

LEO XIII.

THE illustrious Pontiff who on the 20th of July passed away to eternal rest has filled so large a place in the thoughts of men during a quarter of a century that it is difficult to appreciate to the full the outcome of his acts and the results of his influence in relation to the history of the world. The historian of a future day will apportion him the place he shall occupy in the annals of the Church and of the world, and allot to him his grade in the glorious line of great Pontiffs who have occupied the Chair of Saint Peter. He is too near our day, and the memory of him and of his works so fill the thoughts of his contemporaries that it is difficult to appreciate them with impartiality. His life and work are so familiar, either wholly or in part, to the men of this age that they impress the judgment and affect the sense of historic perspective. All the world feels poorer for his loss. He was known to all the world. The many hundreds of thousands of men and women from every civilized land under heaven who visited Rome either as pilgrims or tourists during the twenty-five years of his Pontificate strove to see him face to face, and had their wish gratified. And the many millions who have not had this privilege knew his name and acknowledged his virtues and were aware of the efforts he made to procure justice for the oppressed and to inculcate charity and peace among men and nations.

The life of Leo XIII. embraces almost a whole century, and that one of the most notable centuries in modern history. When he was born (2d March, 1810) the great Napoleon was at the zenith of his power, and was consolidating his position by his marriage with the Archduchess Maria Louisa, daughter of Francis II., Emperor of Austria. A year older than the King of Rome, the future Leo XIII. was a student in the Roman College, writing notable essays and pursuing his studies, when, in the summer of 1832, this heir to the empty title lay dying at Schönbrunn. Leo XIII. was in his sixth year when the Emperor Napoleon was hopelessly defeated at Waterloo, and he was a student eleven years old, attending the Jesuit College at Viterbo, when Napoleon passed away, an exile and a prisoner of the English Government at Longwood in the Island of St. Helena. He was contemporary with the greatest men of the century, being three months younger than Mr. Gladstone and a year younger than Abraham Lincoln; he was four years older than Bismarck and twelve years older than General Grant—all of whom he outlived. He had seen the fall of the first French Empire, and the rise and fall of the second, with intermediate Monarchy and

Republic. In his country home in the neighborhood of Carpineto, amidst the Lepine Hills, he may have heard in his childhood rumors of the events that shook the world and of the deeds enacted by the men who were most prominent in the first quarter of the nineteenth century. He lived to become acquainted with the men who were foremost at its close, and he brought its memories into the new century. The story of his career, embracing so lengthy and change-ful a period of human history, in much of which he took a conspicuous part, employing his influence for the good of mankind, possesses more than ordinary interest to every thinking man.

The time in which the future Pope opened his eyes upon the world was of paramount importance in the history of the Church. The atmosphere in which he grew up and lived in his early years made its impression on his intellect and character. He came of a hardy, healthy stock, occupying a lonely town set deep amidst the hills, and from them he inherited the vigor and nervous enduring force that made him the wonder of all who saw him in his later years. Gioacchino Pecci, as he afterwards called himself, selecting this name from those given him at baptism: Gioacchino, Vincenzo—the name his mother preferred—Raffaele and Luigi—was the sixth child and fourth son of Colonel Ludovico Pecci and Anna Prosperi Buzi his wife; and he was born at Carpineto, a little mountain town situated amidst the Lepine Hills and in the Diocese of Anagni. The name of Anagni is noted in history as a nursery of Popes, four occupants of the Papal Chair during the thirteenth century having come from this diocese: Innocent III., Gregory IX., Alexander IV. and Boniface VIII. It is also raised into world-wide renown in the pages of Dante's "Divina Commedia," where he describes the outrages wrought on Pope Boniface VIII. by the French and the Colonna faction, when the "vinegar and gall" were renewed,

And Christ in his own Vicar captive made.

The family of the Peccis, which originally came from Cortona, settled in Siena about the year 1300, and there became rich and illustrious. Members of the family filled positions of importance in that city, and the Pecci Palace, still standing there, bespeaks their ancient glory. One of them, Giovanni Pecci, was Bishop of Grosseto, a poet and author of a life of Saint Catherine of Siena. His tomb in the Cathedral of his native place is visited chiefly because it was carved by Donatello. In 1340 another one of the family, Benvenuto, was enrolled in the Order of the Knights of Malta, and at this period that was the most warlike order in Europe. Early in the fifteenth century Giacomo Pecci received into his house Pope Martin V. when passing through Siena, and lent him 25,000 florins,

receiving in pledge the Castle of Spoleto. Another of the family, Pietro Pecci, who was born in Spain, became a member of the Hermits of Saint Jerome, founded by his grandfather, and was declared Blessed. Margaret Pecci, of the Servites of Mary, was also beatified, and her portrait in the brown habit of her order hangs in the bedroom occupied by Gioacchino Pecci in Carpineto. The young Giacchino, while he was still a student at the Accademia Ecclesiastica at Rome was gathering materials for an elaborate genealogical tree founded on the best authors, on family traditions and documents. On his mother's side he was related to the celebrated Cola di Rienzi. Angelo Rienzi, son of the last of the Roman Tribunes, after his father's death took refuge at Cori, where he changed his name into that of Prosperi; and from him descended Anna Prosperi Buzi, mother of Leo XIII. A natural and just pride in his ancestry, and a special devotion to the saintly members of his race, inspired his acts and uplifted his thoughts.

The education of young Gioacchino Pecci, begun at home under the wisest and tenderest of teachers, was continued at Rome, to which the child was sent at the age of seven. A year later he and his brother Joseph, nearly three years his elder, were sent to the Jesuits' College at Viterbo. This order had been restored and was beginning again its great teaching mission. On the feast of St. Aloysius, in the year 1821, Gioacchino Pecci made his first Communion in the church of the college. Now his letters begin, and the distinction and stateliness of thought and phrase which marked his writings during his whole life begin to appear. Nothing reveals better than the familiar spontaneous letters written for the occasion the character of an individual. At the age of ten young Pecci writes to his father: "Pray for me and for my brother, and tell mamma that I have received the Life of St. Francis of Assisi, which I asked from her, and also that of St. Louis." The clear and elegant handwriting, resembling print, which begins hesitatingly in his earliest letters and afterwards becomes more accurate, is maintained throughout his life. The careful mode in which his letters are written may be taken as an indication of his faculty for taking pains and for expressing the clearness and accuracy of his thought in the clearest form. It is in this early period also that he is first taken by the desire of writing Latin verses, and in a letter to his mother in the April of 1820, asking her to come and see himself and his brother, he adds: "On this occasion I would also wish that you would procure me the 'Regia Parnassi' to teach me to make Latin verse."

The record of great men's school days is always interesting. There are to be seen the first signs of the working of that mind which, in its after development, arrests the attention of the world. While he asked his mother to supply him with the "Regia Parnassi,"

he thanked her for the *pigne*—a sort of pie—which she had sent him. He outgrew his love for *pigne*, but the habit of making Latin verses remained with him even to the end. “To write in an idiom which has passed away in a really personal style,” wrote M. Georges Goyan, “gives the effect of an impossibility attempted. Leo XIII. achieved it. He does not fulfil the task of an editor in Latin; nineteen centuries after the Incarnation the Pope is a Latin author. His early education began this miracle; his coming to the Pontifical throne finished it. Previous to assuming the Tiara he possessed the skill and the impeccable elegance of the humanist; but upon the tablets of a scholar, however learned he may be, Latin remains a dead language. . . . Leo XIII. in becoming Pope was established in the only place in the world where this language remained alive. . . . The Holy See prolongs the posthumous existence of the old language in *saecula saeculorum*.” He had no idea that he was in any way specially gifted. To his brother at Carpineto he writes, in his twelfth year, that the prizes which his “very small capacity” enabled him to obtain were not won “without some difficulty.” In his eighteenth year while he was in the Roman College he wrote to his brother at home: “My mind is turned towards the most arduous mathematical calculations. I study the laws which Divine Wisdom has established over bodies and over the physical world. In chemistry I observe the phenomena of Nature. In astronomy I measure the distances of the planets and of the solar disc, or again I admire the grandeur of their orb and the majesty of their regular revolution. Such is my life, in a restricted circle of choice friends.”

It is in his eighteenth year also that we find his first mention of Saint Thomas Aquinas, whose works and system he will in after years bring into use and honor by his authority as Sovereign Pontiff. He writes to his brother Carlo, at Carpineto: “Do me the favor of sending as soon as possible by the first occasion the ‘Summa Theologica’ of St. Thomas. . . . If by chance you should also find there some work on Dogmatic—but not on Moral—you would do me a pleasure to send it at your convenience. But St. Thomas I ask of you at once; he is the archimandrite of theologians.” Half a century later, on the 4th of August, 1879, the philosophic system of this “archimandrite of theologians,” restored to all its purity, was recommended to the study of the Catholic clergy especially, in the Pontifical Encyclical “Aeterni Patris.” “The thoughts of youth are long, long thoughts,” says the poet. In the case of Gioacchino Pecci, the aftermath of great and noble works which he accomplished is indicated in the thoughts and convictions of his youth, ripening through the years of his manhood, and coming forth in power and

majesty in his mature old age. The Rev. H. T. Henry, of Overbrook Seminary, in his "Poems, Charades, Inscriptions of Leo XIII.," has made it evident that from the age of twelve, when his first Latin verses are printed, down to the last, few years have passed without some Latin verse or poem. So is it in other cases. The admiration for St. Thomas Aquinas which he has as a youth becomes stronger as the years go on, and in Perugia, where he was Archbishop, he, in 1858, drew up the regulations for an Accademia of St. Thomas Aquinas, which, however, in consequence of the vicissitudes of the times, could not be established until 1872. This Accademia was a union of priests with the object of the study of the works of the Angelic Doctor. The matters to be treated of, according to the new regulations of 1872, are theological and philosophical in relation to the new errors against the faith and against sound philosophy; deduced always from the works of the Angelic Doctor, which are studied during the year. In 1875, at the head of the Bishops of Umbria, the Cardinal Archbishop of Perugia addresses a request to Pope Pius IX. asking that St. Thomas Aquinas may be constituted the Patron of Catholic Colleges and Universities. And, in 1880, a non-Catholic writer, speaking of the Papal Encyclical on the Restoration of Christian Philosophy in Catholic Universities, according to the mind of St. Thomas Aquinas, the Angelic Doctor, said: "Of the innumerable testimonies to the impression left by this remarkable man on the mind of Western Christendom, the recent Encyclical Letter of Pope Leo XIII. may well be esteemed the most noteworthy, and not least for the air of anachronism that hangs about it." The Encyclical was soon followed by a letter which Leo XIII. addressed to Cardinal de Luca, Prefect of the Congregation of Studies, announcing his intention of founding in Rome an Accademia with the object of defending and explaining the doctrine of St. Thomas; and he announced also his project of having a new and complete edition of the works of the Angelic Doctor published. During the twenty-four years that have elapsed since that letter was written thirteen huge tomes of St. Thomas have been published, and from fourteen to fifteen years more, at the present rate of progress, will be required for the completion of the work. These are the essential outcome of the conviction of young Pecci in 1828 when he became acquainted with "the archimandrite of theologians!"

It is about this period also that his letters begin to be concerned with the events of the time and to constitute a record of the men who were prominent in the Rome of these days. The letters were intended to enlighten his brothers at Carpineto, in the great dearth of newspapers then prevailing, what was occurring in Rome. He, on the 20th of February, 1829, writes a letter in a shoemaker's

workshop, "because the post was about to close," describing the death of Pope Leo XII. "Without other preamble," he writes, "I begin then the series of these letters, warning you that I will treat only of the election of the new Roman Pontiff." It is always a matter of supreme interest to learn who the new Pope may be, and what he has been in the past, as a hint of what he may be in the future. The same anxiety has prevailed during the Conclave that succeeded the death of Leo XIII., as he himself records in that succeeding the death of Leo XII. "At last, thanks be to God," he writes, "there is a new Pontiff, a new Bishop of Rome!" He had already related the gossip of the Conclave. "In the Conclave no one holds to Pacca any more. De Gregorio is quite *papabile*; a good number of Cardinals give him their votes and do not *accede* for any other. Many engagements sustain the party of Castiglioni, which is supported by Albani and his followers. Cardinals Cristaldi and Cappellari [who afterwards became Pope Gregory XVI.] continue to gain votes." Such are a few of the notes in the letter sent by this most observing and well informed youth of nineteen to his friends in Carpineto. Of the new Pope, Castiglioni, who took the name of Pius VIII., this young student wrote: "He has a wry neck, and seems to dance when he walks!" And he adds: "I think I have heard formerly that this Castiglioni, being Vicar General under Mgr. Devoti, Bishop of Anagni, had stopped at our house in Carpineto. If one was certain of this it would be a favorable occasion to inscribe on the walls of our house so happy an event. Find out if it is true; for papa will certainly have preserved the memory of it."

The day-by-day life of Rome at a most interesting and little-known period is vividly described in these letters of an observant young student. The capacity for appreciating the qualities of men, and for ranging them according to their genuine abilities, is shown by this young man from time to time. "On Sunday, the 7th (April, 1829), the feast of St. Vincent, there took place in St. Peter's the solemn Coronation," he says, "of which I was able, to my great satisfaction, to observe all the particulars, all the ceremonial in use in such circumstance." One might almost say that destiny was leading him, and that he was being instructed unconsciously in the ceremonial of which he was to be the object forty-nine years later. There was no one more particular than he in the rigorous fulfilment of ceremonial when it came his turn to be Pope, and evidently he watched with keen eyes the ceremonies of the coronation of Pope Pius VIII. The historical memories of the early half of the last century, so little known nowadays, are enlivened by the remarks on current events in the letters of Gioacchino Pecci. He says, in one letter,

that his departure home to Carpineto is deferred in order that he may be present at the arrival of the King of Naples, who will pass some days at Rome with his daughter Cristina, the future Queen of Spain. "He will dwell in a semi-official fashion," he writes, "in the palace of the Duke of Lucca, as in a hotel. There will be given to their Majesties, during their sojourn, some fêtes and diversions which I may be able to recount to you afterwards."

In the following year, by the death of Pius VIII., he has another Conclave to tell of. Writing on the 14th of December, 1830, he says: "Yesterday it was said the Cardinals would not go in procession from S. Silvestro to the Quirinal, according to custom. With regard to so extraordinary a determination some attributed it to the rainy weather, others put forth as a pretext the discovery of a conspiracy tending to disturb the actual political situation in Rome. The son of Hortense and of Jerome [Louis, rather] Bonaparte, the Noble Guard Troili, Ernesto Gozzano and many Frenchmen are mentioned by everybody as the authors of this conspiracy. But just at this moment I have learned that the news is false. The Cardinals will enter processionally into Conclave according to custom." The son of Hortense and Louis Bonaparte, King of Holland, became known to fame afterwards as Napoleon III., Emperor of the French. He had served his apprenticeship as a conspirator in Italy, and was so bound to the revolutionary party there that it was only by his assistance to their advancement, even to the seizure of Rome, that his life was spared.

The election of Gregory XVI. followed, and the young Pecci, now reaching his majority and with a keenness of judgment far beyond his years, relates the event to his brother in Carpineto. There were few present, he says, at the Quirinal, where the Conclave was held, when the announcement was made, but when the cannon thundered forth the glad tidings an innumerable multitude ascended to the Quirinal. "It was then that the new Pontiff, surrounded by Cardinals, was brought, against habitual usage, into the great *loggia*, or balcony, and blessed the immense crowd which received him with the greatest acclamations." When Leo XIII. did not give his blessing from the external *loggia* of St. Peter's, and when this example was followed by Pope Pius X., it was said that political feeling restrained them; this letter of young Pecci recording Pope Gregory's coming to the Quirinal *loggia* describes it as contrary to habitual usage. Continuing to tell his friends in Carpineto the gossip prevailing in Rome, he relates how Cardinal Micara protested in Conclave against the election of Cappellari (Gregory XVI.), who, "though very worthy of the Sovereign Pontificate, was none the less an Austrian subject." And immediately after he adds: "The revo-

lution is propagated in the other Legations of Forli, Ferrara and Ravenna." He fills many pages with a concise and vivid chronicle of the attempt at revolution made in Rome, and how it was obviated. Of one of the Napoleons—Napoleon Bonaparte, brother of Louis, afterwards Emperor of the French—he writes in March, 1831: "It is said and affirmed that the son of Louis Bonaparte, who made common cause with the insurgents, has just died at Perugia from a cold which carried him off in five days." The actual fact was, however, that he died at a small hotel in Forli from an attack of measles, his mother, Queen Hortense, assisting and nursing him. Thus this young ecclesiastical student in the Rome of Pope Gregory's early years had his eyes and ears open, and acquired an acquaintance with the mode of governing and dealing with state difficulties which he turned to good account afterwards. On one occasion he laments his illness, which interrupts "the free course of studies, my sole care." In 1832 he is made a shepherd of Arcadia, that ancient literary Accademia of Rome, and receives the name of Neander Heracleus, which shines in the records of the Accademia even till now. He has an interest even in English politics, and notes that the Duke of Wellington has not been able to form a new ministry. Again, he turns to literature, describing the "Dialogues" of Count Leopardi as above all criticism. But his chief preoccupation, outside of his studies, is the political situation. He rejoices at the news communicated to him by his uncle Antonio of the inscription of the Pecci family to the generous nobility of Anagni; but it is not for "ephemeral vanity" that he rejoices, but that nothing now is opposed to his admission into the Academy of Noble Ecclesiastics. This Academy, which is a nursery of Cardinals, is neither a seminary nor a college, but a free institution in which young ecclesiastical students of noble birth are received, and who while following the courses of theology and philosophy, received also a special instruction comprising administrative and diplomatic sciences. It was natural that such a student of government in action, as Pecci proved himself to be, should desire to become acquainted with the principles that regulate government and the relations of one power with another.

In 1833 he is only four days at Carpineto when he writes that this year is entirely to be consecrated to his studies, "and study agrees ill with noise and fêtes. Study has need of a certain solitude." The idea of a concursus or dispute "on all theology, in presence of the Sovereign Pontiff," comes to him, but it intimidates him greatly. But the rumor of his intention has spread abroad. Pacca knows it, and rejoices at it, and encourages him. It is an expensive display, and Pecci finds that he cannot do it for less than 700 crowns, perhaps

more. "Di Pietro," he says, "has devoted nearly 3,000 crowns to it at the Apollinare; Cullen [afterwards Archbishop of Dublin and Cardinal], about 1,000 at the Propaganda; Arnaldi, at least 800 at the Sapienza; these are the last disputants of theses dedicated to the Pope, two to Leo XII. and one to Pius VIII." His studies continue to be his great preoccupation. In 1835 he writes to Carpineto that a dissertation in which he had taken part with many Roman abbés, and which he wrote for an extraordinary *concursum* on Public Ecclesiastical Law, won for him from the Pious Union of St. Paul the majority of votes and the prize. The prize was thirty sequins. The subject was that of "Immediate Appeal to the Sovereign Pontiff in Person." That great *concursum*, about which he was so anxious, was held in the September of this year, Cardinal Sala presiding at it. "It succeeded very well," he wrote. His career began shortly after this. In 1837, on the 6th of February, he was made one of Pope Gregory XVI.'s Domestic Prelates. A few months later, by a letter from the Secretary of State, his appointment as Ponente del Buon Governo is announced to him. With the sincerity that he was accustomed to use in speaking to his relatives of his affairs he declares that since the day on which in order to respond to the desire of his father, he entered upon the career which he was pursuing, he had only one object in view: to employ all his efforts and all laudable conduct to advance in the hierarchical posts of the prelature, "and that our family, profiting by such lustre and credit, which, thanks be to God! has not failed it to this hour, may increase its just reputation in the country." This is the noble ambition that inspires him; later a new spirit and aim take possession of him. He had received the order of sub-deacon on the 17th of December of this same year, and the diaconate on Christmas Eve. "If it please God," he writes, "I will, by the hands of His Eminence Cardinal Odescalchi, be ordained priest on the last day of the year. Thus I shall inaugurate the new year by ascending the holy altar." In the little chapel of St. Stanislaus in the novitiate of the Jesuits at S. Andrea del Quirinale, at 5 in the morning of January 1, 1838, he celebrated his first Mass. "I am filled with joy," he wrote to Cardinal Sala on the following day, "and with all my heart I bless God, who, after having invested me with so sublime a dignity, accords to me besides the consolation of this peace and spiritual sweetness which *exsuperat omnem sensum*." In asking previously for the prayers of Cardinal Sala he expressed his desire to be a "true priest, and to be able to serve God and concur zealously to His glory, and to do so really in the sense in which St. Ignatius understood it and in which his spiritual sons, among whom I have had the good fortune to live, understood it." And he had a strong inclina-

tion to abandon the world and to give himself up wholly to the spiritual life; he would have become a Jesuit if he had been able to recognize within him the special vocation necessary for that state. These revelations of the inmost thoughts and aspirations of the young ecclesiastic who has entered upon an administrative and political career in the service of the Church possess great interest in view of his after life. The sincerity and devotion of Monsignor Gioacchino continue with him throughout his life. As the child is father to the man, so, in his case, the young prelate is father to the aged Pope. It was about this period also that he entered upon that severe *régime* of life which he carried through to the end. When the cholera of 1837 was raging in Rome, and numbers were dying daily, the young Pecci attended the sick with devotion and self-sacrifice. At the height of the summer heats he wrote to his brother: "I have never enjoyed a better or more perfect state of health than at present. I owe this to the *régime* of regular life which I have imposed upon myself." Sixty years later he told the secret in his "Poem on Frugality and Long Life," which was translated by such masters of verse as Andrew Lang and Rev. H. T. Henry, and which is worthy of its author.

In 1838 a despatch from Cardinal Gamberini, Secretary of State, to Monsignor Pecci announced that the Pope had raised the young prelate from the charge of Ponente of the Sacred Congregation of the Buon Governo to that of Delegate Apostolic of the Province of Benevento. This marks the beginning of a career for which his past studies and labors had prepared him. Heretofore he is of Carpineto; henceforth the world is before him. "One comprehends Leo XIII. only in his native country," wrote M. Boyer d'Agen in the Pecci album at Carpineto a few years ago; "mountains, high as his thoughts; a solitude, profound as his sentiments. The rocks of Carpineto preserve the first page of a great life, of which the deserts of Rome will have but the last page."

The task which Mgr. Pecci had to fulfil in Benevento was of peculiar difficulty. Here brigandage had been brought to the perfection of a fine art, and contraband practices were rife all over the land. The government which the new Delegate aimed at establishing was based on the complete abolition of both these irregularities. On his arrival here Mgr. Pecci was brought to death's door by a malignant fever, which kept him a month in bed and a second month in convalescence. In his third month here he began to gather up the tangled skein of former neglect or weakness, and strove to put matters into order and regularity. It was here that a frequently quoted incident occurred. A provincial grandee called on the Delegate one day to reproach him with the violation of antique privileges

belonging to him in his quality as Marquis. Rising to the occasion the Marquis threatened the Delegate, saying he would proceed to Rome and return with the decree suspending the Delegate from his functions. "Very well, sir marquis," replied the pale and delicate-looking Delegate, "but remember that before reaching the Vatican you have to pass by the Castle of St. Angelo." This castle was then used as a prison. The Marquis postponed his journey. The attitude of Mgr. Pecci to his work at Benevento is described by himself in a letter to his brother, Giovanni Battista. "The affairs of the province are going on regularly," he writes. "The opinion of the majority, that is, of the people, is favorable to me. My guide in every matter is conscience and duty; my system, a complete freedom from all kinds of shackles; and I am on the alert for every cabal and each intrigue. This sort of tactics is strange to the nobles and others accustomed to a different system. It has none the less merited for me the title of a lover of justice, and has satisfied my conscience all the more. This will make me never forsake it." "Conscience and duty!" These are the principles that sustain him in this most difficult situation. With these as guides, whatsoever his fate, he is always master of himself.

During the period of his delegation in Benevento he paid a visit to the celebrated monastery of Monte Cassino. In the visitors' book for the year 1839 the traveler may read at the top of a page in that old-fashioned, compressed and elegant script which was specially his, his name and title: "Gioacchino Pecci, Pontifical Delegate to Benevento, 24th April, 1839." He stayed at the monastery eight days, and at all times, especially after he became Pope, he showed a paternal interest in the Benedictines of Monte Cassino. The admiration which he had in 1839 for the famous monastery of Monte Cassino found new expression sixty-four years later, when he contributed largely to the construction of an international college of Benedictines dedicated to S. Anselm and erected on the Aventine Hill at Rome. "With this month of March," he wrote in 1841, "begins the fourth year of my Delegation at Benevento. Will it be the last? Let us hope so." His work was accomplished; peace prevailed throughout the delegation and industries were revived. In June of this year he was nominated to the delegation, but that was soon changed for the more important one of Perugia. The love of justice, the fulfilment of duty according to his conscience, which had been the principles of his conduct in Benevento, directed his action in Perugia and brought him the respect of the people. Pope Gregory XVI. made a tour through the States of the Church, and Mgr. Pecci had news of his coming to Perugia twenty days previously. In these twenty days, by his energy and care, a new

road, the Via Gregoriana, was made from the valley below into the city, so that the Pope might make the ascent with greater ease. The compliment which the Pontiff paid to the Delegate has become historic: "In my journey I have been received in some places as a friar; in several others fittingly, but as a Cardinal; but in Ancona and Perugia I have been received really as a Sovereign!" The thoroughness that distinguished all the work that Mgr. Pecci undertook received its praise in these words.

In January, 1843, when he had received the announcement of his appointment as Nuncio Apostolic to Brussels, he wrote to his brother Charles at Carpineto giving him the official notification of it; he adds: "Oh! if only our good parents were still living! I cannot think of it without feeling my heart bleed." In February he was consecrated titular Archbishop of Damietta, and in March he set out for his mission. On his journey, which occupied three weeks, he learned sufficient French to converse in this language on his arrival in Brussels. A plain statement made concerning the Nuncio to Belgium was that sent by M. Noyer, Belgian Charge d'Affaires at Rome, to Bishop, afterwards Cardinal Wiseman: "Mgr. Pecci is a man of excellent character, of a calm and staid mind and of exemplary piety. With his great desire of doing good I do not doubt that Mgr. Pecci may satisfy all the exigencies of his position." His work here was accomplished with a success like to that achieved in Benevento and Perugia. The most important event that occurred during his stay here was, he writes, the arrival of the Queen of England in Belgium on a visit to her uncle, King Leopold. The entrance of the Queen into Brussels was magnificent, he wrote, and in the evening the illuminations were superb. "To the banquet of the sovereigns the diplomatic corps was also invited. Queen Victoria sat at the middle of the table, between the King and Queen of the Belgians. As I was placed at the side of them, I had an opportunity of observing the royal guests and of speaking a few words to them. The Queen of England is not tall, her expression is vivacious." Three years later, when his Nunciature was at an end, Mgr. Pecci visited England, heard O'Connell in the House of Commons, was presented again to the Queen and passed a month in London. He was the bearer of a letter from King Leopold I. to Pope Gregory XVI., in which the King recommended Archbishop Pecci to the benevolent protection of His Holiness. "He has merit in every point of view," wrote the King, "for I have rarely seen a more sincere devotion to duty, intentions more pure and actions more upright." Thus it is that the goodness and force of character, the conscientious fulfilment of duty which was the rule of his life, impressed those who were acquainted with him, and made them

desirous of furthering him in his career. When Mgr. Pecci reached Rome Gregory XVI. was dead. The returning Nuncio met with Cardinal Mastai Ferretti and had a lengthy conversation with him on the actual situation of the Church. "The two future Popes," writes M. Julien de Narfon, "exchanged views upon the government of souls; curious meeting and most interesting conversation, if one thinks on the common destinies of these two men and on the very different turn of their minds." Cardinal Mastai Ferretti became Pope Pius IX.; Archbishop Pecci went to his diocese of Perugia, where he remained thirty-two years—the whole long Pontificate of Pius IX.

The labors and solitudes of the episcopate occupied the attention of Archbishop Pecci in Perugia. Revolution and invasion—the former in 1849, when the Garibaldians took the city and were driven forth by the Austrians; the latter when the troops of the Sardinian King in 1859 invaded this portion of the States of the Church and held it in spite of right and justice. The Archbishop, who had been nominated Cardinal in 1853, protested, but was powerless to do more. It would be a long task to tell of the various churches restored, of the new ones built—no less than thirty-six churches were built, and the construction of ten more projected when he was called to Rome—of the charitable institutions established for castaways and orphans and superannuated priests, of the impulse given to studies by the founding of academies and the extension of the seminary. All these things which are included in the work of a Bishop who has the good of his people at heart were carried out to completion by Cardinal Pecci with his calm wisdom and in accordance with his conscientious sense of duty.

It has been said that every time a new Pope ascends the Chair of Peter Catholics experience some hesitation concerning the line he will follow. And this hesitation, together with an anxiety regarding the attitude he might take towards Italy, was felt on the accession of Cardinal Pecci as Leo XIII. A profound emotion pervaded the whole Church on the death of Pius IX. It might be said that the whole Catholic Hierarchy was composed of those whom he had chosen. His long life had rendered him so firmly associated with the Pontificate that when he passed away men said that the Papacy had come to an end.

The Conclave from which Leo XIII. came forth was one of the shortest on record. For some time previous to the death of Pius IX. it was observed that two Cardinals united in a remarkable degree the virtues and qualities which the circumstances seemed to require. These were Cardinal Riario Sforza, Archbishop of Naples, and Pecci, Archbishop of Perugia. Both of them were excellent administrators, moderate in politics, and both had shown great firmness re-

garding the principles and rights of the Holy See, while they knew how to keep themselves aloof from party. Cardinal Sforza preceded Pius IX. in the tomb; Pecci was left, and was the most noticeable figure in the Conclave. He had been appointed Camerlengo in 1877, shortly after the death of Cardinal Antonelli, Secretary of State, and in this office he directed the labors in the Vatican preparatory to the Conclave with that calm and serene judgment and method for which he had always been distinguished. The night previous to his election, as his conclavist, the late Mgr. Foschi, Archbishop of Perugia, related in the hearing of the writer, he slept on a mattress placed in one of the corridors of the Vatican. He did not know the rooms and halls in this Apostolic palace; on one occasion when he came to Rome he called at the Vatican eleven times before he was admitted to the presence of Pius IX., and this delay was attributed to Cardinal Antonelli, who was said to be jealous of the qualities of Cardinal Pecci and of the influence he might wield over Pius IX.

When the election was over, and the name of Leo XIII., who had received 44 out of 61 votes, was announced from the balcony above the central entrance to St. Peter's by the aged Cardinal Prospero Caterini, the new Pontiff, regarding the world from the solitary height of the Papacy, began to think how, in this most elevated and most serious of all earthly dignities, he should reconcile conscience and duty to the settlement of the difficulties before him. Cardinal Newman has declared that, by their office, the Popes are brought across every form of earthly power; "for they have a mission to high as well as low, and it is on the high, and not on the low, that their maintenance ordinarily depends. Cæsar ministers to Christ; the framework of society, itself a divine ordinance, receives such important aid from the sanction of religion that it is its interest in turn to uphold religion and to enrich it with temporal gifts and honors." Of Leo XIII., in this moment of entering upon his new task, it has been said that from the time when he succeeded Pope Pius 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." His action moved in three special lines: the development of studies, and to such an extent that in the second year of his reign the name given by the Romans to his Pontificate was the Pontificate of the learned; an effective interest taken in the question of social science, and, finally, strenuous efforts employed to bring peace to Christian nations. The Holy See is considered by thinkers as standing at the head of Christian civilization; and as soon as Leo XIII. had assumed the white robe of the Pontiff he began to look out upon the world and see what were the most crying needs of Christendom. It became his task to close the dissen-

sions that separated the rulers of nations from the Church and to bind with stronger bonds of affection the peoples that held firm to the faith. On the very day of his election he sent forth letters to the sovereigns of Europe announcing his accession to the Pontifical throne.

The Emperor of Germany, William I., was at the head of the nation which from 1870 to 1878 had been the most active in its hostility to the Catholic Church, and therefore the Pontiff turned his attention to him on the very day of his election. After saluting "the most august and powerful Emperor and King" and announcing his elevation to the See of the Prince of the Apostles, the new Pontiff writes: "As to our great regret the happy relations which existed formerly between the Holy See and your Majesty have been broken off, we address your magnanimity in view of obtaining that peace and tranquillity of conscience *may be restored* to a great number of your subjects; and the Catholic subjects of your Majesty will not fail to show themselves, as the faith which they profess prescribes, devotedly respectful and faithful to your Majesty." The appeal of the Pontiff was not immediately listened to, but it prevailed in the long run; and the present Emperor of Germany paid, a few months ago, his third visit to the Vatican. The persecutions and imprisonment of Archbishops and Bishops, such as Ledochowski and Melchers and Eberhard and Martin, are forgiven, and the Catholics of Germany, though not having all the privileges they wish for, enjoy a considerable share of freedom. Circumstances favored the Pope. Prince Bismarck, when conciliation with the Pope was proposed to him, declared he would not go to Canossa; but a quarrel with Spain concerning proprietorship in the Caroline Islands drove him to seek a mediator in the person of Leo XIII., and thus the Iron Chancellor went to Rome instead of to Canossa. The gentle though persistent appeal of Leo XIII. to reason and good sense conquered here, and the happy relations now existing between Berlin and the Vatican record the success of the Pontiff's policy.

In France the action of the Pope in favor of the rights of Catholics has been strenuously resisted. Without passing any judgment on the origin or legitimacy of the government existing in that country, Leo XIII., seeing how hostile to religion were its acts and tendencies, called upon the French Catholics, many of whom still hoped in a restoration of the monarchy, to rally to the support of the actual government and by their influence direct it towards right and freedom and justice. For this the Pope has been accused of interfering in the concerns of France, but no one ignores to-day, as Pere Janvier notes, that the Holy Father has not spoken as a private person; he has in his quality of Head of the Church addressed the Catholics

of France, his subjects, in the religious point of view, with the intention of giving them a particular direction. His counsel appears not to have been adopted to its full extent, and Catholic voters paid little attention to the political attitude of their representatives, provided these latter promised to further local benefits or improvements. Anyhow, the action of the Pontiff failed to bring about the end he desired. The Government of France became more violent in its antagonism to Catholic religious institutions, and the fierce persecution of the religious congregations and orders of men and women throughout France to-day can scarcely find its parallel even in the fury of the Protestant Reformation in England. In a letter to Cardinal Richard, Archbishop of Paris, on the expulsion of the religious congregations from France, the Pontiff declared that it was evident such expulsion would cause irreparable damage to the country. In shutting off so rich a source of voluntary assistance it will increase the public misery in a notable degree, and the same blow will bring an end to an eloquent and constant preaching of concord and fraternity. The words of the Pontiff, however reasonable and convincing to honest minds, were disregarded by those who were at the head of the political affairs of the country. With a patience and gentleness that were indefatigable he strove to recall this "eldest daughter of the Church" to a sense of her duty, but his efforts were unavailing, and the sorrow for France continued with him to his death. History will judge of his policy towards France; there is little reason to expect that the future verdict will differ much from that of to-day.

With the Government of Italy the Pontiff continued the policy of his predecessor, Pius IX. This government did not fail to furnish him with cause sufficient to justify his attitude. At the very beginning of his Pontificate he was desirous, as soon as he was crowned, of coming to St. Peter's and, from the inner balcony over the vestibule of the church, and looking into it, giving his benediction to the people assembled in that vast building. The Italian Government refused to take steps for the maintenance of order on the occasion. The preparations that were being made in the church for this event were suspended and undone. From that time till the time of his death the conduct of the Italian Government was, more or less as occasion arose, hostile to the Pope. The removal of the remains of Pius IX. from the temporary resting place in St. Peter's to the tomb in San Lorenzo beyond the walls offered an occasion to the rabble and anti-clericals gathered in the Eternal City to make evident to the world the mode in which the Government of Italy protected the person of the Pope. On the way between the Vatican and San Lorenzo the roughs in Rome attempted, unhindered, to "throw the

carriage into the Tiber"—that is how they described the remains of Pius IX. Signor Mancini was Minister of the Interior at the time, and though all Rome knew that day—13th July, 1881—that the body of the late Pope was to be brought that night to its resting place, he took no care for the maintenance of order; and when the shameful scenes had created a feeling of abhorrence all the world over, the careless Mancini replied to Italian ambassadors abroad that this was a display of the popular feeling in Rome towards the Pope! Many thoughtful men accused him of condoning the gross outrage. Again, another blow was struck at the Pontiff by the erection of a statue to the apostate Dominican friar Giordano Bruno in the Campo de Fiori at Rome, where he was put to death in 1600. The writings of this apostate are described as of revolting immorality, and his comedy "Il Candelaio" surpasses in vileness all that has ever been written by the foulest authors even of the present-day pagan renaissance in Italy. The proposal to erect the statue, which was objected to by some Christian town councillors, brought about a manifestation of anti-Catholic fury; and the rabble, which is at one time radical and at another anti-Papal and monarchical, went through the streets shouting: "Death to the priests! Down with the Vatican! Viva Giordano Bruno!" The authorities allow these diversions to the people. Leo XIII. felt the insult to the Vatican given by these demonstrations, carried out under the patronage of the Minister Crispi.

And at intervals of greater or less duration occasion was made by the Italian authorities to justify the saying of the Pope that in Rome he was under hostile domination. Leo XIII. was not silent in regard to this antagonism of the Italian Government to the Papacy during the twenty-five years of his reign. In encyclical letters, in discourses and in letters of less solemnity he made known to the world abroad, as well as to Italy and Rome, that the rights of the Church still endured in spite of the years that have passed since their violation, and that as long as the Papacy is not respected and made independent the country will not prosper. The general tendency of Italian legislation, at least for the last quarter of a century, has been anti-Catholic. There is no sign of a change, and the only hope expressed by the liberal monarchical journals at the death of Leo XIII. seemed to be that he would be succeeded by a Pontiff who, yielding to the exigencies of the Italian Government, might become its willing ally or servant. The dissension that exists between the Vatican and the Quirinal during the last thirty-three years cannot be healed, and there is little reason to expect that a government under the leadership of such an opponent as Zanardelli will attempt the task.

The Church in the United States, which has made such immense progress under Leo XIII., received the special care of the Pontiff. On receiving the splendidly bound copy of the American Constitution, written on parchment, which President Cleveland sent to Leo XIII. on occasion of his sacerdotal jubilee in 1888, the latter said that in the United States "men enjoy liberty in the true sense of the word, . . . religion is free to extend every day more and more the empire of Christianity and the Church is free to develop its beneficent action." The growth of new dioceses, the establishment of the Catholic University of Washington, the appointment of a Delegate Apostolic and many other minor events testify to the affection of Leo XIII. to the United States. In his letter to Cardinal Gibbons announcing the appointment of a Delegate the Pontiff wrote: "We have solemnly declared not only that your nation is as dear to Us as other nations, the most flourishing, to which it is Our custom to send representatives of Our authority, but also that We desire to see these bonds of mutual union which attach you and your faithful to Our person consolidate themselves more and more from day to day." The actual condition of the Church in the United States and its devotion to the See of St. Peter show how completely the Pontiff's desire has been fulfilled.

In Ireland and in England his influence has been exerted. Though in the former country there were moments of trouble, the firm and invincible devotion of the Irish race to the Holy See remained unaffected. Leo XIII. may be said to have gone out of his way to make known to the Irish the high esteem and the love he had for them. With regard to England, his hopes had been raised so as to look forward for a great return of its people to the Church of their fathers; but that expectation was not fulfilled, and the process of conversion to the Catholic Church goes on as before, by that of individuals. Justin McCarthy, in his "Leo XIII.," attributes to him: "A passion of philanthropy. There have been political Popes and theological Popes, but Leo the Thirteenth is above all a philanthropic Pope." And he notes that "some of the great social movements which came up during his time might well have intimidated a less heroic spirit. Some men in any position at all resembling that of Leo might have turned away in mere affright from certain of the developments of Socialism which we have all seen during these latter years. The Pope had no fear. He looked boldly and searchingly into each new phenomenon and calmly endeavored to understand its actual significance. He seems to have brought to bear no prejudices, no unalterable preconceived opinions to the task of examination." The consequence was that his encyclicals on social questions appealed directly to the reason and the heart of thinking men. The

clear-sighted and calm persuasiveness of the Pope's reasoning captured the attention of all. The singleness of purpose, the longing after justice and charity for the poor workingman which inspired his words went straight to the hearts of men. It would be rash to say that his encyclicals have changed the world or ameliorated in all parts the conditions of labor, but the consciousness has spread abroad that there is an influence at work in the world making for right and justice and for the gradual checking of "man's inhumanity to man."

Almost the whole field of human duty towards God and man has been traversed by Leo XIII. in his encyclicals. During his thirty-two years in Perugia he produced a number of pastoral letters addressed to his flock which are regarded as masterpieces in their way. The same clear expression of profound thought, the same inspiring enthusiasm for all that is saintly and noble and elevating which distinguish his encyclicals may be perceived here in germ. The man was accustomed to think clearly, to weigh dispassionately conflicting opinions, to judge impartially and to express in language that was as limpid as it was exact the pronouncements that were so important to his flock. When he reached the Papacy his flock became worldwide, and his pronouncements went to the very ends of the earth, and all men recognized their sincerity and their usefulness. In a letter to the Episcopate of Turin, Vercelli and Genoa in 1879 he defends Christian marriage, and in the following year he issued an encyclical treating the matter more extensively and protesting against divorce. The origin of political sovereignty and the advantages which the Church renders to princes and peoples were shown forth in an encyclical published in 1881. The admirable encyclical "*Auspicato concessum*," published in 1882, treated of St. Francis of Assisi and the propagation of the Order of Franciscan tertiaries. This was followed soon by the issuing of a Pontifical Constitution reforming the rule of the secular Third Order of St. Francis. The letters and encyclicals of Leo XIII. have been collected and fill several volumes. They constitute a marvelous testimony to the extent of his work and to his mental activity.

In the domain of science and literature and art the intelligent impulse of Leo XIII. has been felt. St. Thomas Aquinas, as the great model of Christian philosophy whose mind and principles are to be followed, was proposed to students in his encyclical of 4th August, 1879. The foundation in Rome of the *Accademia* of St. Thomas Aquinas followed closely on this. The science of history reaped the greatest advantage from his action regarding the Vatican Library and Archives. In a letter to Cardinals De Luca Pitra and Hergenröther in 1883 he announced the intention of opening these treasures

of history to the students of all nations, and he insisted upon the benefits the Sovereign Pontiffs have bestowed on Italy. "To the honor of the Holy See comes the greatest part of the renown which Italy has acquired in sciences and fine arts. Greek and Latin literature would have perished, or almost so, if the Popes and the clergy had not saved from shipwreck the débris of ancient works. At Rome what was done and accomplished speaks still louder: the ancient monuments preserved at great expense, new masterpieces of art created and perfected by the genius of the princes of art, museums and libraries founded, schools opened for the education of youth and the inauguration of great lyceums: all these things have brought Rome to this point of honor that, with a unanimous voice, she is declared the mother of the fine arts." The science of astronomy owes to his initiative the establishment of a new observatory at the Vatican, supported from the scant means which Leo XIII. was able to afford.

In the department of learning Leo XIII. promoted the publication of most important documents at his own expense, such as the "Regesta Pontificum." The same love of letters led him to found new halls and museums and schools. In 1880 he purchased a collection of autographs of Cardinals and Bishops who were at the Council of Trent and donated them to the Vatican archives, with a group of various manuscripts of the thirteenth and fourteenth centuries containing the *corpus juris* of Justinian and the Gregorian codex. In 1882 he purchased a whole library of medical chirurgical works and placed them in the Vatican Library for the use of students. In 1891 he had the very celebrated Vatican Greek Bible reproduced in phototype, which was almost as clear as the original manuscript for the use of great libraries. In 1885 he erected a printing establishment in the Vatican for the exclusive use of the Holy See and the Sacred Congregations. All arts and sciences found an asylum in the Vatican. Painting made grand additions to the notable works in that palace under the protection of Leo XIII. The Gallery of the Candelabra, specially adorned and decorated by order of Leo XIII., presents a magnificent appearance. Here the Roman painter Ludovico Seitz has introduced his new symbolism in color and design with the happiest effect, expressing to future generations the works distinctive of the Pontificate of Leo up till 1899, when the decoration was finished. The bronze statue of St. Peter on the column commemorative of the Vatican Council in the Garden of the Pine in the Vatican, the great statue of S. Thomas Aquina in the Vatican Library and the sepulchral monument of Innocent III. in the Lateran basilica are notable indications of his encouragement to sculpture. The enlargement of the apse of this

same basilica projected by Pius IX. and, after serious counsel with the leading architects of Europe, carried out in its present splendor, is an evidence of his love for noble architecture. The construction of the Church of St. Joachim and the renewal of many buildings at his expense in Rome and in his native Carpineto are further proofs of his love for this noble art. When a gunpowder explosion took place in the military quarters beyond St. Paul's, outside Rome, and the Vatican was much shaken, it was found that the frescoes on the walls of the "Appartamento Borgia," painted by Pinturicchio, were in danger of perishing. With that love for the fine arts which he could not escape having after so long a residence in the heart of Umbria, Leo XIII. undertook the restoration of these admirable works. There are few works of the present day for which artists have more reason to be grateful than for the very careful and able restoration of Pinturicchio's paintings and of the whole of the halls executed under the intelligent direction of Leo XIII. A splendid work of elephantine bulk, containing a complete collection of heliotypes and of chromo-lithographs illustrative of the art of this "Appartamento Borgia," was published under the patronage of the Pontiff in an edition of one hundred copies, which he sent to rulers of States and distinguished scholars throughout Europe and America. The text was supplied by the late Enrico Stevenson and the Rev. Father Ehrle, S. J. The object of this great book was to make known the art of the Umbrian master Pinturicchio. Thus Leo XIII. proved himself a most illustrious patron of the arts, as far as the condition in which he was placed made it possible.

In the department of Christian archæology, which has such close connection with the history of the Church in the early centuries of Rome, Leo XIII. has seen a considerable growth. The choicest objects found in the Catacombs or in ancient churches are preserved in a special department near the Vatican Library. De Rossi published a descriptive catalogue of the treasures accumulated in that sacred museum from the beginning of Leo XIII.'s Pontificate until 1893. The scientific historian of the early Church must take into account the testimony furnished by such findings as these to the arts and customs of early Christians. The most important in many respects of the contributions to Christian archæology is the inscription of Abercius, sent in gift by the Sultan of Turkey to His Holiness Leo XIII., which, together with another fragment of the same inscription presented to the Pope by the discoverer, Professor W. M. Ramsay, M. A., of Aberdeen, forms now the ornament of the Lateran Christian Museum. This illustrious monument may be considered the gem of the museum. These objects, which have escaped destruction in the course of the centuries, cast an unexpected light

on the Christian life and belief of the past, and come therefore within the circle of the Pope's consideration and solicitude.

Thus in all his work throughout the long course of his life Leo XIII., both in preparation for the great office he finally reached and during his twenty-five years in that office, appears as a pious, serious, thoughtful man, conscious of the weight and responsibility of his words and deeds. The thoroughness which distinguished him as a youth accompanies him through life, even to the very last days. His heart and mind are absorbed in every work. From his early years he devotes his labors to God and the good of his neighbor. In the Pontificate the same dedication and the same labor for the good of mankind marks his efforts. Careful, thoughtful, devoid of that momentary enthusiasm which people sought in a Pope, cautious in the use of words, gentle in persuasion and long suffering, he was unique amongst the great men of his day. He believed in human beings and waited until their fury or madness would pass away in order that he might make appeal to their better reason. In this he was mostly successful: with France alone his failing health brought him to death before his patience had conquered the aberrations of its rulers.

A recent publication has it that "Leo XIII. played with the surface of things, and the results he obtained were superficial." It would be rash to predict what may happen in the future, but the voice of the world at his death and the genuine feeling expressed concerning the quality and extent of his work do not seem to justify the statement. For the moment the coming of the new Pope has occupied the thoughts of men, but when the preoccupation of the present time passes and the minds of men begin to measure the character and life work of Leo XIII., it is not improbable that he will be ranged among the great ones of the glorious line of Pontiffs that have ruled the Church of Christ.

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