one of the most learned theologians of his age, but he was also an enlightened statesman, possessing qualities which would have enabled him to achieve eminence in the field of diplomacy. Only a man of profound intellect, thoroughly balanced judgment, deeply versed in secular affairs, could have guarded successfully the interests of the Catholic Church throughout the world in the crises which arose after Leo XIII. succeeded to the papacy. The marvel of the pope's world-wide influence is that it is exercised without the temporal power and without the material authority with which kings and emperors assert and maintain their sovereignty.

Notwithstanding the differences in creed that separated Protestant and Catholic Christendom, Leo XIII. always enjoyed the respect and good will of all religious denominations, and his benevolent and kindly personal qualities endeared him as an individual to large numbers of non-Catholics who had been brought within the sphere of his influence. His policy as the head of the Roman church served to strengthen this personal influence and to give to his official character an unusual measure of popularity.

To distinguished scholarship and literary culture of a high order he united a philosophic and luminous mind, which understood great social and economic as well as theological principles, and could apply them with singular felicity and force to the situation before him. Eliminating all purely doctrinal points from his various encyclicals, it will be generally conceded that many of them displayed broad statesmanship, great wisdom, foresight and conservatism.

There will be little dissent from the proposition that those portions of them which referred to strictly worldly relations, responsibilities and obligations were remarkable for their sound good sense and justice, and persons of all religious denominations and subjects of every country will cheerfully admit that the general principles which he urged in connection with such themes

tended strongly to the promotion of good morals, happiness, good government and good citizenship.

He was as Cardinal Gibbons accurately described him in a sermon upon the celebration of the pope's golden jubilee, a man of the age. In the language of the cardinal, "he understood the times in which we live; he appreciated the fact that we are living in the nineteenth century and not in the ninth. He adapted himself to times and circumstances, without compromising the eternal principles of justice. He understood the wants of the people and sympathized with their legitimate aspirations, while at the same time he was always the promoter and vindicator of law and order and legitimate government everywhere."

This was the universal character of the testimony to his policy during the progress of his golden jubilee. In a sermon in this city at the Lloyd Street Synagogue some years ago, Rev. Dr. A. L. Bettelheim, while frankly declaring that the Jews could not recall with pleasant feelings the relations between their race and the Catholic Church at several historical periods, added that they recognized in Leo XIII. "virtues which will shed lustre upon his name and fame and record him as the pious peacemaker of the world. * * * The future historian will be just, and will inscribe the name of Cardinal Pecci, afterward pope, upon the golden page as a man full of compassion for the suffering world, full of sympathy for all denominations who differ from his creed, as a man who prevented war and bloodshed and stimulated peace and good-will between combating nations."

In a word, his influence upon contemporary affairs was exerted in the direction of harmony and kindly feeling between classes and nations, and all his efforts made for practical good. Whether we agree to or dissent from his central proposition as to the supremacy of the church, most persons will admit that he proclaimed sound doctrine on the subjects to which we have referred and that the world is better and Christianity more at one with itself for the influence which he exerted in these directions and for the liberality and charity which he displayed in discharging the duties of his high office.

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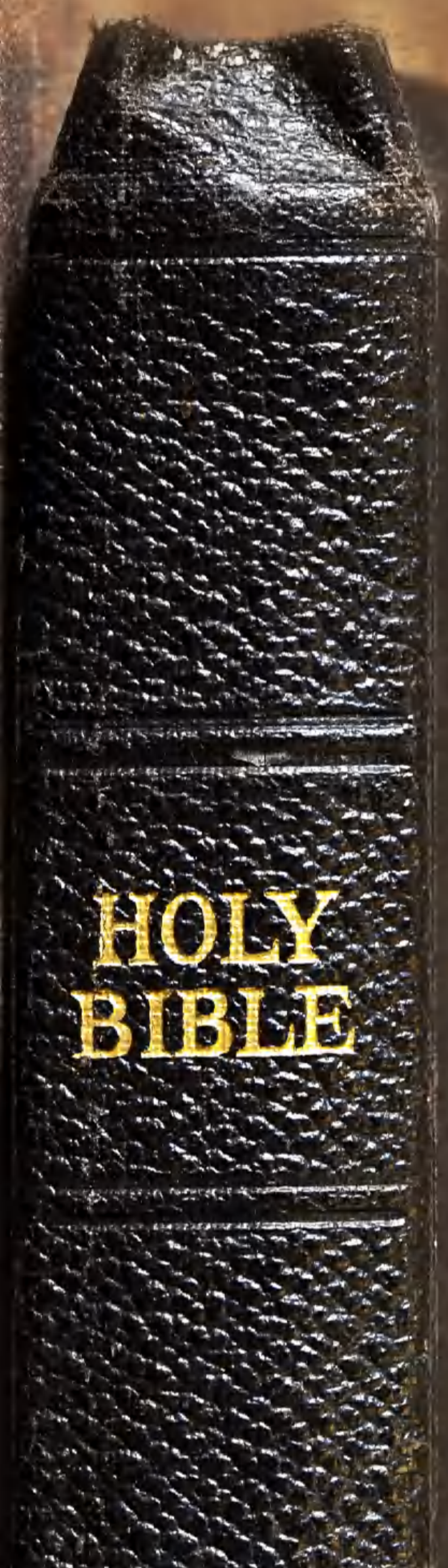

Church in the United States, which has grown in membership as the country has increased in population. The advice given at the Vatican was not always unbiased and as a result there has been some friction, which possibly might have been avoided had Pope Leo been given a clearer conception of the meaning of American liberty as applied to the church as well as to the state. That the Pope had full appreciation of the wonderful growth and development of Catholicism in this land was proven by his elevation of Archbishop McCloskey and Archbishop Gibbons to the cardinalate and by his frequent messages of good will sent to this side of the water. During his papacy a university has been established in this country, which, having safely passed through a period of trial, bids fair to continue a center of Catholic thought and Catholic influence in the Western Continent. And so benign was his life and influence that he will be remembered with affection in all lands and by all creeds for many years to come.

From The Philadelphia Ledger:

Full of years and honors, at the close of a pontificate of glorious memory; beloved by his spiritual children, who mourned him in the poignancy of grief that many days will not abate, and regretted of all who esteemed the highest human virtues; his vicariate faithfully executed; his name chiseled beside those of Gregory and Boniface, Adrian and Benedict and Nicholas, Leo passes home, and the world of living men is bereft of a prince, a statesman and a saint.

An estimate of the late pope must account the peculiar distinction of his character, a rare union of wisdom and piety. It was the latter that won for him a wider affection than any head of Latin Christendom since the Reformation has enjoyed. But Leo was not merely pious. With all his goodness of heart, he was not unsophisticated; he had and exhibited in innumerable difficult situations, a perspicacity which would have done credit to the most worldly statesman; his firm and instructed genius for large affairs met the craft of the astute ministers of Europe on equal terms. His tact secured reapproachment with Russia; his patience conquered Bismarck and won a peace with Germany.

His good sense never allowed the issue between the Vatican and the Quirinal to become acute, and even found a modus vivendi in a well-nigh impossible situation. Recently the differences between the French government and the Holy See had grown alarming, but the wisdom and diplomatic talent that won back the rights of Roman Catholics, forfeited under the May laws of Germany, could well have been trusted to preserve the advantages enjoyed by the church in France.

Successful as he was in his dealings with particular Powers, it yet appears to have been a broad principle of Leo's reign to seek rather the favor of peoples than of governments. Not only were republics and monarchies alike to him, but he succeeded, in a world of political intrigue, in maintaining an attitude of entire neutrality in international affairs. During his later years he seemed to weary of political concerns; his thoughts turned to the social and moral questions. He addressed the world in solemn words on the great realities of faith; on human ideals and experiences; he argued for education; he wrote against divorce and lawlessness and luxury. Nor did he speak merely as the ecclesiastic. Leo revealed an understanding, surprising under the circumstances, of the spirit of modern secular thought that gave his utterances a singular impressiveness.

The ruling motives of his pontificate were of the noblest: the reunion of Christendom and the encouragement of arbitration between nations and between the envisaged classes of the industrial world. Few documents are more eloquent than those in which the two hundred and sixty-third Bishop of Rome, looking about on the chaos of a divided and warring Christianity, pleaded for the fulfilment of the last solemn prayer on earth of the head of the church, "that they may be one"—few are more pathetic than those in which the pope made it clear that, though profoundly anxious for reunion, he had nothing to offer other branches of the church except an opportunity of submission to the Roman obedience. The conferences of the patriarchs of the Eastern churches at the Vatican in 1894, and the Bull of Anglican Orders in 1896, made the realization of the dream of a united Christen-

dom more distant than before, but the hopeful heart of the pope refused to give it up.

As an advocate of international arbitration, he was happier in witnessing results. No event of his life delighted the pontiff more than his being chosen as arbiter between Germany and Spain in the matter of the Caroline Islands. His repeated proffers of good offices to other nations in times of contention, though not again taken advantage of, were potent recommendations of the principle of peaceful settlement — though, curiously enough, the question of the admission of his delegates to the Hague Peace Conference was itself an occasion of controversy. The pope was deeply concerned regarding the relations between capital and labor; eagerly a peacemaker, he showed himself in his encyclicals a friend of the oppressed and a conciliator of rich and poor, while at the same time he detested the lawless notions of those who would overthrow the existing social order by violence.

Inadequate any account of the thirteenth Leo must be, written when it is still impossible to realize that he has been summoned from the scenes in which his lingering figure was so long a benediction; but these, perhaps, are the traits which immediately impress the whole world—his large sagacity and his personal saintliness.

Venerable servus servorum Dei—as he loved to call himself by the proudest title that the great Gregory could find for the wearer of the triple crown—the years of Leo, though they were not permitted to surpass those of his own immediate predecessors, exceeded the years of Peter, and all were years of honor and of tireless service, signally blessed from on high, to the cause of religion and of humanity. It was appointed him to ascend the apostolic throne in an hour of temporal dismay; yet it was vouchsafed him to enjoy in greater measure than they whom he succeeded the restored veneration of non-Catholic multitudes in a world in which religious prejudices have happily lost much of their old bitterness—it was permitted him to exchange earthly dominion for a wider empire in the hearts of men.

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The air was heavy with incense from the censors swinging constantly beside the body. The Franciscan Penitentiaries still kept up the unceasing refrain of intercession.

## PRINCES OF THE CHURCH IN LINE.

At the hall of Palafraniere the cortege came to a standstill. There the cardinals, who had been waiting in the hall of the Consistory, took their places immediately behind the nephews. Their scarlet had been put aside for the violet robes, which are only worn when princes of the church are in mourning. Monsignor Thomas Kennedy, rector of the American College, was among the prelates in the processional.

Once more the procession, with the bier now flanked by the Swiss Guards, moved on. After the cardinals came the whole diplomatic body accredited to the Vatican and the representatives of the Knights of Malta. The latter were followed by the marshal of the conclave, Prince Chigi; the master of the Holy Hospice, Prince Ruspoli, and the commander of the Noble Guards, Prince Rospigliosi, all in magnificent uniforms.

Then came the prelates of the Chamber and Knights of the Cape and Sword in their mediæval Spanish robes. The Noble and Swiss Palatine Guards brought up the rear.

## JOURNEY TO THE BASILICA.

Led by the cardinals and prelates, the clergy recited prayers and Psalms for the dead as they slowly entered the Sistine Chapel, where the chapter and clergy of St. Peter's awaited the procession. The latter formally received and took possession of the body. The torch, mace and cross-bearers started forward, giving an opportunity to the chapter to take up a position immediately preceding the bier.

From the Sistine Chapel the procession wound out around the loggia immortalized by Raphael, encircled the court of San Damaso and descended the private staircase, still chanting, into the Basilica.

The moment the flaring torches, which still led the cortege, entered St. Peter's the choir, which was waiting there, commenced to sing in sorrowful cadence "Libera me Domine." Monsignor Carcani, the canon of St. Peter's, solemnly sprinkled holy water over Leo's body and pronounced absolution. As it was borne across the threshold the Cathedral choir, still singing, took the lead of the now lengthy procession. The intense silence which prevailed was broken only by the chanting, which echoed and re-echoed from the huge dome and deserted aisles of the chapels as the body was borne down the nave to the Chapel of the Sacrament. There candles burned brightly.

In this Chapelle Ardente the body was reverently stretched behind the iron gates, and two members of the Noble Guard took up positions on either side of the bier.

The procession then reformed and returned to the Vatican, leaving the body of Leo XIII in the greatest church in the world, alone, except for the faithful guard and penitentiaries, whose prayers could be heard in the immediate vicinity of the Chapel of the Sacrament. Throughout the remainder of the vast Basilica silence reigned.

## THE BURIAL OF POPE LEO XIII.

The body of the pope was interred in St. Peter's, July 25th. The strokes of the hammer which resounded through the immense dome of the Cathedral announced to the persons in the nave that Leo XIII had been laid to rest.

At sundown the most important and most solemn of all the obsequies took place. The front doors of the Basilica were closed, and the vast church, except for a row of lights at the shrine of St. Peter, the candles about the bier and those persons who had quietly and with the utmost reverence gathered there, appeared deserted.

About 1000 persons had received invitations to attend the ceremonies. The cardinals, who met earlier in the Vatican, entered the chapel choir, waiting there for the arrival of the procession, Cardinal Oreglia, the cameriengo, holding the keys of command.

Cardinal Rampolla, as archpriest of the Basilica, was waiting outside the gates, in violet robes, surrounded by the chapter of the Cathedral, which was led by Mgr. Ceppetelli, who conducted the service. Drs. Lapponi and Mazzoni directed the work of the removal of the bier, which was executed by eight sediari, or pope's carriers, attired in their brilliant red brocade costumes. They at first tried to raise the bier, but, finding it too heavy, they slowly slid it onto a low car with noiseless wheels.

Then, to the strains of the "Miserere," the procession, carrying candles and torches, slowly left the chapel and went up the church, passing the bronze statue and beyond the shrine of St. Peter. Those gathered fell to their knees.

## THE CORTEGE AT THE CHAPEL CHOIR.

After slow progress around the church, the cortege arrived at the chapel choir, the bier being so carried that the dead pope entered head first, according to the ceremonial, the chapel from semi-obscurity flashing into the brilliancy of the suddenly turned-on electric light.

Here, all those who had received invitations were stopped, remaining in the main part of the building behind a double line of the Swiss Guards.

Within the chapel was Count Camillo Pecci, a nephew of the late pope, wearing the red uniform of a general of the Noble Guard.

In the chapel the music changed to notes of joy and triumph, and "In Paradisum" rang out with telling effect. From the outside the five bells of St. Peter's rang their accustomed salute to the coming night, mingling harmoniously with the music of the choir.

The scene in the chapel was most remarkably effective. The bier bearing the body was received by Cardinal Oreglia. It was placed in the centre, backed by an altar with a beautiful image of the Madonna, before which were burning four immense candles in silver staffs. Around the two sides in the chapel, in the choir seats, were thirty-six cardinals, all wearing violet robes except

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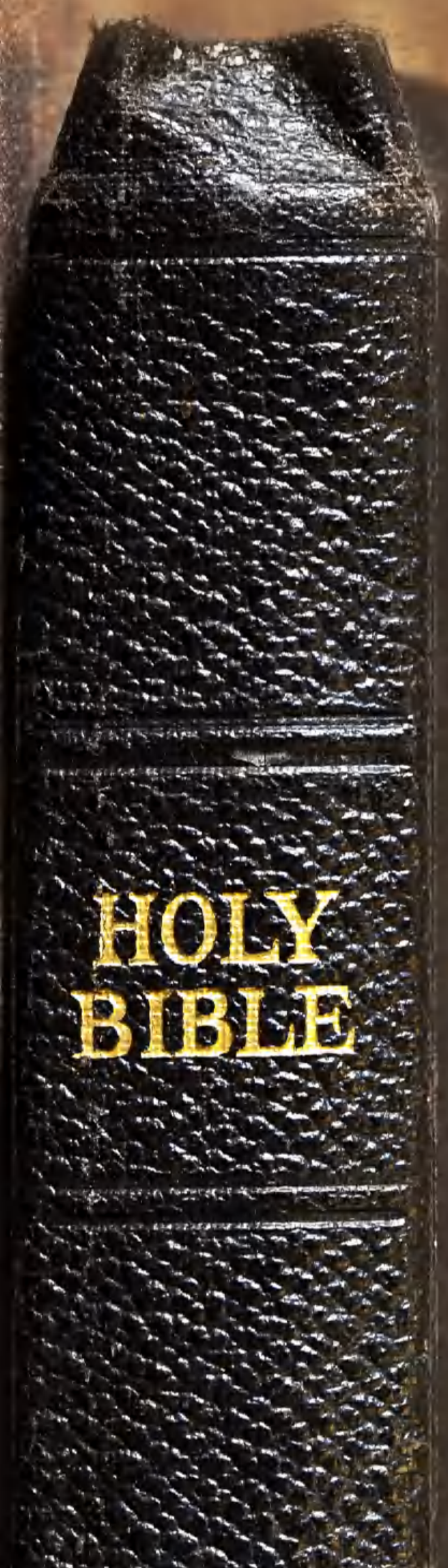

The second coffin was of lead and very heavy. On the cover, at the head, was a cross, just below which was a skull and cross bones, while below these were the arms of the late pope, with the triple crown, but without the keys, as they signify living authority. At the bottom was a plate bearing the following inscription:

CORPUS LEONI P. M. VIXIT AN XCIII M. IV D. XVIII
ECCLES UNIVERS PERFUIT AN XXV MENSIS 5 OBIIT
DIE XX JULY I AN MCMIII.

The majordomo of the chapter of the Basilica lighted a braiser, which was used in soldering the coffin, producing sounds and sights strange to hear and see in a church. These two coffins were enclosed in a third casket of polished walnut without decorations.

The sad duties were softened and smoothed by the sweetness of the singing voices and the prayers of the clergy.

When the last supreme moment came the heavy coffins, weighing in all 1322 pounds, were rolled out of the chapel, preceded by mace bearers and choir singing as they went and followed by all the cardinals, among whom the bowed figure of Oreglia, the strong, upright Vannutelli brothers, the white-haired Agliardi and the immense, black-browed Svampa were the most conspicuous. Pulleys were attached to the coffin and soon, to the strains of the "Benedictus Dominus Deus Israel," it was hoisted into the stone sarcophagus above the door, where it will remain until the cardinals created by the late pontiff shall erect a suitable tomb in the Basilica of St. John Lateran, which was chosen by the pope himself as his final resting place.

# CHAPTER XLVII.

## Life of Pope Pius X.

### Cardinal Sarto Chosen to Succeed Leo XIII.—Princes of the Catholic Church, after Seven Ballots in the Old Historic Sistine Chapel at the Vatican, Choose Him as Sovereign Pontiff, and Pay Their First Homage—He Elects to be Known as Pius X.

The election of the head of the Roman Catholic Church is an event of great interest to the whole civilized world, regardless of the differences in religious faith which divide mankind.

The choice of Cardinal Sarto has been made by the conclave without a prolonged contest such as has sometimes preceded the filling of a vacancy in the Papal chair. The Pope is a prelate of profound scholarship, like his predecessor, who was the same age (sixty-eight years) when he assumed the guardianship of the church.

After a little more than three days of earnest prayer and discussion, during which seven ballots were taken, the College of Cardinals, in conclave assembled, on August 4th elected Cardinal Guiseppe Sarto, the Patriarch of Venice, and one of the most brilliant prelates of the Catholic Church, Pope to succeed Leo XIII. He accepted the chair of Peter, electing to be known hereafter as Pius X.

The cardinals, after the celebration of mass in the Pauline Chapel, were called to the Sistine Chapel to cast the vote. When the ballots had been received and the count showed that the necessary two-thirds of the total number of votes cast had been obtained by Sarto, the doors of the Sistine Chapel were opened by the secretary of the conclave, Monsignor Merry del Val, and the masters of ceremonies were admitted from Doyden College. The secretary then asked Cardinal Sarto:

"Do you accept the election?" and received a reply in the affirmative.

Had the day passed without a Pope having been elected by

the conclave the disappointment among the people would have been very acute. This is St. Dominic's Day, whose shield bears the picture of a dog with a flaming torch in its mouth, and the inscription, "Ignis Ardens," hence many were convinced that an election was sure, and had set their minds upon greeting the new head of the Catholic Church.

## LAID ASIDE THE ROBES OF CARDINAL.

All the canopies over the thrones of the cardinals were then lowered, after the election, with the exception of that of the patriarch of Venice. The masters of ceremonies conducted the Pope to the robing closet, where he laid aside the robes of a cardinal. He returned to the chapel and was seated on a chair placed on the highest step of the altar where the cardinals approached one by one and received the benediction of the new pontiff. The Pope was then given the Fisherman's Ring, which was immediately returned for the purpose of having his name engraved upon it.

The crowd of people around St. Peter's watching the stove-pipe over the Sistine Chapel, was the largest that has gathered there since the conclave of cardinals began. It is estimated that there were at least 23,000 people in the square.

When the officials saw the enormous streams of people making their way towards St. Peter's it was decided to increase the number of troops in order to suppress promptly any disorder should the ballot for Pope be without result.

When no smoke was seen, however, and it was known that a pontiff had been elected, the people became quiet. It was the tense calm after great excitement. The announcement that Cardinal Sarto had been chosen was the signal for a wild outburst of cheers.

So that when the windows on the balcony, slowly opened and the great gleaming cross was seen, the excitement and impatience heightened to the extreme.

Slowly Cardinal Macchi, secretary of the Congregation of Apostolic Briefs, advanced and announced the result of the election in a loud voice. Then the bells of St. Peter's boomed out, as

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grow pale, and then turning to Cardinal Bacilieri, who stood beside him, he said:

"Now I understand the emotion Leo always showed when going into St. Peter's to have the eyes of a great multitude focussed on him. It is almost terrifying."

Standing forward in the window, the others having fallen back, he controlled himself and looked across the great Bacilica. Crossing himself, Sarto raised his hand and in a voice palpably tremulous he said as soon as the cries from below gave an opportunity: "Auditorium nostrum in nomine domini." To which came in reply from thousands of voices the cry: "Qui fecit coelum et terram." In a tense voice the Pope responded: "Sit nomen domini benedictum." Then, raising himself to his full height, and leaning forward as much as possible, he intoned the "Benedicat," which called forth such applause that several minutes elapsed before the Pontiff could retire. He then drew back and the procession, reforming, returned to the Ducal Hall. At the moment of leaving the window Pius X. turned to Monsignor Bisleti, who happened to be beside him, and said: "I shall never again feel the same emotion."

## POPE PIUS X. IS SIXTY-EIGHT YEARS OLD.

Pius X. was regarded for several days prior to the election as the possible successor of Leo XIII. His name suddenly sprang into prominence in connection with the names of Rampolla, Vanutelli and Gotti as among the cardinals most apt to win the high place. He was born in Riese, diocese of Treviso, June 2, 1835.

The Pope is the seventh who has come from the region of Venice, among whom was Benedict XII., who also came from Treviso, who was elected Pope 599 years ago.

Guiseppe Sarto, as he was then known, was educated at the Salosian Institute at Cottolongo, founded by the famous Dom Bosco, and later of the Sacra Theologia in Rome. From the very commencement of his education he became noted as a student, and his seriousness was proverbial among his associates.

His rector said of him upon one occasion that Sarto had

never been a child. He was a profound thinker when only a youthful student, and the habits of thought and study then formed have continued with him all his life.

Pius X. was only twenty-three years old when he was consecrated a priest at Castel Franco, the birthplace of the great master Giorgione, acting afterward for nine years as coadjutor to the parish priest of Tombolo, Province of Padua. His kindness was untiring. He sought to fill the wants of his people and never murmured when he was called in the middle of a winter night to a deathbed which proved to be nothing of the kind. He gave freely of his very small means, until he often went without meals himself, but he assisted many a poor family.

## APPOINTED A PARISH PRIEST.

In 1867 he was appointed parish priest at Salzano, which was considered an important promotion, though he was exceedingly sorry to leave Tombolo, having become attached to the people. The peasants, whom he left, made a most enthusiastic demonstration, crying, "Viva, Don Guiseppe," while many women whose children he had nursed wept copiously. He distinguished himself so much at Salzano that he was kept there only two years, which is remarkable in the career of an Italian parish priest.

In 1875 he was elected chancellor of the bishopric of Treviso, then spiritual director of that seminary, judge of the ecclesiastical tribunal and finally vicar general.

Pope Leo, who had highly appreciated his cleverness, piety and modesty, appointed him in November, 1884, at the age of 49 years, bishop of Mantua, where he remained nine years, until 1893, when he was made a cardinal and appointed patriarch of Venice. He there distinguished himself as a thorough reformer, suppressing all abuses, restoring the dignity of the clergy and the earnestness of religion. To him is due the revival of the Gregorian chant in the churches and the strict return to liturgic rule.

From his appointment arose heated polemics between the

Holy See and the Italian government. The latter, as heir to the ancient privileges granted by the Pope to the republic of Venice, maintained that it had the right to choose and appoint the patriarch. The government, after having long refused its exequatur, eventually granted it to Sarto, who meanwhile gained general esteem, including that of the government officers. The Italian Cabinet has no feeling against Sarto personally. In fact, he might quite well have been their choice if the papacy had not wished him, but it was a political question on which, however, they soon gave way.

## IDOL OF THE VENETIANS.

Sarto became the idol of the Venetians. When his gondola went through the canals the people rushed onto the bridges and along the sides of the canals, kneeling and saluting, the women exclaiming "God bless the patriarch."

The Pope used then to say that he did not like to go out of sight of the Lions of St. Mark, which now he will never see again, if he follows the rule of his two predecessors never to leave the Vatican.

After beginning his career in Venice, Cardinal Sarto attracted attention by his profound learning and by his forceful eloquence as a preacher. He was made a member of several of the most important congregations of the Church, including those of Studies, Indulgences, Relics and of Bishops and Regulars.

He was a patron of the arts and it was through his efforts and his influence that Perosi, the composer, was turned to the Church. All the while his fame was spreading; the admiration and love felt for him by his parishioners and the clergy alike were increasing. There was probably no man in Italy more universally loved, and none in the Church held in higher esteem.

His manner always suggested extreme modesty, but his firmness and force of character were never lost sight of, notwithstanding.

He proved himself a great organizer and advanced the interests of religion in Venice and elsewhere to a wonderful degree.

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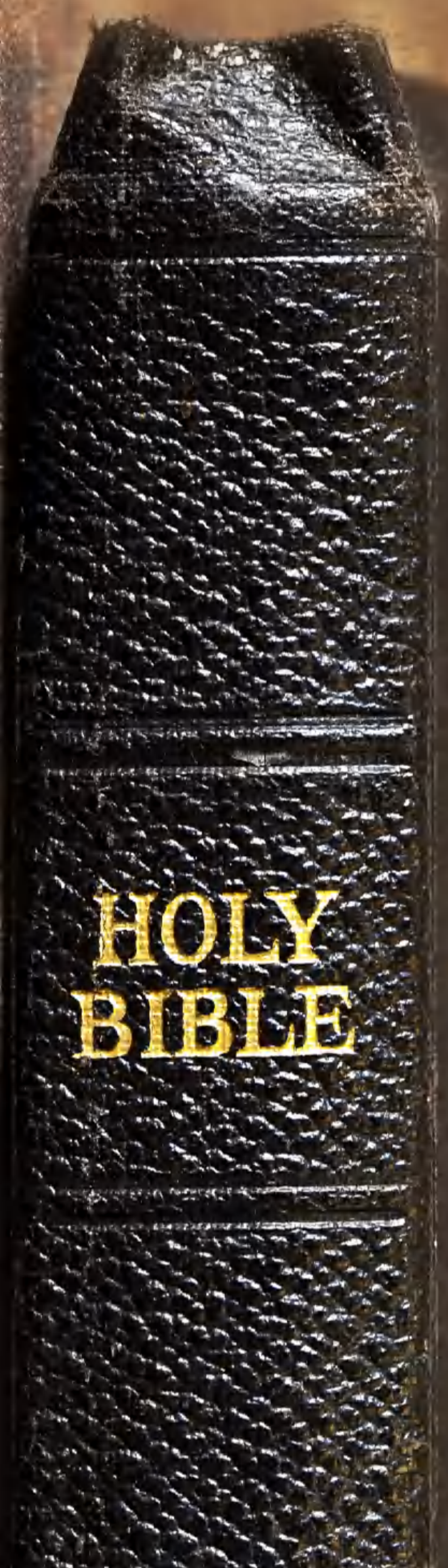

accompanying him afterward in a gondola, while all the soldiers and guards rendered the king military honors.

No man the cardinals could have selected as Pope Leo's successor could have given such general satisfaction to the Church in Italy as Cardinal Sarto. No other man probably could have held out to the Church all over the world greater promise of assured advancement and the preservation of its interests.

Great as were the strides made during the wonderful reign of Leo XIII., they will surely be equalled by the reign of Pope Pius X. Added to his great learning and piety, he possesses the qualities which make great statesmen. He is involved in no entangling alliances with European governments, and is free to map out a policy in accordance with his own broad views and his strong desire for the welfare of the Church.

## ATTRACTIVE FACE AND STRONG PHYSIQUE.

Pope Pius X. is a man of handsome face and strong physique. His life of sixty-eight years, devoted from boyhood to study and hard work, has made no inroads upon his physical strength or his intellectual vigor.

He is in the very fullness of his powers, and he will exercise them with firmness and sagacity for the benefit of the cause he represents.

Advices from Riese, the birthplace of Pius X., state that the Pope's mother, now dead, when living there occupied a small peasant's house, having, in her humility, always refused to live with her son, Guiseppe, as even his modest establishment was considered by her too luxurious in comparison with what she was accustomed to.

The Pope is one of eight children, two sons and six daughters. The elder brother of the Pope, Angelo, lives in the village of Dellegrazie, Province of Mantua, being the postman of the district. He adds to his income by keeping a shop. His two daughters are the belles of the village, being known for miles around as the "handsome Sarto sisters."

When Pius X. was bishop of Mantua his brother, Angelo,

used often to go there for reasons connected with his postal service. The other clerks would ask him jokingly why his brother did not find him a better position. Angelo, with sturdy independence, answered that he preferred only to be what he could make himself. Following papal precedents, the postman of Dellegrazie should become a count.

"Sarto" in Italian means "tailor," and Pius X., when a young seminarist, being rather elegant in his priestly robes, his companions used to joke, saying that he evidently knew the business.

On one occasion when he went to Rome, on returning, when asked if he enjoyed the gorgeousness of the papal court and the magnificence of the functions, Sarto answered:

"When I am there I feel like a fish out of water."

He has very modest tastes, having retained much the same habits as when he was a mere curate at Salpazo. He was firm, but just, with his clergy.

As the Italians say, he has no harm on his tongue or pen. Even so, Pius X. often wrote truths which were perhaps unpleasant.

When he pronounced his first benediction at St. Peter's his voice rang out with splendid resonance. In every way he showed beyond a doubt that he has dignity and personality in keeping with the best traditions associated with the famous pontiffs who for centuries have ruled the Vatican.

# CHAPTER XLVIII.

## CROWNING OF POPE PIUS X.

### Gorgeous Splendor Marks the Coronation at St. Peter's—Pope Greatly Affected—Vast Multitude in Rome's Historic Cathedral Made Wonderful Spectacle—The Scene a Notable One.

Rome was the scene on August 9th of one of the most magnificent pageants ever witnessed in the Eternal City. In its material splendor it was second to no kingly coronation, and its significance, its associations and its traditions make the coronation of the head of the Catholic Church a more imposing spectacle than the coronation of any king or emperor. The States of Europe, as they exist to-day, are young compared with the papacy, and their subjects few compared with the millions in every country of the globe who bow before Pius X. as the successor of St. Peter and the Vicegerent of the Saviour of mankind. The ceremony of enthronement was attended with every feature sanctioned by tradition and calculated to appeal to the imagination and stimulate devotion.

With the triple crown, emblematic of spiritual, ecclesiastical and temporal soveignity, resting upon his head, Pope Pius X. stood revealed to a vast multitude assembled in St. Peter's, the incarnation of the majesty and splendor of the Roman Catholic Church.

The coronation and enthronement of the Pontiff took place at a spot of especial sanctity to the faithful—at the shrine of St. Peter. Acclamations burst from tens of thousands as the supreme head of the Church bent to receive the tiara, the visible and awe-inspiring token of his authority as the Father of Kings, the rector of the faithful, the earthly vicar of Christ. They did not sound incongruous, nor in any sense detracted from the solemnity of the event. It was the psychological moment of a grand and memorable ceremonial.

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was followed by the choir of the Sistine Chapel in white, which sang as it went along.

Before leaving the Vatican the Pope went to the Sistine Chapel to worship before the sacrament exposed therein, and thence passed through the Sala Regia and the Constantine staircase into the portico of the Basilica. He there seated himself on a throne erected directly before the holy door, and with seats around for the members of the Sacred College, the Chapter of St. Peter's and the Papal Court. At the right of the throne stood Prince Orsini, the assistant to the Papal throne, who withdrew his recent resignation of the post in order to participate at the function.

The low ceiling sent back an exquisite echo of the "Tues Petrus," sang by the Sistine choir, whose voices were heard outside in the piazza of St. Peter's.

## PONTIFF MUCH AFFECTED.

Cardinal Rampolla advanced with dignity. He presented, in a firm voice, the wishes and greetings of the chapter of St. Peter's, which he said "offer an act of obedience to your Holiness, and wish you a prosperous and glorious pontificate." The Cardinal recalled that the bodies of the first Pope and of St. Paul rest in the Basilica, which fact, he said, was of good augur for the work of the new head of the Catholic Church.

The Pontiff was visibly touched, and, answering in a trembling voice, warmly thanked the chapter for their well wishes. "Good wishes," he said, "are extremely precious."

The procession then reformed and proceeded to the door of the Basilica. When the gleaming cross which preceded the cortege was seen it was greeted with great applause.

On the appearance of the Pontiff himself it seemed as though the people would seek to carry him in their arms, so great was their enthusiasm. Cries of "Pius, our Pope, our Father," and "Long live Pius X." were raised, notwithstanding the large placards posted all over the Basilica, saying: "Acclamations are forbidden." Leaflets to the same effect were distributed among the

crowd. The cries continued until the Pontiff was compelled to rise and bless the multitude, and at the same time he made a sign for more reverential behavior. Silence was obtained when the choir announced its entrance with the resounding notes of the "Ecce Sacerdos Magnus," which were accompanied by the sweet notes of the silver trumpets.

A quaint ceremony was then carried out. The master of the ceremonies knelt three times before the Pontiff, each time lighting a handful of hemp which surmounted a silver torch, and as the flame flashed and then died out he chanted "Pater Sancte, sic transit gloria mundi" (Holy Father, thus passeth away the glory of the world). The procession then proceeded, the Pope's face meanwhile illuminated by a smile.

## POPE BORNE TO THE THRONE.

At the chapel of the Sacrament there was another halt, and His Holiness left the Sedia Gestatoria and prayed at the altar. On re-entering the chair he was carried to the chapel of St. Gregory, where he officiated at a mass, being assisted by Cardinals Macchi, Di Pietro, Segna and Sannutelli. Then all the cardinals donned their silver copes and white mitres, and the Pope was borne to the throne amid renewed acclamations and waving of handkerchiefs and fans.

From the throne Pius X., surrounded by his suite, walked to the high altar, standing over the crypt of St. Peter, into which meanwhile Cardinal Macchi descended to pray. The appearance of the Pope in that elevated position called forth another burst of enthusiasm. The Pope then blessed the altar, and after saying the "Indulgentiam," the maniple, a symbol of the cord with which Christ was bound on his capture, was placed, with great ceremony, upon the Pope's arm. At the same time prayers for the coronation were recited by Cardinals Vannutelli, Mocenni, Agliardi and Satolli. Cardinal Macchi placed upon the shoulders of the Pope the pontifical pallium and attached it with three golden jeweled pins, saying:

"Receive this sacred pallium as a symbol of the fullness of

the pontifical office, in honor of Almighty God, the most glorious Virgin Mary, His mother; the blessed Apostles, St. Peter and St. Paul, and the Holy Roman Catholic Church."

Mass was then celebrated with great pomp and ceremony, the voice of the Pope becoming gradually more firm and sonorous until it was even audible in the most distant corner of the immense church. Following this, Cardinal Macchi performed the rite of incensing the Pope, whom he subsequently kissed three times on the cheeks, as did Cardinals Segna and Vannutelli. Upon the Pope's return to the throne the Cardinals offered their last obedience to the Pontiff, kissing his hand and being embraced by him twice in turn.

## AT THE SHRINE OF ST. PETER.

The Holy Father then walked to the shrine of St. Peter for the culminating rites of the extremely fatiguing ceremony. The whole Sacred College gathered about the Pope singing Palestrina's "Corona Aurea Sueper Caput Ejus," while the choir burst forth into song. Cardinal Macchi then recited the "Pater Noster" and offered the following prayer:

"Omnipotent and ever eternal God, dignitary of the clergy and author of sovereignty, grant Thy servant Pius X. grace to fruitfully govern Thy church so that he, who by Thy clemency becomes and is crowned as Father of Kings and Rector of All the Faithful, through Thy wise disposition may govern well."

"Amen," rang out from all corners of the Cathedral, from the choir, the people, the clergy and the patricians.

Cardinal Deacon Segna then raised the Pontiff's mitre, and Senior Cardinal Deacon Macchi placed on the venerable white head the Triple Crown. At this moment the church was filled with the ringing of bells, the blowing of silver trumpets, the triumphant strains of the choir, and the acclamations of the multitude, which could no longer be repressed.

When comparative silence had been restored, Cardinal Macchi addressed the Pope in Latin, as follows:

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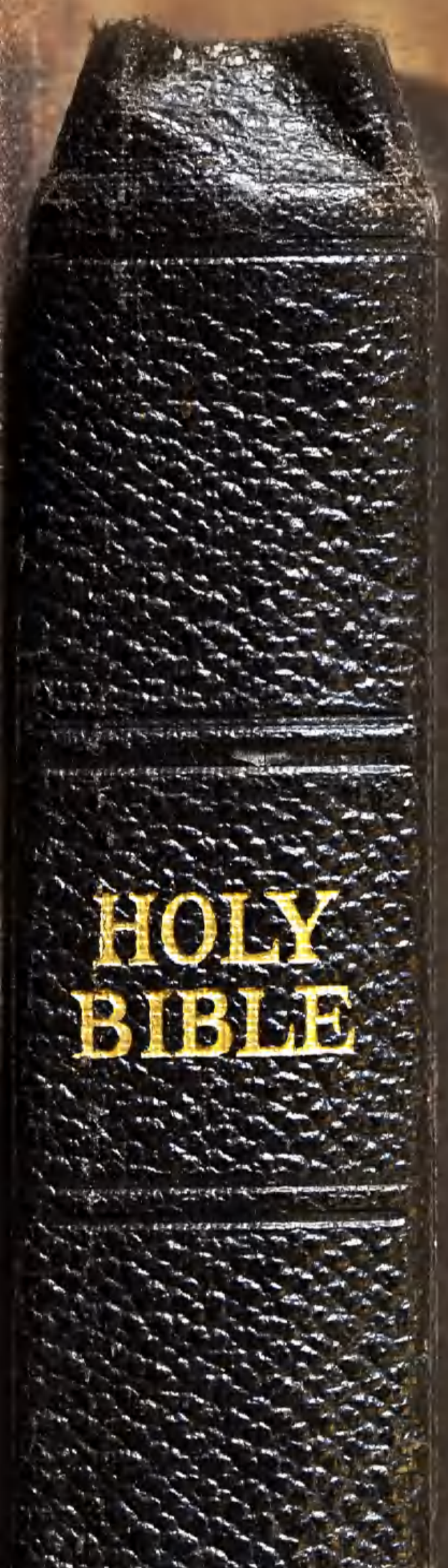
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