

Commissioners, "authorized to take a view of their horses and arms," there mustered a troop of 80 horse, mostly gentlemen and freeholders, completely armed, 186 pikemen, 250 men furnished with shot, in all 550, mostly English tenants planted on the lands formerly held by Sir Walter Raleigh; ten years later a body of 800 men were reviewed at Bandon Bridge, a part of the lordship that had been granted to Fane Beecher. Among the principal landowners of Cork, Kerry, and Limerick, we still meet with the same family names which are found in the list of undertakers, the descendants of most of the original grantees still holding the broad acres of which the Irish were robbed, bestowed on their ancestors three centuries ago.

SIXTUS V.

THERE is an error afloat which is too easily acquiesced in by those who ought to know better—with diffidence be it said. Neither is it an insignificant error. On the contrary, it is the very opposite, in all its bearing and significance, to the Christian faith, and is as pernicious as it is shallow. By it the true order of thought is reversed. In historical appreciation, in questions of politics, morals, religion, and social life, the human being is regarded only as a contributory unit to collective humanity, and as having no merely individual significance. He is the leaf or the twig of a vast tree, to whose development his single contribution is almost unappreciable. Writers of repute unthinkingly adopt this terminology, and write of "social progress" as if human society, or rather humanity itself, had in the course of ages developed into a higher sphere of existence than that it occupied in the days of Moses, for example, of Cyrus the Persian, of the Roman Empire, or of the Middle Ages.

The more adventurous and still shallower thinkers go even further than this. They assume, as if it were an axiomatic fact, that the individual mind has partaken of the general development, has progressed into a higher state, in such sense that it is possessed of a superior nature and more exalted powers than those possessed by the individual mind in past ages, as, for example, in what has been childishly called "the Dark Ages."

Nothing can be conceived more illusory. It has not the smallest

pretence in fact. The average human mind is what it was when Noah erected his altar on the summit of Mount Ararat, and has been ever since; just as the average olive tree is the same as it was on Mount Olivet, at the opening of the present era, and ever since the deluge retired from the globe.

Ever, adown all the ages, fresh additions have from time to time been made to the stock of human knowledge; fitfully and slowly, it is true, but yet additions. Within the epoch of time which is just closing, from causes too obvious to require naming, the departments of knowledge which are within the reach of human discovery have received important additions, with a rapidity quite unprecedented. The same causes have occasioned an extraordinary diffusion of elemental knowledge. It would be rash to denounce either the one or the other as evils. He to whom they must be ultimately ascribed fulfils in them His own all-wise and perfect ends. But it is equally rash to boast of them as unmixed blessings. Minds more enthusiastic than profound, dazzled by the brilliant discoveries of natural science, and puffed up with the pride of human achievement, have concluded, with a folly quite puerile, **that all truth consists in physical phenomena, and is therefore attainable by the unaided efforts of the human mind; and they have given to this unwonted shining of the sun of natural science, and to the universal inundation of elemental knowledge, the ridiculously inappropriate names of "progress" and "enlightenment."** Yet what does it all amount to? The supposed discovery of some of the laws which regulate some of the phenomena of the material universe—an analysis of physical substances and a classification, altogether arbitrary, of what we call species. But this does not bring us one whit nearer the truth; it averts no sorrow, nor is our happiness in the least its debtor. Let it be supposed that natural science had made far greater advances than in reality it has, that it had reached even the threshold of where the ultimate atom conceals the secret of phenomenal life. What then? Are we nearer to truth? Analogical argument, upon which all so-called scientific discovery is based, presents us, after all, with only the highest degree of probability. Absolute certainty cannot be predicated from it. The law of gravitation itself may yet be superseded by a more correct discovery. But were it otherwise, were we able to assert that these laws, which physical science claims to have discovered, were infallibly true, even then they would only be true, they would not be truth. We should learn from them only what an infant does when its father chastises it, or rewards it, or amuses it, or teaches it its letters. Truth is the nature of God—the hypothesis which denies the existence of such a being is not worth noticing—and in connection with it, the nature and final end of

man. Upon it all the discoveries of natural science can shed no light. They are calculated to kindle within the souls of those whose moral being is not deformed, belief in the existence of a God, ideas of His greatness, and, perhaps, of His goodness. But that is all.

The mind of the human being is not necessarily raised to a higher state by a little more or a little less of that knowledge which is within the reach of its unaided efforts. Like the other faculties, its highest attainable natural development depends upon habit. In positions of life in which a sustained habit of thought is not practicable, it is very questionable whether the supplying the mind with a few scraps of elemental information is not rather prejudicial to its development than otherwise. Thus, in an age when material interests are pursued with unwonted ardor, when the embellishments and ambitions of life are battled for with breathless anxiety, and with almost a fierceness of emulation, the average individual mind is likely to become rather dwarfed than more highly developed, however great the advance natural science may be supposed to have made. Nothing has been added to the intellectual stature of the human being by the discovery of the electric telegraph, by the invention of three-cent newspapers, or of Krupp's guns.

It follows that those who regard the individual man as merely a molecule in an irresponsible congeries, whose mutations and, if so be, developments constitute the whole subject of history, miss all the significance of events and the whole meaning of human life. The meanest individual that ever lived has a complete and distinct history of his own, more important than that of the mightiest empire that ever ruled the earth, because he is the supreme arbiter in an alternative of more tremendous moment than can be submitted to the choice of any nation however great. It is in individuals we read the times, not the times in individuals.

We are not advancing the ridiculous assertion, that the significance and interest to us of individuals—we speak of historic personages—begin and end with their individual biography, nor that the minds of such personages, and consequently their lives or history, are not biased by contemporary events or by their surroundings generally. These constitute in fact a part of their alternative. We maintain only that the apparition of remarkable individuals at certain epochs in the most unexpected manner, and under circumstances not only beyond, but completely opposed to all human anticipation, affords a strong corroborative evidence of that direct interference of the particular providence of God with the every-day life of His creatures, which is a fundamental doctrine of the Christian faith.

Whoever studies with patient impartiality the history of the Church will find, in the characters and histories of the numerous individuals who since the time of St. Peter have been chosen in rapid succession to fill the august office of the Supreme Pastor of the Christian Church, abundant proof of this proposition.

If there was ever a historic personage in whom the interposition of God in behalf of His Church was manifest, it was Sixtus V. A man of more remarkable character never occupied the Papal throne. No one ever came to it under circumstances so defiant of all reasonable probability.

The alternative of the salvation or perdition of the individual is not decided by the acceptance of the Catholic faith, unless he die immediately after that saving choice—after the sacrament which seals it: that is a lifelong battle, in which all the human odds are against him, has subsequently to be waged as a test of his fidelity. The *Credo* is only the enlistment. It is not before he has met death in the ranks that he is saved. His actions have to be measured by a standard absolutely opposed to that of this world to which he sensibly belongs. The Church has supplied him with quite a new set of motives and aspirations extremely painful to the lower nature, all whose propensities and pleasures strongly incline him towards those formidable enemies upon the final conquest of whom his salvation depends.

It is self-evident that the more powerful are the allurements, whether through the surroundings of the individual or his natural disposition, of those enemies to which his lower nature is so strongly inclined, all of which are classed under three categories, the world, the flesh, and the devil, the greater must be the risk to the fidelity of the Christian soul.

It is thus with the Church. At a time when her work was all before her, when the whole race of mankind had to be subdued to the foolishness of the cross, by a few men without a single natural qualification for the task, armed only with faith and supernatural virtue, when the scourge, or the cross, or the axe, or the savage butchery of the arena, or any of the other manifold forms of torture, which the ingenuity of persecution labored to invent, had to be confronted, none but men or women grandly in earnest embraced the missionary faith, few betrayed their loyalty; the Church was spared the scandal of seeing her armies crowded with traitors—men with the cross on their brows and the world in their hearts—of seeing even her highest officers adopting the very maxims and motives which the world inculcates and the Church condemns.

Far otherwise was it when the missionary work of the Church had been wellnigh accomplished, when her civilization had superseded that of Paganism, and a Christian bishop ruled the world

from the city of the Cæsars, and when it was as prejudicial to one's worldly interests to reject the faith as it had been to profess it.

So soon as those fierce northern tribes, who had broken the Roman empire to pieces, had yielded to the sweet charities of the Church, and to the sublime doctrine of individual liberty she revealed, they began to settle into nations whose patriotism was Christian; great Christian empires arose, and in the fervor of their young faith the grateful converts loaded the Church with temporal possessions and dignities. Burdened with the pernicious incumbrance of civil obligations, priests became magistrates and legislators, bishops became princes and even sovereigns. The evil was increased by the peculiarity of feudal customs, by which a bishop must often do homage for his fief to a layman, who chanced to be his superior lord.

This at once involved the Church in the complicated network of human policy, civil strifes and ambitions, and nationalistic rivalries. Her hosts were incumbered by a multitude of half-hearted Christians, lay and cleric, whom the faintest whisper of probable martyrdom would have sent scampering from her ranks. In many quarters, not excepting some of the highest, the love of souls was superseded by a craving for personal advancement, even for self, and by all the grovelling motives which inspire the actions of the veriest worldling. A double wrong was thus done to religion, which is the life of the Church. The uncompromising opposition to worldly maxims and principles, which the Church cannot but proclaim, provoked the animosity of the world, whilst at the same time the worldly lives of many of her children, even of her clergy, provoked its scorn. How is it possible to overrate the loss of prestige and authority which she must have experienced in the exercise of her august office of universal teacher by this condition of things? "A house divided against itself cannot stand," said God Incarnate; but this is worse. This was a Church professing to teach men how to save their souls, which had the appearance of permitting, although in fact it was not so, some of her ministers to lead lives in utter violation of the principles she commissioned them to teach. If she were not what she claims to be, it is impossible that she should have survived a state of such fatal disorganization; and with such a miracle of supernatural preservation manifest to all, it is difficult to imagine how any one, who is not ignorant of it, can be irresponsible for rejecting her divine claims.

Out of evil comes good, out of darkness light, out of sorrow joy, out of sin and shame penitence and purification. This is according to the analogy of all God's dealings with his creatures. The tide ebbs and flows, the waves rise and fall, the life of spring succeeds the death of winter, light and morning arise over night and sleep.

The Church too, which is the light of the world, is not exempt from the general law. She too has her days of darkness and of sorrow, and her days of triumph and rejoicing. She carries her Master's cross to the four ends of the earth, the nations rejoice under her shadow and she sits a queen. Then comes the inevitable decadence, until some beneficent catastrophe, whose thunders shake the mountains, and whose lightnings leap from pinnacle to spire, cleanses the charged atmosphere of its corruption, and leaves behind at its subsidence the heavens clear, calm, and serene.

Such is the history of the spirit of evil within the Church, even within the sanctuary, which worked such havoc in God's heritage towards the close of the Middle Ages. The tornado of infidelity to which it gave birth, failed to extirpate it. It had taken too firm a hold to be driven out in a moment. A more striking judgment has at last, in our own days, swept the unclean thing from the sanctuary. Her worldly prestige has been rudely plucked from her, and she is the object of universal persecution. It may be in the designs of Providence that she should speedily resume her temporal dominion; but, if so, with how chastened a spirit? The old charity has been rekindled within her, the old martyr-spirit has revived, and never was there a time when she displayed a more perfect coherence, a more complete unity within herself and with her visible head, or a more fervent spirit of universal brotherhood, than now when the world is making a mock of her supposed senility, assaults her with its deadliest weapons, and gloats over her dissolution, which it fondly predicts.

Amongst the people of the earth the Romans were above all others distinguished by the spirit of justice with which they were animated. Their jurisprudence had obtained a high degree of perfection during the closing years of the Republic. The inflexibility of its administration varied throughout the imperial era according to the disposition and power of the reigning Cæsar. The principles of equity, liberty, and defence of the weak, which pervaded it, harmonized easily with the more exalted principles of Christian law. The Church found much in it which she could appropriate; and as her visible organization developed she did in fact embody a considerable portion of it in her jurisprudence. Had the Roman Empire remained in its integrity, the relations between the Supreme Head of the Church and the temporal sovereignty would perhaps have been adjusted with comparative ease. But the rise of new kingdoms and empires, with customs and laws differing among themselves as well as from those of the vanished empire, inaugurated a difficulty which has kept the sword, predicted by the divine Head of the Church, unsheathed throughout her subsequent history, and whose solution never appeared to be further off than in this day in which we write.

It is, however, chiefly the feudal customs of the Teutonic nations, joined to the indiscriminating spirit of those lovers of the sword, as we have already hinted, that we have to thank for a struggle that has worked such havoc in Christendom. When it was common for bishops to do homage to lay lords paramount for fiefs with which they were endowed, and for temporal superior lords to receive investiture from princes of the Church, it was easy for unlettered warriors, men unaccustomed to any habits of thought, but accustomed to have their own way, to confuse the secular barony with the ecclesiastical dignity; and, inasmuch as the succession to both invariably coincided, to confuse the two investitures, to muddle up the two jurisdictions. Those ignorant feudal barons, whose exaggerated reverence for physical prowess was only tamed by the graceful mutual subordination of lord and vassal, had on the whole but scant regard for a superiority not based on feats of arms. In their eyes the spiritual law disappeared in the temporal. The jurisdiction of the latter was present and sensible, that of the former was exercised in a sphere which their swords were not long enough to reach; and the very fact that the jurisdiction of the spiritual law availed itself of temporal weapons, itself caused the spiritual power to sink in the estimation of a multitude of feudal barons, who were prone to think more of my Lord Bishop than of the pastor of his flock. In such a state of things not only was it easy for a headstrong, irreligious, and strong-willed emperor or king to convince himself that, as lord paramount over all the fiefs in his dominions, the right of presentation to episcopal sees, indicated by the investiture of ring and crosier, was as much his as was that to the temporal baronies or counties that went with them; that the spiritual allegiance was as much his as the feudal, and that he was the source of all jurisdiction, whether ecclesiastical or civil, within the realm over which he held sway; nay, it was difficult not to fall into this fatal error. It is not rash to assert that, if it had not been for the formidable temporal sanctions which accompanied the sentence of excommunication, sanctions formidable enough occasionally to dispossess a powerful monarch of his throne, the spiritual power would have been subjected to the temporal to an extent most injurious to religion and the Church.

The seventy years' schism, during which a portion of Christendom rendered obedience to anti-Popes, seriously weakened the prestige of the faith; but it was not nearly so calamitous in its results as the union of the secular and ecclesiastical power¹ which

¹ Is it necessary to state that we do not here make any allusion to the union of these powers in the Vicar of Christ, which even a Protestant historian of the Popes acknowledges to be necessary to the free exercise of the authority of the common Father of the faithful?

characterized the feudal ages. The exaltation of the temporal authority at the expense of the spiritual, which necessarily resulted from it, was not the worst evil it inflicted on religion and the Church. Lay patrons, nobles, and princes, infected with this disregard of the spiritual jurisdiction, for the furtherance of their own private interests and ambitions, would thrust into vacant ecclesiastical dignities individuals the most unfitted for their office, whose worldly policy, and worse than worldly lives, scandalized religion and the faith.

It must be admitted that at the time when the unfortunate Augustinian monk entered upon a career which ended so tragically, there was abundant room for reformation. The corrupting influences flowing from the source we have indicated, had overspread the Church. Now, indeed, as at all periods of her history, there were men and women whose brows were adorned with the aureole of sanctity unknown to all but Him for whom they lived; but a number of the ecclesiastics, both of high and low degree, were far from illustrating in their lives that severe standard of Christian virtue which it was even more their duty to practice than to preach. The world, the flesh, and the devil had even gained entrance within the cloister, and men and women, bound by vows of Christian perfection, lived, many of them, in utter disregard of the rules which had been framed by the holy founders of their respective communities, for the regulation of lives which aimed at fulfilling the evangelical counsels.

The evil was widespread and pernicious. The general decadence of Christian virtue and of ecclesiastical discipline invited an evil even more destructive and more lasting, the venom, namely, of classicalism, which the returning Crusaders imported from the East. If the evil had been confined to an admiration of Plato and Aristotle, but little harm would have come of it. But when the world of letters became possessed of an admiration for classical productions in literature and art, as well as in speculative philosophy, amounting to a mania; when Christian poets aspired to sigh like Sappho, to chant their patriotism in Tyrtæan odes, to mould prosy epics in the sounding monotony of Virgilian verse, or, worse, to emulate the amatory or Bacchanalian melodies of Anacreontic sonnets; when images of pagan gods began to find their way back again into the Augustæa; when the representations of pagan myths, pretty, many of them, in their conceptions in the times of heathen darkness, but monstrously ridiculous after the Christian revelation, decorated Christian churches; when, furthermore, those gorgeous models of architectural perfection, which soared far above the limits of mere æsthetic beauty, and carried the imagination aloft into the boundless and untraversed spheres of the sublime, were displaced by colossal Roman rotundas, whose beauty, if they had any, was,

of the Amazonian type, and whose only sublimity consisted in their size, the whole Christian habit of thought was scandalized. It was an apostasy from true art as complete and as degrading as that subsequent one from the true faith, for which it prepared the way. The license of intellectual speculation and the pride of thought reappeared even within the sanctuary, and it seemed as if, after the lapse of fifteen centuries of spiritual enlightenment, the miserable times had come back again when the insoluble question was, "What is truth?" and the generation to whom the "preaching of the cross was foolishness."

The most striking and universal characteristic of the writings of the men who were mainly instrumental in bringing about the revolt from the Church in the sixteenth century, is their advertent and quite unscrupulous falsehood, chiefly in the form of calumny. Nothing more markedly indicates the demoniac agency at work; for what is the epithet by which the evil spirit is specially designated, but *o diabolos*, the slanderer? Even the works of other writers are filled with gross exaggerations, partly from misinformation, partly from an ill disposition towards religion. Modern research, animated by a nobler spirit of historic impartiality, has exposed much of the slanderous falsehood with which the so-called reformers distorted the testimony of history, and which their Protestant successors have so assiduously kept up. It requires, consequently, a great deal of patient investigation, and it is even then not easy to arrive at a just and accurate apprehension of the men and the times. Making all due allowance for this, however, we may perhaps admit that Alexander VI. was not a man whom it was edifying to see in the chair of St. Peter; that the court of Leo X., however much lustre it might have shed on the reign of an earthly sovereign, ill befitted that of a bishop laden with the care of all the churches; and that the character of that *dilettante* Pontiff, blameless as it was in point of morals, exhibited but a poor example of the evangelical virtues. It was not at the tomb of an apostle who was crucified with his head downwards, or of that other who "counted all things but dung" except the knowledge of Christ, that we should look for devotion to pagan learning, to pagan models of art and literature, or to pagan habits of thought; neither could it be a legitimate boast for a Christian Pontiff that he was a splendid patron of such things.

We have a right to regard the sack of Rome by a rabble of imperialists without a general, which followed close upon the heels of the *Renaissance*, as a scourge of God upon that unholy movement. Adrian VI., the successor of the *classic* Pope, was the very opposite of Leo. He was a very mirror of Christian virtue. He exhibited the saintliness of Christianity in all its majestic severity.

His whole soul recoiled from this resurrection of heathenism, and he set himself against it with all his might. But it is easier to engender an epidemic, especially a moral one, than to extirpate it; and the revival of pagan tastes and pagan forms, which was contemporaneous with the so-called reformation, has poisoned the streams of literature and of art, and has emasculated in many quarters the Christian faith up to the days in which we live. The devil never forged a weapon against the Church which met with more signal success. It exasperated the evil which had given but too real cause for the cry for reformation. The political complications of the Holy See, the tempers and dispositions of some of its Pontiffs, and the temporal grandeur of the Church throughout the world, infected the very life-current of the Church with the venom of worldliness. It is true that the position of the Vicar of Christ as a temporal monarch threw upon him the necessity of adopting a course of state policy and political intrigue quite repugnant to our ideal of the supernatural policy of a Christian bishop. The three great European powers were contending for influence in Italy. Had any one of them overwhelmed the others it would have brought Italy, including Rome, under its subjection, and would have endeavored to make the Church the vassal of the State. It cannot be urged against the Popes that they made this position for themselves. Two hundred and sixty-two Popes in eighteen hundred and seventy years—an average, that is, of one Pope in every seven years—chosen from every nation and every class of life, of different tastes, dispositions, principles, national predilections, and family connections, could not by any possibility have given any uniform direction to political events throughout that period of time. All alike saw the necessity of preserving the Church from subjection to any of the kingdoms of this world; all alike adopted the means which seemed the best calculated to effect this object in the particular crisis of political events in which they chanced to find themselves.

When Pontiffs such as Julius II., Alexander VI., and others, devoted themselves with great earnestness to founding powerful principalities within the domains of the Church and elsewhere in Italy for their nearest relatives, the commonest charity obliges us to believe that they were as much actuated by that motive as by the desire of promoting the secular interests of their families, if the former was not indeed the actually leading and guiding one. Such a charitable interpretation of their motives is confirmed by the circumstance, that this policy was never adopted before the great Powers which had grown up in Europe began systematically to invade the spiritual prerogatives of the Church. Be this as it may, the actual result was that the Church had come to wear an exterior

of worldliness, not at all in harmony with that enmity to the world, the flesh, and the devil, which is at the root of all her teaching. It could not but be that, in proportion as this was the case, her spiritual influence should decline; and this evil would be the more fatal in places where people were brought into the closest contact with it, that is, in places of highest rule and dignity in the Church. In happier times, the resurrection of Greek and Roman literature, effected by the Crusaders, and the invention of printing, would have run no risk of giving birth to so unchristian a movement, and so unenlightened a one as that to which has been given the name of the *Renaissance*. As it was, it found a congenial spirit ready to receive it, and to make the worst of it. At the time when Luther went to Rome, infidelity had begun to rear its head snakelike in the very sanctuary. Had Luther been a saint, even a spiritually-minded man, and had he effected a real reformation within the Church, she would have blessed him from her altars until the second coming; but the spirit of the world took possession, too, of the proud man, and of his work. He was a scourge instead of a blessing. Not one of the persecuting Roman Emperors, not Alaric the Goth, nor Attila the Hun, nor even Arius himself, worked such widespread havoc among human souls as has the unfortunate Augustinian. It does not appear to have been the design of Almighty God that any single man should work a reformation of His Church. What the saintly Adrian could not accomplish was not likely to be accomplished by a coarse and conceited monk. The only real reformation was inaugurated by the Council of Trent. But reformation, when the evil has acquired the force of habit, is a slow process. The reformation by the Tridentine Council has been going on ever since. Like almost all solid reformation it has been unpretentious, gradual, and noiseless. The world had the Church fairly in her clutches. It cost her a long struggle to disengage herself.

Some score of years after the Council of Trent, the metropolis of Christendom was in a deplorable condition from a special cause. A kind of clannish warfare had established itself in the very heart of the Italian peninsula. The varying fortunes of rival princely families, between whom there seemed to exist an eternal feud, had given rise to a kind of noble banditti, who were restrained from no crimes by the warnings of religion, whose lawless violence it required something more than the ordinary patriarchal gentleness of the Papal government to repress.

The influence of these men, who had relations, generally, at the Roman court, occasioned a spirit of lawlessness in the city itself. Murders were of constant occurrence. A general laxity of morals prevailed, except perhaps amongst the humble classes, and the task

of bringing powerful criminals to justice seemed almost hopeless. The state of Rome, at that time, is thus described in a MS. Life of Sixtus V., in the Altieri library :

“ Bands of outlaws and assassins were associated for violence, murder, and robbery, under certain chiefs distinguished for their crimes and cruelties. The followers of these men were valued according to their audacity and guilt; the worst criminals, and those who had perpetrated the most horrible outrages, were the most extolled, receiving titles, and, after the manner of soldiers, made decurions or centurions. They infested the fields and roads, not as highwaymen but as men who had right on their side.

“ At length they lent out their services for money, slaughtering the enemies of those who hired them, deflowering virgins, and committing other iniquities from which the soul recoils, ever ready to commit crimes for those who needed and could pay for their reckless assistance.

“ This state of things was openly tolerated by the great and nobles. For numbers of them, either overwhelmed by debts, induced by ambition or love of pleasure to exceed their means, or led on to deeds of cruelty and violence by quarrels and revenge, afforded their patronage to robbers, and even entered into league with them, hiring their services to do murder, in return for impunity and shelter. When it became known who was the patron of the several assassins, the sufferer from their violence complained to this kind of patron. Under the pretence of mediating he plundered both, sharing their prey with the brigands, and taking a reward from those who sought his help, though making a show of refunding it. There were not even wanting men who contrived attacks on merchants and rich persons, on their sons, their estates, or other possessions, and then sold their services to the aggrieved for the ransom of that which had been taken, pretending to so much compassion for that disaster, that they might have been believed to pity the sufferers from their hearts.

“ Throughout the cities factions were established, each distinguished by the head-dress, or manner of wearing the hair. There were many who, to confirm their hold on the party they had adopted, killed their wives that they might marry the daughters, sisters, or other kinswomen of those with whom they desired to be leagued. Others slew the husbands of their kinswomen, either secretly or openly, that they might give the widows in marriage to those of their league. It was, at that time, a common thing for a man to obtain any woman to wife whose beauty or riches had pleased him, by the mediation of some noble, even though her kindred were unwilling; nor did it rarely happen that highborn and very rich men were compelled to give their daughters in marriage with large dowries to most abject outlaws, and men living by rapine, or to join themselves in marriage with the undowered daughters of those brigands. The most abandoned men constituted the tribunals, announced their courts, arrogated judicial power, called the accused before them, urged witnesses to testify against them, extorted evidence by tortures, and finally passed sentence in regular form; or they would try those who had been thrown into prison by the lawful magistrate, have the cause of such pleaded before them by attorney, then acquitting them, would condemn their accusers and judges in the penalties of the *lex talionis*. If the accused were present, immediate execution followed the sentence; if the decree was against the absent, no other delay was permitted than that needful for dispatching the ministers of crime, with orders written and formally sealed, who inflicted with grievous reality what had been determined in mockery of law. There were many who called themselves lords and kings of such provinces as they chose, not even dispensing with the solemnities of inauguration. . . . More than once, when they had plundered the churches of their sacred furniture, they bore the most revered and most holy Eucharist into the woods and haunts of robbers, there to desecrate it for the most execrable uses of wicked magic. The indulgent government of Gregory made bad worse. The great multitude of the outlaws easily furnished a large amount of bribes from their plunder to the servants of the government, who connived at their proceedings, or only made a show of disapproving them. Then, those

who would petition for an amnesty received that security, others took it of their own authority; nay, there were many of them appointed to command fortresses, towns, and soldiers. These, like men returning from some great action, were lauded wherever they went by the multitude who poured forth to behold them."

A single incident will serve to illustrate the pitch of lawlessness to which affairs had come in Rome at this period. When a pardon was offered to a bandit named Marion Mazzo, he would not accept it, declaring that his life "was more secure while remaining an outlaw, to say nothing of the increased advantage." It does not in the least detract from the virtue, strength of character, or administrative capacity of Gregory XIII. that he was unable to stem such a flood of iniquity. We have no blame, but much compassion, for the aged Pope, when lying on his deathbed he stretches his hands to heaven and exclaims almost prophetically: "Thou wilt arise, O Lord, and have mercy upon Sion!"

Such was the state of things in the midst of which Felice Peretti, Cardinal Montalto was called to occupy St. Peter's chair! There was perhaps not another man throughout the four quarters of the globe who could have confronted such a crisis. He met it with unbending will and unquailing heart. He drove the robber-barons from their fastnesses, the gangs of outlaws from their haunts, and hanged their chiefs. "While I live," he said the very day after his coronation to the friends of four young men who, having been taken with weapons on their persons forbidden to be carried by the law, had taken occasion of so auspicious an event to intercede for their lives, "every criminal must die." On that same day the unfortunate youths were hanging on one gallows near the bridge of St. Angelo. Of him it may be truly said, if of any human judge, he had no respect of persons. It mattered nothing to him to what station of life a criminal belonged, he would hang a prince with as much indifference as he would a peasant. If during his short but vigorous reign, the attribute of mercy seemed to be somewhat lacking, and justice appeared in more than all the awful sternness of her most inflexible impartiality, it was because the state of affairs imperiously demanded it. By no gentler means could the healthy action of the body politic be restored.

The followers of the false prophet had successfully accomplished the feat which had been in vain attempted in long ages past by the hosts of a mighty Persian sovereign. They had crossed the Hellespont and were sweeping across Eastern Europe on their way to Rome. Amongst the refugees from Sclavonia who fled before the advancing scourge, and betook themselves into Italy was Zanetto Peretti. He settled at Montalto. Fortune did not smile upon the family. A descendant, Peretto Peretti, the father of

Sixtus, became involved in debt and found it convenient to leave Montalto. Peretto must have been either a very unthrifty or a very unfortunate man. He was always in debt. Hiding from one's creditors is not a lovely life. The unlucky Peretto had to visit his new-born child on a foggy night to escape the dangers of a creditorial ambush. Grimly must they have smiled when, animated by some strange instinct of the child's future greatness, he offered to satisfy their claims by a kiss of its foot. "I hold in my hands," he said, "a future Pope."

He betook himself to Fermo at Grotto-a-Mare, and cultivated a garden belonging to Ludovico Vecchio, whose housekeeper, Diana, engaged his wife to assist her in the domestic duties. It was here that the future Pope was born. He was the last of four children. From the midst of poverty and rigid severity of domestic discipline, emerged the robust character which was to shed lustre on the Papal See, and to change the metropolis of Christendom into a city of peace, piety, and prosperity. Such was his father's poverty that he could not pay six cents a month for the boy's schooling; and when the Franciscan brother, who had taken a fancy to the little fellow's bright and ready wit, undertook to pay for his schooling, his dinner consisted of a slice of bread which he ate by the side of a stream, whose waters supplied him with drink. At an early age he continued to earn a pittance by herding swine. It was amidst circumstances so adverse and unpropitious that Peretto had given to his infant son the name of Felix; and this, not from any family reasons, nor to place him under the protection of the Saint of that name, but under the impulse of a definite conviction that the child in his arms was to become the greatest of men. We lay no stress whatever upon his belief that this fact was announced to his wife by a heavenly voice, however credible the authority on which it comes down to us. Remembering that humility is the foundation of all Christian virtue, we cannot bring ourselves to believe that such a bait to human ambition could have been offered by any heavenly intimation. It is certain, however, that from whatever cause, both father and mother had from the birth of Felix a strong presentiment of his future greatness. And it communicated itself to the lad; for when at the age of twelve years he entered the Franciscan order, he retained as his name in religion the significant name that his father had given to him at his baptism.

The austerity of his mother's discipline must have contributed as much as the discipline of poverty to the formation of the strong character which was to do so much for Rome, religion, and the Holy See. A manuscript biography of him in the Vatican library relates of this period of his life, "Through fear of his mother, when

he thought he had done anything wrong he trembled from head to foot."

The presentiment which a supposed heavenly voice had initiated had begun to work. Already the child Peretti had evidently resolved to earn the name which had been imposed upon him at baptism. It is not improbable that his young ambition already stretched towards St. Peter's chair. Certain it is, that he soon exhausted the humble literary resources of the village school. Whilst the other boys romped and played, the little Felix studied and learned. His progress was so rapid that the worthy pedagogue was fairly out of breath. His consternation drove him to a strange logical process. "Here is this lad," he urged, "getting as much learning in one day as his schoolfellows do in a month! Is he only to pay the same as they?" And so he demanded six cents a month for so promising a pupil. But, by this time, we must suppose that the young swineherd could have taught his master, and he was transferred to the higher teaching of the convent school.

The austerity of the Franciscan rule kept up, no doubt, the healthy effect upon his character of his mother's severity, and of the hard discipline of poverty.

It is remarkable, yet it is almost universally true, that there seems to be almost a slumber of the spiritual instincts between the ages of fifteen and twenty-five or thereabouts. Happy they who have the advantage of the protection of monastic discipline during this perilous period of their life. It was a period devoted by the young Peretti to study. He studied at the universities of Ferrara and Bologna. His studies were crowned with brilliant success. An edition of the works of Aristotle and Averroes was amongst its first fruits. His theological proficiency and dialectical skill were early manifested. His success in a literary tournament in Perugia, where he discomfited Antonio Persico, a celebrated Perugian professor, at the age of twenty-eight, drew upon him the notice of Cardinal Carpi, who was the protector of his order. He had already become famous as a preacher. On one occasion he was stopped by the people of a town in which he had been preaching, and not allowed to depart until he had preached to them three more sermons. At thirty years of age he was appointed Lent preacher at the Church of the Holy Apostles in Rome. During a pause in one of these Lenten discourses, he espied a sealed packet on the pulpit desk. Opening it, "Thou liest," several times repeated, met his gaze. Examining it further, he found various statements of doctrine quoted from his previous sermons, to every one of which these somewhat rough words were appended. Arriving at home, he dispatched the packet to the Inquisition. It was not long before there entered his cell a man whose "stern brow, deepset eyes, and

strongly-marked features," caused him a slight emotion of terror. It was Michele Ghislieri, the Grand Inquisitor! But he found in Fra Peretti no waverer in the faith, no *fautor* of new views and heterodox opinions. He found a man full of faith, and of the soundest theological learning. Then the inflexible guardian of the integrity of the Christian faith became the tenderest of parents. He embraced with tears the son whom he had come to judge, and became his second patron. He was only thirty-eight years of age at the death of Paul IV., yet his opinion was already sought for by the heads of the Church on questions of moment. An incident of the kind brought him the acquaintance of that Pope. A church had been burnt, the Host had remained uninjured. The matter was referred to the calm deliberation of an assembly of cardinals, inquisitors, generals of orders, and others. Cardinal Carpi brought thither his favorite Peretti, and insisted upon his opinion being heard. It was assented to by all, to the great content of the Cardinal, who with pardonable complacency exclaimed, "I know the man I have brought hither." Within ten years, namely from 1548 to 1559, he was charged with no less than ten disciplinary commissions to different houses of his Order. In the year 1560 he was made Inquisitor Apostolic for Venetian territory, and also assistant theologian to the Inquisition in Rome.

A true reformer must have the courage and fortitude of a martyr. The few saintly souls are his supporters; the rest are either his embittered enemies, or frown upon his zeal with suspicion and discouragement. The intrepid character of the man was not lost either upon the rulers of the Church nor those of his own Order. Wherever the restoration of discipline required uncompromising firmness, he was selected to effect it. His vigorous administration in Venice brought upon him so much odium that his life was not safe there. His own brethren accused him before the Council of Ten, and he was obliged to return to Rome, where he was made Consultor of the Inquisition.

Pius V. had appointed him Vicar-General of his Order, investing him at the same time with a commission to execute a complete reformation of it. The commission could not have been trusted to abler or more vigorous hands. Without respect of persons he abolished instantaneously all the irregularities that had gradually encroached upon the rules and constitution of the Order. He deposed the Commissaries General and replaced their authority in the proper hands of the Provincials. The rigor of his visitations, and the completeness of his reform, even surpassed the expectations of the Pope; but it brought him into a nest of hornets, who would have stung him to death if they could. It is possible that,

in a man of his temperament, his conscientiousness and vigor were not equalled by his urbanity. It might, perhaps, have been better if a little more of the *suaviter in modo* had accompanied the *fortiter in re*. Anyway, so exasperated against him were his brethren in Religion that it required the intervention of Cardinal Carpi to effect his reception into the monastery at Rome. Envy pursued him even into his monastic cell. It was whispered to the Pope, Pius V., that the pious favorite of Cardinals Carpi and Ghislieri had fitted up his cell with princely sumptuousness, that he was living in luxury little befitting his vocation, and that four huge chests securely fastened had been recently conveyed into his apartment. Pius V. was not the Pope to allow himself to be prejudiced against an illustrious ecclesiastic by unsubstantiated rumor.

Great was the astonishment of the Bishop of St. Agatha—for to that See had Peretti been promoted—when one day the Pope demanded admission to his cell. His holiness found bare walls, scant furniture, and no appearance of luxury; but, sure enough, there were the mysterious chests. “And what treasure there so carefully guarded?” asked the Pope, pointing to the chests, shrewdly guessing perhaps how matters stood. “Books, Holy Father, books!” replied Peretti, as he opened one of the chests, pleased no doubt with the interest taken in his humble affairs by the holy Pontiff, and quite unconscious of the calumny he was dissipating, “which I am going to take with me to St. Agatha.” The satisfaction of the Pope may be conjectured. The envy of Peretti’s enemies brought him the cardinal’s hat. That was the reply of Pius V. to the good bishop’s detractors. This happened in 1570.

The fifteen years of his cardinalate contain no incidents of sufficient importance to be commemorated in this rapid historical survey. We find the man of vigor and of action, upon whose uncompromising courage and unbending firmness duty at present made no further calls, leading the retired and tranquil life of a dignified ecclesiastic, doing acts of beneficence to his native town and its environs—from which he had some time before assumed the name of Montalto—discharging the duties of a good bishop, and enriching the Church by his literary labors. He published in 1580 an edition of the works of St. Ambrose. His harmless recreation consisted in adorning the gardens of St. Maria Maggiore. One incident, however, illustrates in so pleasing a manner at once his charity and greatness of soul, that it cannot be passed over in silence. When Pope, the unsparing severity with which he executed justice upon offenders when he himself was not personally concerned, seemed at times to border upon cruelty. That there

was nothing of cruelty in his disposition is evinced by the incident we are about to relate.

When his nephew, Francisco Peretti, whom his uncle's prospect of mounting the papal throne had enabled to make a powerful matrimonial alliance, was assassinated, it was at his earnest intercession with the Pope that the investigation was discontinued. The strange presentiment of the poverty-stricken Peretto Peretti was strangely fulfilled. The little infant to whom at the baptismal font his father, then in the deepest depths of his indigence, in the full confidence of his future exaltation, had given the name of Felix, had moved steadily along the path of honor. He was now sixty-four years of age, and was about to reach a summit of dignity beyond which there is none to mortals. On the 25th of April, 1585, he was placed in the chair of St. Peter, head of Christ's Church on earth.

The history of the conclave by which he was elected, does not enter into the plan of this short historical essay. Only a surface reading of the history of the papacy is sufficient to convince any mind, not darkened by free-thinking and heresy, of the direct interposition of the Holy Spirit in these elections.

It has not comported with the divine counsels in the regeneration of mankind in the Church, that a dignity higher than all earthly pre-eminence, such as is that of the Vicar of Christ, should be free from the rivalry of human ambition and the competition of worldly motives. The details of the history of some of these conclaves are almost repulsive. The influence brought to bear upon them by powerful monarchs, the complicated and almost unscrupulous intrigues, the *egotistical* combinations, the bargaining of self-interest, the ingenious manœuvring, contain not even a suggestion of the working of the Holy Spirit of God; but withal these are the functions of His Church at every step. The electors are shut out as far as possible from communication with the outer world. The aid and inspiration of the Holy Spirit are invoked daily. The great sacrifice of propitiation is offered, and the food which strengtheneth men's souls is partaken of by those who are to choose the successor of St. Peter. The universal result is, the astutest combinations, the most cunningly-contrived intrigues, the most powerful worldly influences, come to nought; it seems as if they were made a mock of by God, and invariably there appears on the papal throne the man exactly suited for the time and the occasion. Sometimes the direct intervention of the Holy Spirit is manifested in almost a miraculous manner. The compiler of the "*Conclavi de pontifici Romani quali si sono potuto trovare fin a questo giorno,*" dated 1667, has the following: "It is here rendered manifest that the most secret, disguised, and astute negotiations, etc., by the secret

operations of heaven, are made vain, and result in effects altogether different from those contemplated." The Venetian Ambassador, Lorenzo Priuli, on his return from Rome after the conclave, in his report to the College at Venice distinctly states his belief that the election of Sixtus V. was miraculous, and the result of the immediate interposition of the Holy Spirit.

No sooner did the erst swineherd, then humble Franciscan monk, find himself in the place of supreme government on earth, than the real character of the man, which had been maturing amidst such stupendous difficulties, manifested itself in all its grandeur. The resolute vigor with which he braced himself up for his high task, seemed to communicate itself to his physical frame. He seemed to have grown two palms taller, says one of the historians of the conclave. The story of his assumed senility, which disappeared at the moment of his election, is an invention of Leti. The only foundation for it is the very natural fact that, when called from a condition of comparative retirement to the discharge of the most tremendous responsibilities known on earth, under circumstances so perilous and so critical as to demand a courage and endurance no less than heroic, his body answered to the demands of his robust soul, and was reinvigorated for its task.

As Visitor of his Order, as Consultor of the Inquisition, as himself Inquisitor, and in the execution of various commissions intrusted to him, the new Pope had exhibited himself as an inflexible and impartial disciplinarian. There was nothing in his disposition of the cruelty or arrogance which those whom his disciplinary conscientiousness had made his enemies, ascribed to him. Ranke himself, the Lutheran historian of the modern papacy, relates that his "rules and regulations" were characterized by a "mild, conciliatory, and indulgent" spirit.

It could not escape the keen glance of a man so eminently righteous that religion and the Holy See were suffering, not so much from defective laws or for any want of virtue or piety in the reigning Pontiffs, as from a timid administration of the laws, too much consideration for worldly rank and power, and too paternal condescension to evils that seemed inevitable. He saw the position in a moment, and resolved to do his duty in it. It was time for justice to draw her terrible sword, and criminals, of whatever class, must be made to feel that it would inevitably strike them. "The administration of justice," he said, in a speech in the Consistory at the commencement of his reign, "and to secure abundance for his people, would be his chief care; to these he had resolved to devote himself, trusting that God would send him legions of angels if his own strength and the aid of others sufficed not to punish the male-

factors and reprobates, and he exhorted the cardinals not to use their privileges for the shelter of criminals."

The way had been prepared for the advent of such a Pope as Sixtus V. The scourge of small cords had been driving the money-changers out of the sanctuary. Under the reigns of his immediate predecessors the Holy Spirit had been slowly but gradually dispossessing the spirit of the world. The month's reign of the devout Marcellus had kindled in the minds of all men who wished well for religion and the Church the most enthusiastic hopes. The vigorous administration of the majestic Paul IV. had given a prodigious impulse to the reformation so much demanded. Even the somewhat easy temper of Pius IV. was caught by the flame of devotion that had been enkindled. The Council of Trent made the reformation permanent. Then came the saintly Pius V. to insist on the rigorous execution of the decrees of the reforming Council, and to set an example of it in his own unblemished life.

Under Pius IV. nepotism, hitherto the bane of the Roman Curia, had disappeared. Under Pius V. municipal independence which, from special causes, had become the nurse of anarchy and tyranny, instead of liberty, became merged in the central authority. It had been the custom of the Popes to appoint relatives or fellow-countrymen to the several governments within the States of the Church, who ruled through the instrumentality of that curse of all government whatever, middle-men. Pius V., himself, appointed the acting governors; and the surplus revenues resulting from so important a change he threw into the treasury. The same Pope disbanded the whole standing army, with the exception of about five hundred men, whom he had retained at Rome.

Such sweeping reforms as these were never effected without a certain amount of discontent. The old Guelph and Ghibelline feud broke out under the Pontificate of the successor of Pius, Gregory XIII., surnamed the vigilant, and the States of the Church became a prey to banditti.

There was therefore at this time a twofold aspect of the state of things in the city of Rome. Of the one, and more pleasing, aspect, a life of Sixtus V., by Pietro Galesino, in the Vatican library quoted by Ranke, gives a most favorable description. "The discipline of the clergy is almost restored to the most holy standard of primitive manners. The regulation of divine worship and the administration of the holy temples are altogether brought back to the approved model of old times. . . . Everywhere within the Churches are genuflections; everywhere almost throughout the whole city are to be found those of the faithful, who on Good Friday so severely lacerate their own backs with numberless wounds that even the

blood flows down upon the earth." The other aspect is the one we have described above.

The gentle and paternal rule of the Roman Pontiffs was not fitted to struggle with such an evil. An iron will and unfaltering hand were needed for its extirpation. Sixtus V. brought both to his task. Not only did he visit the smallest infraction of the law, by whomsoever, with unbending severity, yielding to no intercessions however powerful or however touching, but his measures were dictated by so much skill and prudence, that his efforts in behalf of law and order were crowned with almost miraculous success. Two or three examples will be sufficient to show the extraordinary severity with which he administered justice. A young nobleman who insulted a maiden by embracing her in the streets, was hung in spite of all the efforts of his family to procure the commutation of the sentence. A youth was condemned to death for resisting the Sbirri. A member of one of the first families in Bologna was strangled in prison and his estates confiscated, for having connived at some of the excesses of the banditti. The price which the laws had placed on the head of an outlaw he required to be paid by the family of the criminal, or, if they could not pay it, by his commune. When a celebrated bandit sent a defiance to him from a gate of the city, he commanded his family to produce him, or suffer death themselves. In less than a month the bravo had lost his head.

He decreed that the noble, or commune, within whose jurisdiction any of the outrages of these banditti had been committed, should make good the loss sustained thereby. To any bandit who should deliver up a comrade living or dead, he promised a pardon for himself, as well as for any companion he might name, together with a reward in money.

The success of his measures was complete. The Venetian Ambassador Priuli writes: "The new brief has caused the banditti to fall upon each other. A year had not passed when the two last leaders of the bandits suffered the penalty of their crimes." Guarterius, in his *Life of Sixtus V.*, thus describes the happy result of his energetic policy: "Such peace and tranquillity prevail, that in this great city, in this assembly of nations, in so great a mingling of strangers and visitors, where haughty nobles display so much power, no one is so mean, no one of so humble estate as now to feel that he can be subjected with impunity to any wrong or injury whatsoever."

That the unbending sternness of Sixtus in the punishment of criminals was rendered necessary by the state of things, and did not arise from any element of cruelty in his disposition, is shown by the conciliatory character of his general policy. To the bandit

nobles he was implacable. No matter how high the quarry, he soared higher, and struck it without mercy. The rest of the nobility he propitiated in every way. By the wisest and justest measures he reconciled their differences and conciliated their support. The old feud between the Colonna and the Orsini he appeased by matrimonial alliances. To the head of the house of Colonna he gave a grand-niece in marriage, to the head of the Orsini another. He enriched both with an equal dower, and he made age the arbiter of precedence.

He was equally conciliatory in his foreign policy. His predecessor had deprived the Milanese of their place in the Rota. He restored them. The Congregation which took cognizance of ecclesiastical jurisdiction in foreign countries he suppressed. This union of a spirit of conciliation with severity in the administration of justice, produced the happiest results. The King of Spain ordered the executive in Naples and Milan to treat the Papal decrees with the same respect as his own. Tuscany and Venice no longer afforded a shelter to the banditti.

This remarkable Pontiff exhibited as much vigor in the administration of the other affairs of the State as in the vindication of the law. Nothing was so insignificant as to escape his observation, nothing so great as to abash his efforts. His native village of Montalto he raised to the rank of an episcopal city, and founded a college of Montalto in the University of Bologna. Of Loretto too, where was the Holy House, in spite of what seemed to be insuperable difficulties, he made a city. The universities were reformed. The administration of the several communes was inquired into, and the most energetic steps were taken for restoring their prosperity and importance. The Orvieto swamp and the Pontine marshes were drained. To encourage the manufacture of silk, mulberry trees were ordered to be planted throughout the States of the Church wherever the land was not devoted to the cultivation of corn. To the encouragement of woollen manufactures, he devoted earnest attention, "in order that the poor might have some means of earning their bread." He brought water to the city from a distance of twenty-two miles, through aqueducts rivalling in size and extent those of ancient Rome. He created six Congregations expressly for the control of secular departments of internal administration. Of those whom he appointed to the Cardinalate he required that they should be "men of true distinction, of most exemplary morals, whose words should be oracles, their whole conduct and example being a model and rule of life and faith to all who behold them: the salt of the earth, a light set upon a candlestick."

Under such a ruler religion and the city alike revived. The

population of the latter increased from seventy to a hundred thousand.

Its hills were again clothed in magnificent buildings, and it was nearly doubled in extent. With a faith as unbending as his will, he swept away the hideous pagan symbolism with which the *Renaissance* had defaced Christian architecture. The immense difficulty of the work did not deter him from having the obelisk surmounted with the cross placed in front of St. Peter's. On the columns of Antonine and Trajan he placed the statues of St. Peter and St. Paul. For the spear in the hand of the statue of Minerva he substituted a cross.

From Gregory XIII. he inherited an exhausted treasury; yet so successful was his administration of the finances that he increased the revenue by three thousand dollars, and at his death left a million in the Castle of St. Angelo, dedicated to the Holy Virgin Mother of God, and to the Holy Apostles Peter and Paul, which he forbade his successors to use, if they would avoid the wrath of Almighty God, or to employ for any other than one of the six following purposes: A war undertaken for the conquest of the Holy Land, or for a general campaign against the Turks; the relief of famine or pestilence; the succor of any province of Catholic Christendom which is in manifest danger; to repel any hostile invasion of the Ecclesiastical States; or to recover a city belonging to the Papal See.

The religious aspect of the Curia, and of the city itself, more than kept pace with its temporal prosperity, and science and learning kept pace with religion. The religious reformation had begun before the time of Sixtus. Ten years before, it had been written: "Several Pontiffs in succession have been men of blameless lives, and this has contributed immeasurably to the welfare of the Church; for all other men have become better, or at least have assumed the appearance of being so. Cardinals and Prelates attend Mass diligently. Their households are careful to avoid whatever might give offence. The whole city has indeed put off its former recklessness of manner. People are all much more Christianlike in life and habit than they formerly were. It may even be safely affirmed, that in matters of religion Rome is not far from as high a degree of perfection as human nature is permitted to attain."

The crying evil, however, remained unredressed. Disrespect of law was affected by people in high places, and increased to an extent which threatened to quench the remarkable religious revival and ecclesiastical reformation of which the Holy See itself had of late set so brilliant an example. The fitful severity and equally fitful indulgence of Gregory XIII. were unequal to its correction. The vigorous arm of Sixtus crushed it almost at a stroke. Nothing

now was left to impair the religious movement. The appointments of the Pope to ecclesiastical dignities were regulated not by any consideration of a personal nature, but by the high standard I have above described. The personal habits of the Pontiff afforded a shining example of self-denial and of devotion to duty. The following description of it is given by a contemporary (*Sixti V. Pontificis Maximi vita a Guido Gualterio Langenesino descripta*, MS. of the Altieri library): "Most sparing of food, and very temperate in sleep; never seen idle, but even when at leisure ever meditating either of study or business." Again. "Although he referred affairs to the Congregations and others, he yet always had cognizance of all himself, and took part in the execution. With great zeal did he investigate the proceedings of all the magistrates, whether in the city or the provinces; likewise the conduct of all others who had rule throughout the Apostolic See."

Is it wonderful that under such a Pope we find religion glorified and promoted by such men as St. Philip Neri, Charles Borromeo, Salviati, Santasevirina, Maffei, Mantica, Clavius Muret, Azpilcueta, Baronius, Mantica, Arigone, Valiere, Bellarmine, Frederick Borromeo, and a multitude of others little less distinguished for piety and learning? It is a great tribute to the memory of Sixtus that the spirits of evil could not constrain their rage when this strong will was no longer there to curb them. The criminals whom he had kept in awe during his lifetime rushed out into the streets when he had breathed his last, and tore down the statues that had been erected in his earlier days.

If such wonders could be effected during a pontificate of four years, what might we not have expected, had the life of Sixtus been prolonged to a more advanced age? Such was not the will of God.

The new life which had been infused into the Church by the Council of Trent, had grown so rapidly under Pius V. and Gregory XIII., and under Sixtus V. had displayed itself in almost primitive youth and vigor, was not to be one of those sudden transformations which are, nearly always, as transient as they are rapid. It is only in our own time that a reformation so auspiciously begun has manifested itself in all its strength and completeness, when Germany and Switzerland, and indeed all parts of the earth, are populous with confessors; and it only waits for "him who letteth to be taken out of the way," for it to be seen that the Church is as prolific of martyrs as she was when the populace clamored for Christians, and the lions roared for their prey.