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THE LIFE AND PONTIFICATE

OF HIS HOLINESS

POPE PIUS IX.

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THE LIFE AND PONTIFICATE

—OF—

POPE PIUS IX.

I.

Incontestably the grandest figure in the history of the nineteenth century is that of Pius IX. With virtues as great as his sorrows, his character stands out clearly and unmistakably as that of one whom misfortunes could not overwhelm, and whom prosperity could not spoil. His disasters were not of his own creation. They came to him from without. His successes and triumphs were spiritual rather than temporal. They came to him from God and were received with a humble heart. They belonged to him not so much in his individual capacity as in that of his official position as Head of the Church on earth, and were shared by members of the Church throughout Christendom. When thrones fell around him, and when almost all the chief dynasties in Europe were brought to humiliation or overthrow, Pius IX. preserved, even when his own temporal sovereignty was in its turn assailed, an unbroken serenity and cheerfulness of heart, and an unflinching trust in that Divine Providence, which sooner or later establishes the triumph of God's Church and rewards the children of the Faith.

The family of Mastai can be traced back to the thirteenth century, and was ennobled towards the end of the seventeenth century, by the Duke of Parma and Piacenza, who rewarded the distinguished services of a member of the Mastai family with the title of Count. The name of Ferretti was about the same time, in consequence of a matrimonial alliance, added to that of Mastai. Sinigaglia, on the coast of the Adriatic, was the dwelling place of the Counts Mastai-Ferretti. In olden time a member of their house was usually chosen Municipal Governor of Sinigaglia, and during the invasion of Italy by the French, the chief magistrate of that city was Count Girolamo Mastai-Ferretti, the father of Pius IX. Andrea Mastai, uncle of Pius IX., was Bishop of Pesaro, and was shut up in Mantua in chastisement for his fidelity to the cause of Pius VII. The mother of Pius IX., Caterina Solazzi, a native of Sinigaglia, was a lady of singular piety and virtue. She bore to her husband several children, and when he who was to be the future Pontiff was born, upon the 13th of May, 1792, she placed him under the protection of the Blessed Virgin, and gave him the baptismal name of Giovanni-Maria.

In the year 1803, the young Count Giovanni-Maria Mastai-Ferretti, then eleven years old, was sent to the College of Saint Michele, at Volterra, where he remained under the careful instruction of the *Padri Scolopi* for a term of six years. The name of Giovanni Inghirami, one of the best mathematicians of his day in Italy, is honorably associated with this College of Volterra as professor. A manuscript book, purporting to contain some mathematical exercises of Giovanni Maria Mastai-Ferretti during the years 1808 and 1809, in Algebra, Trigonometry and Euclid, written neatly in his own handwriting, is now preserved in the English College at Rome. From this book Mastai Ferretti appears to have been familiar with Newton's binomial theorem, and to have possessed more knowledge of mathematics than usually falls to the lot of a youth of seventeen. The desires of Mastai-Ferretti were early fixed on the clerical career. His autograph letter to Monsignor Guiseppe Gaetano Incontri, Bishop of Volterra, applying for the first tonsure, which he received at the hands of that prelate in 1808, is still preserved in Volterra. In October of that year he repaired to Rome to pursue his studies, and lived in the house of his uncle, Paolino Mastai-Ferretti, who was a Prelate of the Papal Court, Canon of the Vatican, and Sub-Secretary of Memorials. The young Mastai-Ferretti must have been vividly impressed with the stirring events of the year 1809. Napoleon, in the May of that year, from his camp at Vienna, decreed the annexation of the Papal States to the French Empire. This annexation was proclaimed in Rome on the 10th of June by the guns of St. Angelo, the French flag on that day replacing the Papal on the summit of that fortress. Then followed the excommunication, but not by name, of Napoleon, and the arrest of Pius VII. was resolved on. General Radet, on the night of the 5th of July, broke into the Quirinal Palace, and forced his way into the private apartments of the Pontiff. The Swiss Guards, obeying their master's orders, made no resistance, and Pius VII. was made a prisoner. Paolino Mastai-Ferretti was in the Quirinal upon that eventful night, encouraging and consoling his august master, in company with Doria, the Maestro di Camera, and other prelates. Pius VII. was then carried captive, first to Savona, and afterwards to

Fontainebleau. Young Mastai-Ferretti retired in 1810 to his parents' house in Sinigaglia, and waited for happier times.

It has been often asserted by various authors that Pius IX., when a youth, was intended for the army, and even served some time as an officer in the Pontifical Guard. This statement originated in a Catholic newspaper in Milan, and was copied by succeeding writers without doubt or examination. It has been contradicted by two historians, Cappelletti and Torrigiani, who relate that Pius IX. himself was applied to for information on the subject, and pronounced the assertion to be entirely false. Giovanni Maria Mastai-Ferretti never wore a uniform. He was included, it is true, in the conscription of 1812, but was exempted owing to his suffering from epilepsy. Nor was such evidence required of his inability to serve, for the French Sub-Prefect, who resided in the house of the Mastais, in Sinigaglia, was frequently witness to the severe convulsions to which at that time Giovanni Maria was subject. He was first attacked by that disorder in 1807, when a pupil at Volterra.

When Pius VII. returned to his throne, after the fall of Napoleon, and passed through Sinigaglia, Giovanni Maria Mastai-Ferretti was presented to him, and going again to Rome, witnessed, in 1814, the enthusiastic reception given to the Pontiff by the Romans in the Piazza del Popolo. The Accademia Ecclesiastica being now reopened, Giovanni Maria attended the schools, but in layman's dress, his malady forbidding him to think of speedy admission to sacred orders. In a little while, his prayers for relief being partly granted, he assumed, in 1816, the clerical garb, and studied theology under Professor Giuseppe Graziosi, and, finally, his epileptic attacks becoming less severe, although not altogether ceasing, he was admitted to the minor orders. In 1818 a mission was organized for Sinigaglia, under the direction of Monsignor Odescalchi—afterwards Cardinal and subsequently Jesuit—and Monsignor Strambi, then Bishop of Macerata. Its object, like that of other missions sent at that period to various parts of the Papal States, was to revive the spirit of religion, and repair, if possible, the evils occasioned by the revolutionary disorders which had so long prevailed. The Abate Mastai-Ferretti was appointed to accompany this mission, and, although occupying a subordinate position, distinguished himself by his zeal and ability. Returning to Rome he found his health so much improved, that he solicited and obtained a dispensation, and was ordained deacon on the 18th of December, 1818. Another dispensation was soon after granted for the orders of priest, but with a clause that he could only celebrate Mass in private, and with the assistance of another priest. Don Giovanni Mastai was now in his twenty-seventh year, and his constitution was becoming stronger. He sought

a special audience of Pius VII., and implored him to remove the proviso which impeded his full exercise of sacerdotal functions. The Pontiff granted his request, and expressed a belief that the young priest's malady would never again assail him, a belief which was fulfilled, as he was scarcely ever afterwards troubled by a recurrence of that disorder. The cure of the Abate Mastai from epilepsy has been also attributed to the intercession of a holy woman, Elizabetta Canori Mora. "Very marvelous," such are the words of her biographer, who wrote in 1868, and took his account from official documents, "was her cure of the epileptic convulsions which often assailed Canon Mastai, vice-rector of the Hospice of Tata Giovanni. Being asked by the sister of Agostino Bartolesi to intercede for Mastai, she said to her, 'Let us beseech the Gesu Nazzareno,' and then giving a phial of the holy water she was in the habit of keeping by her, she told her: 'Give this to Agostino, and desire him to put a little of it either into the water, or wine, or soup, used by Mastai, and be certain he will be cured,' and so it was. He had but one slight attack afterwards."

Giovanni-Maria Mastai-Ferretti, as a young man, was handsome and of winning manners. His features were an index to the sweetness of his disposition. His voice was singularly harmonious, clear and penetrating. He was popular with all classes, and his acquaintances became mostly his friends. He had especial sympathy for the sick, the aged, and for little children. He was of a very practical turn, and his sympathies, instead of evaporating in good wishes, became forerunners of good deeds. In the very outset of his clerical career, he devoted himself to the care of a Hospice, called after its founder by the name of Tata Giovanni, or Daddy John, where young orphans were housed and instructed in various useful trades. In this orphanage Don Giovanni-Maria dwelt, teaching the inmates their catechism and religious duties, and expending upon them liberally the funds sent him by his parents. The Church of St. Anne dei Falegnami attached to this institution was selected by the Abate Mastai for his first Mass, which he celebrated on the 11th of April, 1819. He was soon afterwards appointed to a Sub-Canonry, with right of succession, in Sta. Maria in V. a Lata.

II.

In 1823, an application was made to Pius VII. to send a representative of the Holy See to those parts of South America which had thrown off the yoke of Spain and constituted themselves into republics. The Pontiff granted the petition, and selected Mgr. Ostini to be Vicar-Apostolic of Chili. Mgr. Ostini at first accepted the mission but subsequently, at the instance of his brother and near relations, declined it. The appointment was then conferred upon Mgr. Giovanni Muzi, who was at the time in

Vienna, as auditor of the Nunciature, but who immediately returned to Rome, where he was consecrated Archbishop of Phillipi *in partibus*, and Vicar-Apostolic of Chili, with faculties extending to Peru, Mexico, Columbia, and all the Western Indies of Spain. To Muzi was assigned as companion "Don Giovanni-Maria dei Conti Mastai"; and a secretary was appointed in the person of Guiseppe Sallusti, who wrote a history of the expedition. But the Countess Mastai-Ferretti, infected probably by the fears which caused the resignation of Ostini, wrote to the Cardinal Secretary of State to hinder her son's employment on this mission, which was on good grounds regarded as hazardous. The voyage to Chili was long and perilous. The condition of the newly formed republics was precarious, and the Spanish authorities disliked the establishment of direct relations between Rome and the revolted provinces. Canon Mastai, ignorant of his mother's remonstrance, presented himself in audience to Pius VII., who then informed him of the unwillingness of the Countess, and said: "Your mother has written to the Secretary of State to prevent your journey, but we have written to her in answer, that you will surely return safe from this mission." The Pope's prediction was happily fulfilled. The members of the Legation left Rome on the 3d of July, 1823, for Genoa, from whence they were to take ship for Buenos Ayres. While waiting at Genoa, they heard of the death of Pius VII. on the 19th of August, and subsequently of the election to the Pontifical Chair of Cardinal Della Genga as Leo XII. They also received tidings of the confirmation of their mission by the new Pontiff. They experienced much delay at Genoa. Their ship, the Eloysa, a two-masted brigantine built in France, which was promised to sail in August, did not actually leave Genoa until the 30th of September. A violent storm arose in the Mediterranean on the 1st of October, and drove the Eloysa back into port. She set sail again from Genoa on the 4th of October, and experienced a succession of storms along the Spanish coast. The captain, afraid of the Spaniards, was unwilling to put into any harbor. On the 14th of October, the weather became so bad that they were forced to anchor in Palma, a harbor of Majorca. Here they were at first suspected of the plague and threatened with twenty days of quarantine. Next their passports and papers were demanded. The Vicar-Apostolic and his suite were eventually compelled by menaces to disembark, and on landing Mgr. Muzi and Canon Mastai were arrested and imprisoned in the Lazaretto. After repeated fumigations, examinations, and appeals to the Bishop of the place and to the Austrian and Sardinian Consuls for assistance, they were acquitted and set free on the 20th of October. They saw incarcerated in the Lazaretto forty-one ecclesiastics, whose only crime was that

of being members of Religious Orders. Leaving Majorca they went to Gibraltar and thence set sail for Buenos Ayres. On the 5th of November they were hailed by an armed cruiser of Columbia, styled by Sallusti a corsair, and were boarded, but after an inspection of the ship's papers, the Eloysa was suffered to proceed on her route, and reached Buenos Ayres on the 3rd of January, 1824. Canon Mastai suffered very much from sea sickness on this unpleasant voyage. The Legation was at first well received at Buenos Ayres, but afterwards the authorities became alarmed by the crowds which attended the religious ministrations of Mgr. Muzi and Canon Mastai, prohibited the further administration of the Sacrament of Confirmation, and finally requested the Vicar-Apostolic and his companions to take their departure. This they did on the 16th of January, when they set out for Santiago. They remained at Santiago from the 6th of March to the 19th of October. They then went to Valparaiso and stopped there ten days. By sea they proceeded to Montevideo, and resided there for more than two months. At Montevideo, as at other cities, the Vicar-Apostolic and Mastai were occupied incessantly in preaching, hearing confessions, and dispensing the Sacraments, that of Confirmation being administered to 12,000 persons in one place alone. But although the people in general were well-disposed towards the mission, and enthusiastic in their welcome, the Governments of the American republics were jealous of their new authority and apprehensive of disturbances. Signs were apparent of fresh revolutionary proceedings, and it was judged better to withdraw than, by remaining, to compromise the safety of the mission. Accordingly, the Legation set sail from Montevideo on the way back to Europe, on the 8th of February. Canon Mastai on this return voyage was in serious danger. In Holy Week he felt unwell. An acrid humor showed itself in his neck and mounted to his face, and his mouth appeared paralyzed. His companions feared for his life. He could obtain, of course, but little medical care on board the ship. But by degrees the more dangerous symptoms abated, and the patient slowly was restored to health. In May they reached Gibraltar, and, after a fortnight's stay, having procured the escort of a corvette to protect them against pirates, they proceeded to Genoa, where they arrived on the 5th of June. Here they passed fourteen days of quarantine, and on the 7th of July, 1825, they were in Rome.

III.

Canon Mastai-Ferretti now betook himself anew to the service of the poor, the care of orphans, and attendance on the sick in the great hospital of Santo Spirito. In a short time he was chosen director of the Ospizio dell'Assunta, and afterwards was made President of the Hospice of St. Michele a Ripa, a vast institution in the Tras.

tevere, where children learn trades, old age found an asylum, and vice met with salutary repression. In this arduous and important post, Mastai displayed considerable talents for administration. In 1827, on the 21st of May, he was nominated by Leo XII. to the Archbishopric of Spoleto, and was consecrated on Whitsunday, the 3d of June, by Cardinal Castiglioni, afterwards Pius VIII. For the space of five years Mgr. Mastai governed the See of Spoleto with such care, activity, and zeal, as to conciliate the confidence and affection of the people of that diocese, who were filled with admiration of his capacity, intelligence and virtue. In 1831 he was provisionally entrusted with the civil duties of the Delegate Apostolic, and returning from Leonessa, where he had been engaged in his episcopal functions, to Spoleto, he found that city in great alarm in consequence of the presence of about 5,000 rebels under the command of General Sercognani. But on the 3d of March, these misguided men, pursued by the Pontifical Militia, and learning that the advance guard of the Austrians was at Tolentino, were induced to surrender their arms into the custody of the Archbishop. The Bolognese, the men of the Romagna and the Marches, likewise gave up their arms, which were at once forwarded to Rome. The good prelate then endeavored to effect the restoration of these disbanded soldiers to their homes, and went to Rome to procure their pardon from the Pope. On his return to Spoleto, the young men drew his carriage in triumph to his house. On another occasion, a spy offered to the Archbishop a list of suspected persons, which he immediately burned, observing at the same time that a wolf which means to harm the flock does not begin by warning the shepherd. Pope Gregory XVI. on the 17th of December, 1832, translated Mgr. Mastai to Imola, a Bishopric usually held by a Cardinal, and then vacant by resignation of Cardinal Giustiniani. In Imola Mgr. Mastai exhibited the same qualities as in Spoleto. He occupied himself in the details of the administration of the religious and charitable institutions in his diocese, introducing judicious reforms. He founded and endowed a house of retreat for the clergy, and a Bible academy for monthly discussion of sacred themes. He restored several churches and invited the Sisters of St. Vincent de Paul to take the care of a female orphan house. He established an orphanage for boys, modelled on the Tata Giovanni plan, for teaching trades to the children and giving them food and clothing. He likewise founded a penitentiary, or refuge for fallen women, placing it under the care of the Sisters of the Good Shepherd, whom he was thus the first to introduce into Italy. When Bishop of Imola, he received the purple, being reserved *in petto* by Gregory XVI. on the 23d of December, 1839, and proclaimed on the 14th of December, 1840, with the title of SS. Marcellinus and Peter. Cardinal Mastai was a constant

resident within his diocese and in no way sought promotion. His purse was ever open at the call of charity, and his private means were spent freely upon the various benevolent schemes which he carried out. In February, 1846, an incident occurred which showed how courageous he could be when courage was required. It was late in the evening during Carnival time and the Cardinal was paying his accustomed visit to the Blessed Sacrament in the Cathedral of Imola. Suddenly the sacristan ran to the Cardinal, imploring him for the love of God to hasten, as a homicide had been attempted in the sacristy. The Cardinal at once rose and proceeded to the sacristy, where he found a youth of twenty years of age lying on a bench severely wounded by a bayonet. Three men now approached with the purpose of putting the injured man to death. But the Cardinal boldly confronted the assassins, held before them his pectoral cross, denounced the enormity of their intended crime, and commanded them to withdraw. They silently obeyed, and the Cardinal had the satisfaction of preventing a sacrilege and saving the life of a fellow-creature.

IV.

In the same year, 1846, in the beginning of the month of June, the Cardinal-Archbishop-Bishop of Imola was in a spiritual retreat, together with a goodly number of his clergy. News was brought of the death of Gregory XVI. upon the 1st of June, at the age of 81 years. Cardinal Mastai at once returned to his episcopal palace, celebrated the rites for the deceased Pontiff, and then set out for Rome, where he arrived on the evening of the 12th of June. On the 14th the Cardinals entered into Conclave. They were sixty-three in number. Five nominations reserved *in petto* in two consistories of 1845, and two vacancies made up the total of seventy, the complete number prescribed by the statutes of the Sacred College. Two days only, and consequently only four scrutinies sufficed to give to the Church a Supreme Governor and a successor to Gregory XVI. On the first day of the Conclave, the names of twenty-two Cardinals were found inscribed on the voting papers, some proposed by three, some by two, and many by only one voter. Far in advance of all the rest were Lambruschini and Mastai Ferretti. Cardinal Lambruschini had on the morning nine scrutiny votes, and six others by *accessio*. Mastai had eight votes, and five by *accessio*. The evening scrutiny gave Lambruschini eight votes, with five by *accessio*, while Mastai had seventeen, with five by *accessio*. The result was thenceforward evident. The morning scrutiny of the second day gave to Mastai eighteen votes, with nine others by *accessio*, and the evening scrutiny gave him twenty-seven votes, and nine by *accessio*, or in all thirty-six votes. This was more than sufficient majority, and consequently Cardinal Mastai-Ferretti be-

came the Supreme head of the Church, taking the name of Pius IX. in honor of his early patron Pius VII., who had also been his predecessor in the See of Imola. His formal acceptance having been attested by the notary of the Holy See, the new Pope was conducted by Cardinals Riario Sforza and Bernetti to the sacristy, to assume the Pontifical habit. From thence he proceeded to the chapel of the Quirinal, to receive the obedience of the Cardinals, and afterwards the ring of the Fisherman was placed on his finger by the Camerlengo, Cardinal Riario Sforza. The same night, at a quarter to 12 p. m., Pius IX. wrote his first letter as Pope, to his brothers Gabriele, Guiseppe, and Gaetano, at Singaglia. It was couched in the following terms: "The Blessed God, who humbles and exalts, has been pleased to raise me from obscurity to the sublimest earthly dignity. May His most holy will be ever done. I am moved when I think of the vast extent of this weighty charge, and I feel the great, not to say total, incapacity of my own strength. There is the greater cause for me to pray for aid, and, for the same reason, you, my brothers, must also pray for me. The Conclave lasted forty-eight hours. If the town should desire to make a public demonstration on this occasion I request it may be restrained. Indeed I desire that all the sums destined for that purpose may be employed in whatever works may be considered most useful by the Chief Magistrate and Council. You, my dear brothers, I embrace with all my heart in Jesus Christ, and do you, far from exulting, take pity on your brother, who sends you the Apostolical Benediction." The dispatch of this letter, by special order of the Pope, had the precedence of all others. The next day, June the 17th, the news of the election of Cardinal Mastai-Ferretti spread through Rome, having been announced from the balcony of the Quirinal by Cardinal Riario Sforza. The cannons of St. Angelo fired a salute. The new Pope, with tears in his eyes, pronounced his first Apostolical Benediction upon his people, and was saluted with acclamations. His form was familiar to many who remembered his ministerial services at Tata Giovanni and St. Michele. But to many others he was personally a stranger, owing to his scrupulous observance of the duty of residence within his diocese. But the men of the Trastevere, to whom he was well known, soon recognized their old benefactor and sounded his praises as "the friend of the people" and "the father of the poor." The coronation of Pius IX. took place in St. Peter's on the 21st June, the tiara used on the occasion being that presented to Pius VII. by Napoleon I. It is of white velvet, the three crowns are beautifully designed and adorned with sapphires, emeralds, rubies, pearls, and diamonds. Upon the top is a large emerald, surmounted again by a diamond cross. Its value is 440,000 francs. The rejoicings of the day were closed with a

musical festival and a display of fireworks, at the cost of Prince Torlonia, in the Piazza del Popolo. The new Pope gave in charity 100,000 lire.

V.

Pius IX., the 225th occupant of the chair of St. Peter, was a man of action, benevolence, and piety. None better than he knew the difficulties of his position and the necessity for political reforms. He had proved himself, while yet a priest, an able administrator and a wise governor of the institutions committed to his charge. As a Bishop he had labored assiduously to improve and benefit his clergy, and to inspire them with zeal in their vocation. He had striven earnestly and not without success to ameliorate the condition of the people and to encourage a good understanding between laymen and ecclesiastics. In the sees of Spoleto and Imola he had exhibited firmness and skill, and had gained the respect and affection of his subjects. He had never spared his private purse, when occasions for charity presented themselves, nor had he ever betrayed a disposition to shrink from any sacrifices of personal ease when labor was to be performed or danger encountered. Scarcely had he assumed the tiara when he formed the resolution of endeavoring to master the exigencies of his position and to anticipate the political influences which were at work, by timely and thorough remedial measures. As a preliminary, he determined upon a bold step, not unattended with dangers, as after events proved, but one which exhibited at once the goodness and courage of his heart and his desire to test the loyalty and gallantry of his subjects. Upon the 16th of July, one month exactly after his election in Conclave, he issued a full amnesty to all political offenders then imprisoned or banished for crimes against the State. The cases of ecclesiastics or employes sentenced or under trial were reserved for special examination, but in all other instances the prison doors were opened and exiles were permitted to return. The only stipulation attached to this act of clemency was that those who availed themselves of it should declare on their honor that they would not abuse this grace, but would in future comfort themselves as loyal citizens. This extraordinary measure of tenderness and forgiveness produced extraordinary displays of gratitude. The city of Rome was filled with rejoicings, the houses were illuminated and the streets echoed with *Vivas*. Many of the released prisoners and returned exiles swore eternal fidelity to Pius IX., and pledged themselves to spend their lives and the lives of their sons in his defence. The provinces were as enthusiastic as Rome. The description of the universal joy throughout the Pontifical States occasioned by this act of pardon, almost passes belief. A closely printed octavo volume of 432 pages, published at Rome in 1846, under the title

“Ragguaglio Storico di quanto è avvenuto in Roma e in tutte le provincie dello Stato Pontificio, in seguito del Perdono accordato dalla Santità di Nostro Signore Papa Pio IX., come dal suo Editto del 16 Luglio 1846,” although furnishing authentic details of numerous addresses then presented to his Holiness, yet by no means contains all the multitudinous protestations of gratitude and reverence which on this occasion were poured in upon the Pontiff with suspicious vehemence and prodigality. But by these exuberant and troublesome demonstrations Pius IX. was not deceived. His measures were adopted, not because his subjects were supposed capable of appreciating them, but because they were approved by the conscience of their author. It is noteworthy that one of the first acts of Pius IX. after the amnesty was to issue, in August, 1846, a Commission for the introduction of railroads into his dominions. This was followed by another commission, in October, for enquiry into the best way of organizing the several offices of public business, and for the establishment of a council of responsible ministers. At the same time he confirmed the committee of Jurisconsults appointed by his predecessor for the improvement of the procedure in criminal causes extending its scope to the amendment of the Civil Code. Within the first year of his Pontificate, Pius IX. seems to have laid the foundation and devised the principles of the various reforms called for by the necessities of the times and suited to the circumstances of Italy. He appears to have granted spontaneously, so far as was consistent with the maintenance of his temporal sovereignty, what was wrung from other princes by open revolution. In the early part of the year 1847, he consolidated several minor courts under the supreme tribunal of the Consulta, provided a council of Deputies from Rome and the provinces to assist in legislation, and established the municipal council and senate of Rome. Upon the 12th of March, in the same year, he issued a decree, giving greater liberty to the Press. The laws indeed regarding the “censure” in matters of science, morals and religion were retained, but for the “censure” of political matters a council was instituted, composed of four laymen and one clerical member. This decree allowed every citizen freely to express his sentiments on all subjects relating to government or administration, provided the terms employed were such as neither directly or indirectly tended to bring into odium the acts or persons of the ministers. In October and December of that year, 1847, Pius IX. created by *motu proprio* responsible ministers and representative Government, admitting laymen to some of the principal seats in the cabinet. These forms of administration afterwards settled down into the Constitution or Parliament instituted on the 14th of March, 1848, when two Legislative Chambers were erected. The first, or High

Chamber, consisted of life members nominated by the Pope without restriction of number. The second, or Chamber of Deputies, was formed of representatives chosen by electoral districts or colleges throughout the Pontifical States, on the basis of one deputy to every 30,000 souls. At the same time a council of State was nominated, composed of five ordinary and five extraordinary members, with auditors to the number of four and twenty. Their functions consisted in proposing projects of law, in devising regulations for the dispatch of public business, and in delivering opinions on any matters of difficulty which might arise in the Government of the country. It was intended afterwards to amplify the powers of this Council.

As early as February, 1847, Pius IX. showed his desire to ameliorate the condition of the Jews residing in his dominions. He assigned 300 crowns yearly for the relief of poor Jews in Rome, and extended to them the privileges enjoyed by parents with twelve children. He first suspended and afterwards formally abolished the barbarous custom of making the Jews do homage at Carnival time to the Senate and people of Rome. He permitted the Jews to elect a new high priest in Rome, that office having been vacant for twelve years. He gave a sum of money towards the repairs of the tabernacle in the Ghetto. And in April, 1848, he abolished the line of demarcation by which previously the Jews were forced to reside in a certain quarter of the city. At the accession of Pius IX. Rome was without telegraphs, railways, gas, and other modern improvements. The rain-water poured from the roofs of the houses through open shoots or spouts, which sent streams of water into the streets to the terror and damage of the unwary foot passengers. Pius IX., in the third month of his pontificate, gave directions for the projection of railroads, and in 1847 granted a concession to an Englishman for a gas manufactory, and also prescribed the use of covered pipes to carry the water from the housetops into the sewers. In the same year he became patron and chief associate of an institute composed of land owners and occupiers, who joined together to further the cultivation of the deserted Campagna, and to encourage agriculture. It is true that some of these many useful measures contemplated by Pius IX. were delayed in execution by the intrigues of interested parties, and by the troubles of the times. But it is none the less true that Pius IX., from the very outset of his reign, showed himself to be a reformer of the first rank, originating wise innovations with a courage which neither failure nor ingratitude could damp, and with a persistency which in many instances commanded eventual success. His ambition was limited within honest and unselfish bounds. Not a single instance of nepotism was ever charged against him. He sought not to extend his dominions by pandering

to the revolutionary principles which were abroad, but strove to improve and elevate by good government the moral and social status of his subjects. In the pursuit of this wise and noble end, he suffered no antiquated traditions of former times to remain obstacles in his path.

VI.

Evil influences, however, were at work which strove to undermine the efforts of Pius IX. and effectuate, if possible, his ruin. The very plaudits which greeted his amnesty were tainted with insincerity, and the secret societies, the terrible bane of modern civilization, turned into instruments for effecting their own vile ends the popular demonstrations which apparently were dictated by gratitude for the favors granted by the Pope. Mazzini and his emissaries guided many of these noisy orations, and by means of them taught the people the habit of assembling in masses, and the way to overawe the constituted authorities by monster meetings. It was the eve of the approaching hour of triumph of the men of disorder, of democrats, of the bitter foes of the Church and religion. These wretched men sought to replace the Gospel of Christ by that of so-called liberty and equality, and to suppress all regular authority, religious or political. They made no secret of their aims. They declared their purpose of putting, to use the words of Mazzini their leader, "the republic in the place of royalty and nature in the place of the Pope." Their Magna Charta, or Constitution, lay in the cry "we are kings," and their creed was impiously comprised in the formula "we are God." While pretending to vanquish oppression they were themselves the slaves of their passions. Pride, hate, and envy filled their bosoms, while the poignard was ever ready in their bloodstained hands to assassinate whoever opposed their revolutionary schemes. The proclamation, issued by Mazzini from Paris in October, 1846, to the friends of Italy, recommended the votaries of revolution to dissimulate, and employ as temporary tools the sovereigns of the Italian States. "The Pope," Mazzini wrote, "will march to reforms from principle and necessity, the King of Piedmont from ambitious desire for the crown of Italy, the Grand Duke of Tuscany from inclination and imitation, and the King of Naples will yield from compulsion." "Profit by the least concession to assemble the masses, were it only under the color of testifying gratitude." "The difficulty is not in convincing, but in uniting the multitudes. The day of their gathering will be the day of the new era." The Pope, it seems, was to be feted first and destroyed afterwards. "We must make him"—such are Mazzini's words on another occasion—"our political *œuf gras*." That no constitutional reforms would satisfy the so-called Liberals of Italy may be inferred from a few of the statutes of the

great secret society which, under the name of "Young Italy," and under the auspices of Mazzini, was to have been established in the Peninsula:

"Article I.—This Society is instituted for the indispensable destruction of all the Governments in the Peninsula, in order to create one sole Italian State, under the Republican form.

"Article II.—By reason of the evils flowing from absolute rule, and the still greater evils produced by Constitutional Monarchies, we must unite all our efforts to form a Republic, one and indivisible.

"Article XXX.—Members who disobey the orders of this Secret Society, and they who unveil its mysteries, shall be poignarded without remission.

"Article XXXI.—The secret tribunal shall pronounce sentence by designating one or two associates for its immediate execution.

"Article XXXII.—The associate who shall refuse to execute the sentence pronounced shall be deemed a perjurer, and as such put to death on the spot.

"Article XXXIII.—If the condemned victim should try to escape by flight he shall be pursued without delay in every place, and the guilty shall be struck by an invisible hand, even though he should fly for refuge to the bosom of his mother, or to the tabernacle of Christ.

"Article XXXIV.—Each secret tribunal shall be competent not only to judge guilty adepts, but also to put to death all the persons whom it may devote to death."

Such was the nature of the conspiracy formed against law and order and against the authority of the Pope by the Italian Revolutionists at the very time when Pius IX. was laboring to secure, by timely reforms, the triumph of justice and virtue over anarchy and irreligion. In vain his Holiness strove to conciliate his adversaries by concessions. Each step in the way of progress only emboldened the demagogues to further demands. Among the so-called reformers were two great parties, one which sought to unite the several Italian States into one monarchy, the other the party of "Young Italy" and the secret society men, who aimed at the overthrow of all authority, whether of Pope or King, and the substitution of a Republic one and indivisible. The chief organ of the Republicans was the club or society called the "Circolo Romano," which afforded frequent opportunities to the tribunes of the people to disseminate their political poison by means of violent harangues. This club held a grand re-union on the Esquiline, on the 21st of April, 1847, to celebrate the the Natal Day of Rome, an anniversary which artists and men of science were accustomed to honor by a banquet and speeches. The place of meeting was decorated with Pontifical flags and emblems. After dinner the orators took occasion to praise the ancient glories of Rome and to

inflame the minds of their hearers by disparaging allusions to the modern condition of Italy, exciting resentment especially against the Austrians. The Austrian Ambassador knew well to what these harangues were tending, and made remonstrances to the Pope. But in vain. The Mazzinians were in the ascendant, and unhappily had gained over to their side many of the leading men in the city of Rome and the provinces. The revolutionists having obtained many concessions from Pius IX., at last demanded the possession of arms. They raised cries in the various towns of the Papal States that the person of the Holy Father was in danger, from conspirators who were in league with the Austrians, and that his subjects required weapons to employ in his defense and in the maintenance of law and order. Petitions in great number were sent in for the formation of what was called the "Guardia Civica," an institution analogous to that of National Guards. Demonstrations in Rome for the same purpose were organized. Cardinal Gizzi, Secretary of State, almost alone stood out against further concessions. The Pope was perplexed between his desire to gratify the wishes of his people, and his respect for the judgment of his Secretary of State. Prince Aldobrandini, victim probably to the machinations of the Mazzinians, interposed, and by his advice decided the wavering resolution of the Pontiff. The institution of the Civic Guard was decreed on the 5th of July, 1847, and two days later Gizzi resigned and was succeeded on the 12th of July by Cardinal Ferretti, a relative of Pius IX., through the family of his mother.

The Austrians at this time took military occupation of the City of Ferrara, a place in which, as well as in Comacchio, they claimed a right to maintain garrisons, under the 103rd article of the Treaty of Vienna of the year 1815, an article against which the then Pope, Pius VII., had always protested. They now, on pretext that one of their officers, Captain Sankowich, had been waylaid by ill-disposed persons and saved with difficulty from assassination, extended their troops from the garrison into the city of Ferrara, and patrolled the streets with armed soldiers. Against this usurpation the Papal Delegate, Ciacchi, protested energetically on the 6th of August, 1847. His protest, being formally approved by Pius IX. on the 10th, was repeated in stronger terms on the 13th, and renewed again by Cardinal Ferretti on the 17th of the same month. Notwithstanding these protests, the forcible occupation of Ferrara was continued for many months by the Austrians. The affair was amicably arranged in the December following by a compromise. The Austrians retired to the citadel and discontinued the military patrols. The Pope's troops were to guard the gates and maintain order in the city, an unarmed Austrian

official being permitted to watch the gates to prevent desertions.

VII.

Pius IX., in December, 1847, had re-modeled his government, admitting laymen to all the chief posts, and making his Ministers responsible. The reforms thus granted by his Holiness caused a general desire within the other Italian States for similar Constitutions, and increased the activity of the Mazzinian agents, who in Tuscany, Piedmont, and Naples, as well as in Rome, preached sedition under the guise of patriotism, and pretended to follow the lead of the Pope. In consequence, Constitutions were granted in Naples, Florence, and Turin, during the first months of the year 1848. Meanwhile Cardinal Ferretti resigned the premiership and was succeeded, on the 7th of February, by Cardinal Bofondi. The day afterwards a popular tumult, exceeding all previous demonstrations in violence, occurred in Rome. The Mazzinians spread a report that the Pope's Ministers had opposed the measures of armament brought forward by the Consulta. The cry of treason was raised. The populace broke out into loud denunciations of the Cabinet. The Senator of Rome and other citizens of respectability failed to quell the agitation. Pius IX. was compelled to promise a further re-modification of the Cabinet, which was effected on the 12th of February. But the fall of the monarchy of Louis Philippe, and the establishment of a Republic in France, gave a fresh impulse to revolution in Rome, and, on the 10th of March, a new Cabinet, with Recchi as Home Minister, and Giuseppe Galletti over the police, was formed by the Pope, who two days afterwards published a new Constitution based upon wider principles of representation and responsibility. Thus the concessions of Pius IX., which began with amnesty for political offenders, culminated in inviting his subjects to a share in his sovereignty. But these concessions were received with the blackest ingratitude, some of the most disloyal and malignant of his enemies being those whom he had loaded with favors.

The sudden change of government in France hastened the outburst of revolution in Italy. The Mazzinians, strong in the support of the masses, and also in that of the moderate liberal party, which cordially worked them up to a certain point, urged on the crisis. At Milan the people rose and drove out the Austrians, and the same events happened in Venice. Tumults arose in Turin, Genoa, Florence, and the Duchies. At Naples similar disturbances occurred, accompanied by outrageous cries and violences against the Jesuits, who were driven from that kingdom with inhuman fury. The same brutality, the same insane war against the Monastic Orders, those benefactors to science and religion, were displayed in

Rome. In vain Pius IX. appealed to the good sense and feelings of the Romans by a proclamation in which he begged them to spare him the shame of seeing religion outraged, and the fair form of the Church disfigured by the persecution of her ministers. The Jesuits were forced to fly. The authority of the Pope over the masses was gone, and the Mazzinian sect alone was obeyed.

VIII.

Meanwhile war broke out between Piedmont and Austria, and, quickly assuming the character of a war for Italian independence and for removal of a foreign yoke, was aided and abetted by the majority of Italians. Soldiers and volunteers from every part of the Peninsula now flocked to join the standard of Charles Albert. The Revolutionists at Rome desired the Pope also to unite with other Italian princes against Austria, refusing to recognize the impossibility of the Pontiff proclaiming war without provocation against a Catholic Power. To overcome the firmness of Pius IX., they had recourse to riots and intimidation. The popular excitement was fomented by the clubs and agents of the sect. At last a monster meeting was held in the Colosseum, on the 23rd of March, 1848, and was addressed by various tribunes of the people. Chief among these was Gavazzi, who wore upon his breast a cross designed in green, red, and white, the colors of the Carbonari. His cry was "To arms—To arms, against Austria." Under the influence of inflammatory speeches, the multitude became ripe for mischief, and proceeded to the Quirinal to demand from the Pope a blessing on their flags, under which the Roman troops were to conquer the Austrians. The Pope refused. "I cannot"—said he—"as minister of the God of peace, bless the torches which may set Europe on fire." But the multitude was obstinate and would not disperse, until his Holiness consented to admit to his presence a deputation of five persons and to bless one flag on condition that it should be used for protection of the frontier only. With a view to avert the storm the Pope consented to the departure of a detachment of soldiers and volunteers to Ferrara and Bologna, under the command of General Durando; and he received the officers of this corps in the Quirinal and gave them strict injunctions not to pass the frontier, but to limit their operations to defense of the Papal territory. But the revolutionists found means to make their will prevail over that of Pius IX. When the volunteers and troops were reviewed, previous to their departure, by Durando and Gavazzi, the latter wore in his girdle the poignard of the "Bravos," and styled himself "Grand Almoner of the Army of Italian Independence." Arrived at Bologna, Durando, in an "Order of the Day," dated the 5th of April, 1848, proclaimed a crusade in the name of the Pope against the Austrians, and informed his

men that he had directions to march them to the scene of hostilities. Durando now crossed the frontier, in deference to the commands of the sect and in defiance of the injunctions of Pius IX., who thus saw himself involved in open hostilities with Austria, without either provocation on the part of that Power or previous declaration of war. On the 10th of April the Pope repudiated Durando's manifesto, and on the 19th of the same month, with a view to calm the popular ferment, and put his decision beyond doubt, he issued an Allocution in Consistory, in which he openly declared that his only object in sending troops to the confines was to provide for the integrity and security of the Pontifical dominions. He also disclaimed all desire to be regarded as consenting to the crafty designs of those who wished to make the Pontiff the Head and President of a new Republic, formed of all the States of Italy. This Allocution drove the Mazzinians to frenzy. The clubs were urged to renewed exertions. Indignation meetings were held and harangued by Ciceruacchio, Sterbini and other demagogues. The Pope and Cardinals were said to be in secret league with the Austrians. Treason and treachery were charged on the Holy Father and his advisers, and the popular rage was inflamed to the utmost against the Pope and the Sacred College. The Civic Guards, in accord with the insurgents, increased, instead of diminishing the peril. In the midst of these tumults the Ministry resigned *en masse*. The Pope now beheld himself almost totally isolated. He was in the midst of an aristocracy which owed its elevation to the Papacy, of citizens whose riches flowed from the presence of the Pontiff, of officials and soldiers bound to him by allegiance and of multitudes of poor persons, who depended for subsistence upon the increasing charity of the Popes. Yet Pius IX. was now virtually a prisoner in the Quirinal, and not one hand—of patrician or of citizen—nor a single voice, was lifted in his defense. A Roman princess knelt on her knees before her sons to pray them to visit Pius IX. in his distress, but her supplication was useless. The Pope, thus deserted by those who ought to have been his champions, was assailed and threatened in his palace of the Quirinal by an infuriated mob. Forced to admit a deputation of the rioters, with Sterbini at their head, he consented to nominate a new Ministry of laymen acceptable to the Mazzinian party, and on the 4th of May, 1848, the Mamiani Cabinet entered upon office. The day previously the generous Pontiff, who as Head of the Church, refused to make war on a Catholic Power, wrote an autograph letter to the Emperor of Austria, imploring him to abandon the war, to rest content within the bounds of his natural empire, and to respect the nationality of Italy. He assured him that he never could reconquer the affections of the inhabitants of Lombardy and

Venice. But this patriotic appeal of Pius IX. was without effect.

The day of the 15th of May, 1848, was signalized by the simultaneous outbreak of tumultuous risings in most of the capitals of Europe. In Paris the Representative Assembly was assailed. At Vienna the Emperor was forced to fly to Olmutz. At Naples, the King of the Two Sicilies, who had been the first to grant a Constitution, was compelled by riots which broke out on the very day fixed for the assembly of the new Parliament to place his capital in a state of siege, to dissolve the Chambers, and to disband the Civic Guard. In Rome there was discontent among the people, dispirited at the ill-success of the troops under Durando and Ferrari, while dissension prevailed in the Cabinet. The opening of the Roman Parliament was on the 5th of June. On that occasion Cardinal Altieri appeared as Delegate of the Pope, and delivered a speech conveying the sentiments of his Holiness. On the 9th of June the Parliament met for the dispatch of public business, the High Chamber assembling in the "Collegio dell' Apollinare," and the Chamber of Deputies in the hall of the Cancellaria. Count Mamiani then addressed the Deputies, and, with unparalleled perfidy, informed them that Pius IX., as Constitutional Sovereign, had delegated to them the chief care in all temporal matters, reserving to himself the spiritual functions of prayer, benediction, and forgiveness, which formed the proper field of his jurisdiction as Head of the Church. "In conformity with the paternal solicitude of his Holiness, we have entrusted"—so said Mamiani—"to Charles Albert the direct command of our regulars and volunteers, and placed them under his safeguard." The Pontiff, added Mamiani, "abhorring bloodshed and war, and moved by the dictates of a heart at once Apostolic and Italian, seeks to interpose between the combatants, and to make the enemies of our common country understand the cruelty and inutility of attempting to deprive Italians of their natural frontiers, or to impede the formation, in unity and concord, of one great and undivided Italian family." Great applause greeted Mamiani on his delivery of this ministerial oration, which he had the effrontery to declare had previously been submitted to the Pope, and approved by his Holiness. For a brief interval the contest between the Pope and his Minister was suspended. News arrived that the forces under Durando were compelled to surrender to the Austrians at Vicenza on the 10th of July, and at Treviso on the 14th, while the victors had passed the Po and were extending their advance under Prince Liechtenstein. Cardinal Soglia made a solemn protest, in the Pope's name, against this violation of territory. The Chambers meanwhile had prepared an answer to the address made at their opening by Mamiani, and sent it by a deputation to his Holiness. Pius IX.

thanked the deputies for their response, and observed that if it were the Pontiff's duty "to pray, to bless, and to pardon," it was his also to bind and to loose. If he had invited the Chambers to co-operate with him, he nevertheless required, and was resolved to preserve to himself, entire liberty of action. If, moreover, all parties seemed desirous of war with Austria, it was needful again to remind them that a declaration of hostilities could never proceed from him. Mamiani was reluctant to abandon office, but was forced by this language of the Pope to resign. The Ministerial crisis, which began on the 13th of July, lasted until the 3rd of the following August.

During this interval anarchy reigned in Rome. Rioters went to the Cancellaria, demanding from the deputies arms and a declaration of war against Austria. An ecclesiastic named Ximenes, who was editor of a newspaper, and had written some articles displeasing to the sect, was assassinated. An attempt made by the mob under Ciceruacchio to seize the castle of S. Angelo, was foiled by the address of Prince Aldobrandini-Borghese. An ovation was given to the soldiers who returned from Vicenza. These defeated men were received as conquerors, were crowned with immortelles and wreaths of laurel, and were styled "the Pride of Rome." They were complimented in a speech by Prince Corsini, Senator of Rome, and feted by Prince Doria. Towards evening, intoxicated by wine and flattery, these braves who had escaped from the Austrians rushed valiantly to the Church of the Gesu, and courageously shouting "Death to the Jesuits," took possession of the adjoining Convent. A few days after this banquet to the defeated, a mounted courier, entering Rome from the Ponte Molle, rode along the Corso carrying tidings of a pretended victory. The Austrian army had been cut to pieces by the sword of Charles Albert and Italian independence had been achieved. This false intelligence caused illuminations in Rome and the most frantic rejoicings. The messenger had been paid three piastres by Mamiani, the late Prime Minister, to disguise himself as a courier, and so spread this false report. Far from being victorious, Charles Albert had been completely defeated at Custozza, and the Austrians were once more masters of Lombardy and Venice.

On the 3d of August, 1848, Fabri, once a Carbonaro and exiled for his revolutionary tendencies, became Prime Minister in room of Mamiani. Tidings arrived that the Austrians under General Weldon had again invaded the Legations, and Rome was thrown into another ferment. The populace, after insulting many respectable persons and wounding a priest, repaired to the French Embassy and clamored for the intervention of the French, crying out, "Viva la Francia! Viva il Duca d'Harcourt!" Meanwhile orders for armaments, enrolments, mobiliza-

tion of the Civic Guards, and for the formation of war material, followed each other with rapidity. But the Pope, placing little reliance on these measures, dispatched commissioners to meet General Welden and remonstrate against the Austrian occupation. This commission, composed of Prince Corsini, Cardinal Marini, and Count Guarini, discharged its duties with success. Tranquility in Rome was now temporarily secured by the events in Lombardy and the Romagna, by the dissolution of the free corps formed under pretext of war, and by a decree against the excess of the Press. The members of the Cabinet seemed to feel the necessity of acting in concert with the Pontiff. The Chamber of Deputies was prorogued on the 26th of August until the 15th of November. Before separating the Deputies published a series of Resolutions, framed to suit the popular requirements. It was in them proposed to form a Congress for discussion of Italian interests; to demand from Austria an entire evacuation of the States, including Ferrara; to guarantee Italian independence; to compel peace between Naples and Sicily; to create an Italian league; and to organize the army. This was a truly formidably programme. The Pope availed himself of the breathing time between the 26th of August and the 15th of November, to obtain a new Prime Minister of character and firmness to undertake the perilous task of retrieving the sad condition of affairs and restoring safety to the State. He found such a man in Count Rossi, a statesman of enlarged views, undaunted courage, and inflexible determination.

IX.

Pellegrino Rossi, born at Carrara, in the duchy of Modena, was in early life exiled from that State for political motives, and went first to Geneva, where he distinguished himself as orator, lawyer, and legislator, and afterwards to Paris, where his talents procured him the post of French Ambassador at Rome. Somewhat cold and haughty in temperament, reserved, and disdainful, he despised mere popularity, and preferred the approval of his own conscience to the applause of inferiors. His heart was, however, just as charitable, and he was practical and business-like. He ruled with vigorous hand, and communicated confidence and activity to his subordinates. Being French by naturalization, he solicited, when he was requested, through the Abbe Vaures, to become Minister of Pius IX., permission from the French authorities to accept the post. The Duc d'Harcourt, his successor in the Embassy, made the requisite application to Paris, and at first without effect. But the ambassador made a second application, and meanwhile counselled Rossi to obey the Pope's wishes. Rossi laid before the Pope his intended programme, which at first did not commend itself altogether to his

Holiness, and Rossi was in hopes of escape from the immense responsibility of the office which had been offered him. Being again sought by the Pontiff, he at last consented to form a Cabinet, and selected for colleagues, Cardinal Soglia, Cicognani, Montanari, the Duke of Rignano, and Guarini. Rossi was indefatigable in his personal exertions, was devoted to the cause of the Pontiff, and every day repaired to the Quirinal to superintend the various departments of Government, and impress upon the officials the rapid impulse of his own powerful will. The clergy were the first to respond to his appeals, by offering to the needs of the Treasury a donation of twenty-one millions six hundred thousand lire. Negotiations were commenced with Naples, Florence and Turin for the formation of an Italian league, the notion of which first originated with the Pope himself, and when the Piedmontese Cabinet rejected the overtures, Rossi boldly exposed the selfish aims of the House of Savoy. He suppressed with firmness a tumult in Rome, which arose from a brawl between a Jew and a soldier of the National Guard, and which threatened to imperil the safety of the Jews resident in the Ghetto. Gavazzi, who was preaching revolt in the Legations, was arrested by order of Rossi, and confined in Cornetto, in a prison reserved for ecclesiastical offenders. These decided measures aroused the rage of the Mazzinians. The journals of the sect teemed with denunciations of the Premier, some of the fiercest diatribes being written by Sterbini, and at length the assassination of Rossi was resolved on in the councils of the Secret Societies. According to some writers this atrocious conspiracy was hatched at Turin, during the meeting of a Scientific Congress. Others say the plot was formed at Leghorn, by Mamiani, the Prince of Canino, Sterbini, and Guerrazzi. And many assert the murder of the Roman Premier was definitely arranged in Florence, in the via Santa Apollonia, where, the lot of assassination falling on the Prince of Canino, he promised a thousand scudi to another villain to execute the horrible decree in his room. According to Balleydier, the night before the re-opening of the Roman Parliament, the conspirators assembled in secret in the Capranica Theater, and there rehearsed the terrible drama of the following day, stabbing in the throat a dead body which they had brought from the hospital of San Giacomo to represent the person of Count Rossi.

The 15th of November, the day fixed for the meeting of the Parliament, arrived. Rossi had carefully prepared a speech for delivery in the Chamber of Deputies, containing an outline of his policy. He was aware that his life was in danger, and had some time before called in from the neighboring towns, a number of Carbineers, whom he himself reviewed and addressed.

He considered the Carbineers more faithful than the National Guards, and particularly requested that a detachment of the former should protect the approach to the Chambers. His colleagues, however, preferred to employ the latter corps, and Rossi's decision was neglected. The Duchess of Rignano warned the Count by letter to beware. His sons asked permission to witness the debate, but Rossi refused them. The Pope, when Rossi visited the Quirinal at noon, begged him to be cautious for his life. Descending the stairs of the Papal Palace, Monsignor Marini gave him another warning, which he had received at the Gesu that morning, to the effect that the Premier would be poignarded at the Parliament. "I thank you," exclaimed Rossi, and added raising his eyes to heaven, "the cause of the Pope is the cause of God." Rossi and Righetti, the Under-Secretary of State, left the Quirinal together in a carriage and proceeded to the Cancelleria. They might have gained admission to the Assembly by a private door, but Rossi preferred the public entrance. On nearing the Cancelleria, many unknown men were noticed exchanging mysterious looks and keeping each other in view. Rossi's coachman, observing an individual rush forward, as if to announce to others their arrival, wished to stop, but his master ordered him to advance. Contrary to Rossi's express commands, the Carbineers were not on duty, and National Guards alone appeared. Rossi and Righetti entered the courtyard and alighted. They were immediately surrounded by about sixty men cloaked and silent. Others guarded the gateway and cut off the retreat. Hisses and cries of "Ab-basso Rossi," and "Viva la Republica," now broke the ominous stillness. As it were upon an instant, an old man with long white beard, who followed the steps of Rossi as he proceeded to ascend the staircase and directed at him glances like those of a tiger, struck him on the shoulder with a stick. This was the signal for assassination. When Rossi turned toward his cowardly assailant, another conspirator—the same, probably, who had stabbed the corpse in the Capranica—drove his poignard into the throat of the Count, and disappeared among the crowd. The victim fell without a cry. The moral energy of the dying statesman triumphed, however, over physical weakness, and by a last effort, Rossi rose erect, put his handkerchief to the wound, and assisted by Righetti and his servant, advanced a few steps. But the carotid artery had been severed and blood flowed forth in streams. The brave man fell anew. His features became livid and pale. Spasms passed over his limbs, and with a convulsive shudder, Rossi breathed his last sigh. The warm body was carried to the neighboring apartment of Cardinal Gazzoli, and the doctors, Fusconi, Pantaleoni, and Fabri, all three members of the Assembly, being hastily

summoned to examine the wound, pronounced life extinct.

Tidings of Rossi's murder were brought to the Pope by Righetti, and to the Countess Rossi by the Abbe Vaures. The announcement came upon the Pontiff as a thunderstroke. His grief was intense. He lost, by this blow, a courageous champion and a Minister whom it was impossible to replace. "Count Rossi," said Pius IX. "has died a martyr's death, and God will receive his soul in peace." The anguish of the Countess may be passed over in respectful silence. Her two sons, on learning the terrible news, hastened to attend their father's corpse, vowing vengeance on Sterbini, whom they considered the instigator of the crime. The younger of the two, who wore the National Guard uniform and had fought as a volunteer, tore off his epaulets in disgust at the treachery and cowardice of the soldiers who, instead of protecting their father had connived at his murder. The Abbe Vaures and a few friends paid the last honors to the body of Rossi. It was necessary, before removal for interment, that it should be formally identified by the police. The Director of Police, who had received his appointment not long before through the kindness of Rossi, was afraid to recognize the corpse, and gave in the resignation of his office to the Procurator Fiscal, who himself discharged that duty. The body was carried in the evening to a room near the sacristy of San Lorenzo in Damaso, a church not far from the Cancelleria. The next night it was embalmed in presence of the Abbe Vaures, placed in two coffins, one of lead, the other of wood, and reverently deposited, with the customary religious rites, in one of the private burial vaults of the church. The leaden coffin was inscribed with a brief legend—the letter "R."

When the murder of Rossi was made known to the Chamber of Deputies—and the news must have arrived almost before the Count had ceased to breathe—one of the deputies was engaged in reading a speech. The Spanish Ambassador instantly rose to leave the hall of Assembly. The French Ambassador, the Duc d'Harcourt, said, "Wait and see what the President will do, and how he will dismiss the Chamber." Vain expectation! Sturbinetti, the President, merely addressed the Assembly to repress the excitement consequent on the event, and to say, "Let us pass, gentlemen, to the Order of the Day." Upon this the Duke d'Harcourt left the Chamber, exclaiming, "What infamy! Let us go out, that we may not participate in such criminal indifference." This impassibility of the Deputies in presence of the death of their colleague and minister, slain almost under their eyes, attaches to them a brand of imperishable infamy. There was only one member who betrayed the least courage on this occasion. This gentleman, when

questioned about the crime by some members who had not heard the particulars, boldly replied, "Ask Signor Sterbini," adding, fixing his glance on Sterbini himself, "he knows something about it." Outside the Chamber of Deputies the intelligence of Rossi's death spread rapidly through the city. All honest men were in consternation, but the wicked rejoiced. The conspirators resolved to celebrate the assassination as the triumph of liberty over absolutism, and sent the secret agents of revolution into the barracks of the troops of the line and into the quarters of the National Guard, to stir up admiration for the so-called Brutus of the hour. The poignard, reeking with the blood of Rossi, was exposed to public view in a fashionable coffee-house, adorned with flowers and labelled "Such is the end of Traitors to the People." At night the streets were illuminated and a procession carried the reputed murderer in triumph, while the poignard was fixed on a staff with tricolor ribands, and waved exultantly beneath the very windows of the palace wherein the Countess Rossi and her children were weeping over their bereavement. Outraging still further the inviolable sanctity of grief, these wretches shouted into the ears of the widow and orphans the verses of a hymn composed for the occasion by Sterbini, which glorified the murder, each stanza concluding with the refrain "Benedetta sia la mano—che il Rossi pugnalò"—"Blessed be the hand which stabbed Rossi." The revolutionists even threatened to insult the dead body of their victim. The Duc d'Harcourt, fearing for their safety, took the Countess and her family into the hotel of the French Embassy. It is needless to say that no attempt was made to arrest or punish the assassin or his accomplices. The crime, which in the streets of Rome gained the disgraceful honors of ovation, received in the Roman Parliament the cowardly protection of silence. It was proposed, indeed, on the 16th November, to form a committee to present to the Pope an address of condolence upon the death of his Prime Minister, but the Prince of Canino, with shameful effrontery, spoke against the motion, which consequently fell to the ground.

X.

The day after the murder of Rossi the chiefs of the revolution met in the Piazza del Popolo, and organized a demonstration against the Quirinal. The rioters, desiring to lend a color of legality to their proceedings, went first to the Cancellaria, and obtained from the Chamber a committee of deputies to accompany them to the Pope. When they arrived at the Pontifical Palace the deputies were received by Cardinal Soglia, who took the list of the newly-proposed democratic ministers to lay it before the Pontiff, who said he would take it into his consideration, but would yield nothing

to violence. The deputation retired, little contented with this answer, and a fresh deputation, composed of Carbineer officers, was soon after admitted to the Pope's presence, and implored him to assent to the wishes of the populace whom it was impossible to restrain. "My duties as Pontiff and Sovereign forbid me," replied his Holiness, "to receive terms imposed by rebellion." The officers withdrew. Pius IX. had with him at this trying moment, besides Antonelli and a few faithful servants, the Ambassadors of France, Spain, Portugal, Bavaria, Holland and the Brazils. No representatives from the Italian States, nor England were present. Sixty Swiss Guards, and some members of the "Guardia Nobile," alone formed the garrison of the Quirinal. On the other hand the Palace was beset by the students of the Sapienza, with the Prince of Canino, musket in hand, at their head; by the Civic Guards, by troops of the line, by Carbineers, with a piece of ordnance pointed against the principal gate, by riflemen, who took their post on the bell-tower of San Carlo. Fire was applied to the smaller gate of the Palace which opened on the Porta Pia, but it was extinguished by the Swiss Guards. From a house in the Via Scanderbeg, a carbine was discharged into the windows of the apartment of the Holy Father, scattering fragments of glass over the inmates. At the same instant a ball, fired from San Carlo, struck Monsignor Palma in the forehead, and killed him on the spot. It was now evident that the defenders of the Palace could not long hold out against the number of the assailants, and that the Pope's person was in imminent jeopardy. At 8 in the evening a third deputation, headed by Galletti, was admitted into the Quirinal, and Galletti was ushered into the cabinet of the Pope. His Holiness gave consent to the nomination of Galletti as Premier, with Mamiani, Sterbini, and other democrats for colleagues. No sooner had the interview with Galletti terminated than the Pope protested before the foreign Ambassadors that he was acting only from compulsion, and from a desire to save the effusion of blood. "I am here," said he, "as a prisoner. They will take from me my guards, and place me in the custody of others. My conduct in this hour, in which every material aid is withdrawn, is based upon the determination to avoid the spilling of a single drop of fraternal blood in my defence. I yield solely from this principle, but at the same time I desire you and all Europe to know that I take no part, even by name, in this new Government, from which I remain aloof. I have inhibited the abuse of my name, and forbidden the employment of the ordinary formulas." The sound of the voice of Pius IX., as he pronounced these words was well nigh drowned in the shouts which arose from without. The vast multitude in the Piazza sent up the cry of "Vi-

va l'Italia," and the troops discharged their muskets in sign of exultation. The populace, slowly descending the Quirinal, celebrated their victory by parading the streets with lighted torches, until the night put an end to their triumphant demonstrations.

Giuseppe Galletti, who now succeeded to the office vacated by the assassination of Count Rossi, was the son of a barber in Bologna, and originally followed his father's trade. Being of quick parts, he was sent to the famous university of his native city, and in time became an able lawyer. In 1831 he resigned the toga for the sword, and joined the revolution. A brave soldier, he distinguished himself at the storming of Cento, fought the Austrians at Rimini, and was wounded at Cesena. Meeting with adverse fortune, he went into exile, but twelve years later returned to direct a new conspiracy, the secret aim of which was to compass the assassination of the then Pontiff Gregory XVI.

Arrested before he could put into execution his odious project, he was put in irons, brought to Rome, tried and condemned to the galleys for life, a sentence commuted into penal imprisonment. The amnesty of Pius IX. set him free, and, on the occasion of his liberation, he was so profuse in demonstrations of hypocritical gratitude, as to force the Pontiff to say to him, "Enough, my son, enough." Such was the man whom Pius IX. was now forced to accept as the nominal head of his Government, but it was plain that this connection between the Pontiff and Galletti could exist only by compulsion, and would terminate the moment when the Holy Father could regain his personal liberty. Flight seemed the only mode of obtaining this freedom. But the Quirinal was closely watched. The Swiss Guards had been sent away, and replaced by the National Guards. Sentinels kept constant ward upon the gates. The foreign Ambassadors were permitted to see the Pontiff, but their visits were always attended with ceremonious precautions. Pius IX. himself, although convinced of the necessity of escape, was reluctant to abandon his people, and hesitated in choice of a refuge. He was in doubt whether to fix his domicile in France, or in Spain, or to remain in Italian territory. At one time he had almost resolved upon flight by way of Civita Vecchia, and the French Ambassador sent orders to the ship of war, *Tenare*, to be in readiness at that port. But Cardinal Antonelli, fearing that the road to Civita Vecchia was beset by revolutionists, dissuaded the Pope from accepting the offer of the Duc d'Harcourt. Meanwhile the Countess von Spaur, wife of the Bavarian Minister, devised with her husband a mode of escape, which was put into execution on the evening of the 24th of November, 1848. The Duc d'Harcourt, a little before five o'clock in the afternoon, drove in state to the Quirinal, footmen with torches ac-

companying the carriage. He demanded audience of the Pope, and after delays on the part of the guards, was admitted to the private apartment of his Holiness, and closed the doors behind him. The Holy Father changed his dress, and put on the black soutane and hat of a priest, and a pair of spectacles. By aid of the Cavaliere Fillippini, he made his exit from the Quirinal through a private passage, while the Duc d'Harcourt continued until the hour of seven P.M. in the cabinet, reading aloud in order to distract the attention of the servants on watch in the ante-chamber. The Pope drove in a carriage through the Forum of Trajan, and passed the streets leading to the Coliseum to the Baths of Titus, and to the church of SS. Pietro and Marcellino, where the Count von Spaur was waiting with a postchaise. Into this the Pope entered, and in half an hour from leaving the Quirinal they had passed through the gate of St. John Lateran, and were on their way to join the Countess von Spaur, who had left Rome the same morning for Albano. The Duc d'Harcourt having remained long enough in the Pope's cabinet to cover the escape of the Pontiff, retired, telling the gentlemen of the ante-chamber, and the sentinels on duty at the Pope's apartment, that his Holiness was indisposed, and had gone to bed. He then returned to the Embassy, and entering a traveling carriage, set out for Civita Vecchia, and embarked in the *Tenare* for Gaeta. Count von Spaur and the Pope overtook the Countess in the valley of l'Arice, near Albano. At this moment four Carbineers on patrol appeared, but the ingenuity of the Countess prevented all suspicion. She addressed the Pope as if angry at being delayed, and told him to make haste and get into her carriage. The Carbineers, deceived, actually assisted the Pope to ascend, and shut the door behind him after he had entered, and wished them a good journey. The carriage contained in the interior the Countess, the Pope, her son and his tutor. Outside were the Count, an armed servant and a maid. They traveled with good fortune. At Fondi, indeed, the Pope hardly escaped recognition. A postillion, uttering a cry of surprise, said to one of his companions: "Look well at that priest; he is very like the portrait of the Pope which we have at home." Soon, however, they reached the frontier, and were safe. Then the Holy Father, in gratitude for divine protection, recited the *Te Deum*. At half-past nine on the morning of the 25th, they were at Mola di Gaeta, and found there Cardinal Antonelli and Cavaliere Arnao, Secretary of the Spanish Embassy, who had preceded them by some hours. At the Albergo di Cicerone the travelers allighted for refreshment. It was now decided that Count von Spaur should proceed to Naples, bearing an autograph letter from the Pope to King Ferdinand II.

while the rest of the party should go on to Gaeta, which is about five miles distant from the Mole.

Count von Spaur arrived in Naples about eleven o'clock on the night of the 25th, and went to the house of Monsignor Garibaldi, the Apostolic Nuncio, who was on the point of going to bed. The Count anxiously asked him if the King was in Naples. "Yes," replied the Nuncio, "he came to-day and leaves in the morning for Caserta." "Then, Monsignor, I must speak with him." "To-morrow?" "At once, this evening, immediately." "This evening? Do you really mean it?" "It must be done, and you must introduce me." "But do you know the hour?" "Five minutes past eleven," said the Count, looking at his watch. "It will be midnight before we reach the palace." "If one o'clock I must speak to his Majesty." "But reflect, the King may be in bed." "No matter, his Majesty must rise." "Make the King get up from bed?" "Yes, Monsignor, if he should have gone to bed."

The Nuncio was not disposed to prolong the conversation, and was retiring to his bedroom, when Count Spaur drew from his portfolio the letter addressed and sealed by the Pope. The Nuncio recognizing his master's handwriting, conducted the Count to the royal palace, where they arrived at 12 P.M. The King received Count von Spaur alone, and hastily read the Pope's letter, which was in these terms:

"Sire—The Roman Pontiff, Vicar of Jesus Christ, and Sovereign of the States of the Holy See, finds himself constrained by circumstances to abandon his Capital, in order not to compromise his dignity, and to avoid appearing to approve by silence the excesses which have been and may be committed at Rome. He is at Gaeta, but is there for a brief time only, as he does not wish to compromise your Majesty, nor to disturb the repose of your subjects. The Count von Spaur will have the honor of presenting this letter, and will inform you of all which lack of time prevents me from expressing to you relative to the place whither the Pope has arranged to go for the present. In quietness of spirit, and with profound resignation to the decrees of God, he sends to your Majesty, to your Royal Consort, and your family, the Apostolic benediction. Mola di Gaeta, 25th November, 1848.

PIUS PP. IX.

Ferdinand II., having read this letter, turned to Count Spaur and said:—"If you will return hither at six o'clock in the morning my answer will be ready." During that night preparations were made by the King's orders for visiting the Pope. Two steamers, the Tancredi and the Roberto, were got ready. And at the appointed hour the King and Count von Spaur, with the Queen, the Counts of Aquila and Trapani, the Infante Don Sebastiano, and a brilliant suite embarked for Gaeta.

Pius IX., after the departure of Count von Spaur for Naples on the 25th, left Mola di Gaeta on the same day, according to arrangement, for Gaeta, intending to stay at the house of Monsignor Parisio, the Bishop of that place. Monsignor Parisio, however, was absent at the bedside of a dying brother, and Daniel, the Bishop's servant, refused, in his master's absence, the repeated requests of Antonelli and of the Pope, who still preserved his incognito, to admit them into the palace. The Pope consequently was forced to go to an humble inn, called the "Giardinetto." On the 26th of November the two Neapolitan frigates arrived at Gaeta, and King Ferdinand, on landing, asked General Grosse, commandant of the garrison, of the residence of his Holiness. The General knew nothing of the Pope. But Cavaliere Arnao, who was waiting with Antonelli, stepped forward and explained the position of affairs. It was then arranged that the Pope should be conducted privately from the "Giardinetto" to the King's palace, while Ferdinand proceeded thither on foot by another way to distract the attention of the crowd. Pius IX., still attired as a simple priest, on arriving at the Royal residence, was met at the foot of the stairs by the King, the Queen, and the three brothers of his Majesty, who, with tears, paid him their homage, and declared their thankfulness to God for being permitted to afford an asylum to the Vicar of Christ in his distress.

At Rome the Pope's escape was made known, on the morning of the 25th of November, to Galletti by means of a letter, which had been addressed for that purpose by the Pope to the Marquis Sacchetti. The news excited the sorrow of some and the joy of others, while a general feeling of uneasiness prevailed, and anxiety for fresh intelligence. The Romans were not kept long in suspense. On the 3rd of December, a brief, dated from Gaeta, the 27th of November, arrived, and was published in Rome. In this brief, Pius IX. renewed the protests previously made verbally, in presence of the diplomatic body, on the 16th and 17th of November, against the unheard-of violence and sacrilege to which he had been exposed; declared all the acts of Galletti and the democratic Ministry null and void, and nominated a new Cabinet, consisting of Cardinal Castracane, Monsignor Roberto Roberti, the Princes Ruviano and Barberini, the Marquises Bevilacqua and Ricci, and Lieutenant-General Suchi. The Galletti Ministry now sent a deputation to Gaeta to invite the Pope to return to Rome, and, at the same time, issued a decree for the election of a Constituent Assembly to decide on the form of the new Government. This Assembly, in spite of a warning admonition signed by Pius IX. on the 1st January, 1849, met in Rome, and on the 9th of January, decreed the downfall of the temporal power of the Pope and the es-

establishment of a pure democracy under the name of the Roman Republic. Mazzini, himself at the head of the secret societies, entering the Assembly on the 6th of March, took the reigns of power into his own hands.

The Pope at Gaeta received abundant testimonies of the sympathy almost universally felt for him. All the Sovereigns of Europe wrote him letters of condolence. In the Parliaments of France and Spain, his cause was advocated by the most eloquent orators. In every Catholic country, associations were formed to send voluntary offerings to the Vicar of Christ exiled at Gaeta. France, Spain, Austria, and Naples, in concert with other powers—Piedmont standing aloof—offered material aid to restore the Pope to his dominions. As it was necessary that their interposition should be officially requested before the taking of any overt steps, Cardinal Antonelli, on the 18th of February, 1849, addressed a formal note to the Diplomatic Body, demanding in the name of Pius IX., the armed assistance of the Catholic Powers and notably of those kingdoms whose geographical situation presented special facilities for intervention. This demand produced prompt effect. The Mazzinian reign was brief, and the ruin of the Republican edifice was rapid. The Austrian forces entered the Legations, and were speedily successful. Louis Napoleon Bonaparte, President of the French Republic, sent an army under General Oudinot, which landed at Civita Vecchia on the 25th of April, 1849. And after two months of military operations, in which the bravery of the forces on both sides was conspicuous, Oudinot entered Rome at the head of his victorious troops on the 30th of June, and the same day dispatched Colonel Niel to Gaeta to lay before his Holiness the keys of the Metropolis. Pius IX. did not, however, immediately return to Rome. He appointed, on the 17th of July, a commission of three Cardinals, Della Genga, Vannicelli, and Altiera, to re-organize the Government. They entered on their functions on the 31st of July, and nominated a new Ministry, consisting of Calli, Savelli, Gian-Santo, and Camillo Scabini. Having moved his court from Gaeta to Portici, a small town near Naples, the Pope on the 12th of September, by *motu proprio*, decreed the establishment of several councils or boards, for improving law and finance; instituted anew provincial and representative bodies, and proclaimed an amnesty, under certain limitations, for political offences. Six months afterwards, namely, upon the 12th of April, 1850, Pius IX. re-entered Rome amid the plaudits of his people.

XI.

The trials and persecutions, to which the Church and her august Head had been ex-

posed, by no means ceased with the fall of the democratic Government of Mazzini. The restoration of the Italian princes to their thrones was followed by a passionate reaction in favor of Italian independence, and Liberals from every part of the Peninsula flocked to Turin, where, under shadow of the tri-color, they found security and licence, and where the work of the revolutionists, interrupted for a moment by the Austrian victory at Novara, was fostered by the Piedmontese Government. Early in the year 1850, the Sardinian Minister, Siccardi, proposed an Act of Parliament against the clergy, breaking the concordat with the Holy See, and placing the clergy in subjection to the civil power, and destroying their privileges and ecclesiastical jurisdiction. The Pontiff in vain protested, when in Portici, against this act of hostility to the Church, which became law on the 9th of April, 1850. Franzoni, Archbishop of Turin, advised his clergy by a circular, to oppose the new law by protests, and to yield, if compelled by force, only a provisional obedience. For this he was cited before the tribunals, and refusing to appear, was condemned on the 27th of May to three months' incarceration. On the same day the Archbishop was arrested by gendarmes and lodged in prison in the citadel of Turin. The Pope's Allocution, pronounced at Rome in the Consistory of the 20th of May, 1850, contains an allusion to the deplorable policy pursued by Piedmont. For an offence similar to that of Mgr. Franzoni, the Archbishop of Sassari, an aged and infirm prelate, was kept prisoner in his own house. And finally, Mgr. Franzoni, for refusing the sacraments to Santa Rosa, one of the Piedmontese Ministers, who died under excommunication, and who persisted to his last hour in impenitence, for his complicity in the Siccardi law, was sentenced to forfeiture of his archiepiscopal revenues, and to banishment. He went into forced exile on the 28th September, 1850. The Pope was now held up to reprobation by the Turin journals as the cause of the rupture between Sardinia and Rome, and as the foe to Italian freedom.

In the midst of this bitterness, one of the most glorious acts of his Pontificate was performed by Pius IX., the re-establishment, namely, in England of the Catholic Episcopate. The Apostolic letter of the 24th September, 1850, formed England into ecclesiastical province, consisting of one archbishopric, that of Westminster, and twelve suffragan sees. Bishop Wiseman was then created the first Archbishop of the new ecclesiastical province; and he was raised to the rank of Cardinal in the Consistory of the 30th of September following. This act of the Pontiff did not escape the angry censure of the same Protestant hierarchy, which had vainly opposed, in 1829, Catholic emancipation in Great Britain and

Ireland. The archbishops and bishops of the so-called Church of England united in an address to Queen Victoria, complaining that England, a country possessing, as they said, a true branch of the Holy Catholic Church, was treated as pagan land by the Bishop of Rome, whose arrogant usurpations in defiance of the laws had trespassed upon the constitutional prerogatives of the British Crown, and invaded her Majesty's supremacy within the realm. But this protest of the Anglican prelates was unproductive of the effects expected by Protestants. Cardinal Wiseman proceeded to his diocese and governed his see without molestation, a new impulse to the development of Catholicism in Great Britain appearing to be the only result of the hostility of the sectarians. The Holy Father, in 1853, conferred a similar benefit upon Holland, restoring to that Kingdom the blessing of an Episcopal Hierarchy. In the same year, 1853, Pius IX. newly organized the Roman titles of honor; pronounced an Allocution, exhorting the Eastern Church to abandon its schism; and issued an Encyclical to the bishops and the faithful in Catholic Armenia.

XII.

The year 1854 was signalized by the accomplishment of a solemn act, which was of the highest importance to religion, and in itself reflects imperishable lustre on the reign of Pius IX. This was the dogmatic definition of the Immaculate Conception of the Blessed Virgin. In preparation for this grand solemnity, a Jubilee was proclaimed by Encyclical letter on the 1st of August, 1854, and addressed to all the bishops of Christendom. The Church, it may be remarked, does not make new dogmas by new definitions; she merely declares infallibly the truths of religion revealed by God. The 8th day of December was fixed for the solemnity. A little before nine o'clock on the morning of that day the Pope entered the Basilica of St. Peter, which was sumptuously decorated, and in which were gathered together from all parts of the Catholic world, all the Cardinals, forty-three Archbishops, and ninety-two Bishops, and an immense number of laymen. Pontifical High Mass commenced. After the Gospel, Cardinal Macchi, Dean of the Sacred College, with the senior archbishops and bishops present, together with an archbishop of the Greek and another of the Armenian rite, drew near the throne of the Pontiff, and the Cardinal Dean, in their name, read a discourse, concluding with a request that his Holiness would lift up his Apostolical voice and pronounce the dogmatic decree of the Conception of the Virgin Mother of God. Divine aid was then invoked by the singing of the "Veni Creator," after which Pius IX., deeply moved, and his voice at times broken by tears, read the decree, by which it is declared that the "doctrine, that the Blessed

Virgin Mary, in the first instant of her conception, by the singular grace and privilege of Almighty God, and by favor of the merits of Jesus the Saviour of the world, was preserved safe from all taint of original sin, is revealed by God, and, therefore, must be firmly and constantly believed by all the faithful." The Cardinal-Deacon then advanced to the foot of the throne, and petitioned for the publication of the decree, and this request being granted, the Mass proceeded. At its conclusion the "Te Deum" was intoned. The Pope was then carried processionally in *sedes gestatoria* to the chapel of Sixtus IV., where his Holiness placed on the head of the image of the Blessed Virgin a rich crown of gold, adorned with precious jewels. In the evening all public and private edifices were brilliantly illuminated. To perpetuate the memory of this act, Pius IX. ordered a colossal column of marble to be erected in front of the college of the Propaganda. This column was not completed until 1856, when, on the 18th of December, it was raised on its base by the Roman Fire Brigade, commanded by the Duke of Sermoneta, the same nobleman, who fourteen years later, that is to say, on the 20th of October, 1870, carried the *plebiscite*, by which Pius IX. was stripped of his temporal sovereignty, to Victor Emmanuel, and received as his reward the collar of the *Annunziata*. The column bears a suitable inscription, and is surmounted by a bronze statue of the Blessed Virgin Immaculate. Two days after the proclamation of the dogma, the Holy Father consecrated the magnificent church of St. Paul outside the walls, which was now rebuilt, the original edifice having been destroyed by fire towards the end of the Pontificate of Pius VII. On Christmas Day, in 1854, at the High Mass in St. Peter's, the Pope wore, for the first time, the tiara given him by Isabella II. of Spain. It is of exquisite workmanship, being of tissue of silver adorned with 19,000 gems, of which 18,000 are brilliants.

An accident occurred to Pius IX., in 1855, which placed his person in serious peril. He was returning on the 12th of April, from visiting the excavations made by the Propaganda College in a place called "Petra Aurea," about seven miles from Rome, on the Via Nomentana. At two o'clock his Holiness stopped at the convent of St. Agnes to dine. He was received by Cardinal d'Andrea, Titular of St. Agnes, and had arranged to give audience there to the students of the Urban College of the Propaganda. These students at the hour of four o'clock in the afternoon, being one hundred and ten in number, and accompanied by their Rector, entered the Chamber where the Pope was sitting, surrounded by those who had been admitted to his table. The students ranged themselves in order, and about eighty of them had been presented to his Holiness, when a sudden crash was

heard, the tiled floor gave way, and the whole party was precipitated some fifteen or twenty feet downwards into a dark hall, full of dust, caused by the falling fragments of the broken pavement. Pius IX. escaped without a scratch, and wonderful to say not one individual was seriously injured, although some aged men and several boys of tender age were among the number of the fallen. The cause of the accident was the breaking of a beam which supported the floor. The Pope, having ascertained that no one had suffered damage to life or limb, betook himself to the adjoining church where the Blessed Sacrament was exposed. He then intoned the "Te Deum," in gratitude for the escape, and for the many mercies of God. After Benediction of the Most Holy Sacrament, Pius IX. went to visit a few of the students who, being slightly hurt, had been placed in bed, and then he drove back to the Vatican safe and sound. Shortly after this accident the Holy Father received a consolation which his predecessors from Pius VI. to Gregory XVI. had vainly sought, the restoration namely, throughout the vast Austrian Empire, of ecclesiastical authority and of all the ancient rights of the Church which had been taken away by the anti-Catholic and schismatical laws of Joseph II. This grand restoration was effected by a Concordat, concluded between Francis-Joseph and the Holy See, on the 18th of August, 1855, a Concordat which unfortunately lasted only fourteen years, the Austrian Emperor being so weakened by the disasters of the wars of 1859 and 1866 as to be obliged to sacrifice his own judgment to the exigencies of revolution.

Public order, security and quiet being now re-established in the States of the Church, Pius IX. resolved on visiting the provinces and acquiring by personal inspection a knowledge of the condition and needs of his subjects. Leaving Rome on 4th of May, 1857, the Pontiff passed through Narni, Terni, Spoleto, Foligno and Assisi. At Perugia he was met by Archduke Charles, the second son of the Grand Duke Leopold II. He next proceeded to Loreto, Ancona, and his native Sinigaglia. The Republic of San Marino sent a deputation to pay him homage at Pesaro, where also he received the Governor of Lombardy and Venice, the Archduke Maximilian of Austria. Visiting Rimini, Cesena, Forli, and Imola, he arrived on the 9th of June at Bologna, where he remained some time, being visited by the Duke and Duchess of Modena, King Louis of Bavaria, the Duchess Regent of Parma, Leopold II., and by all the Bishops of Tuscany. From Bologna he made excursions to Modena, Ferrara, and Ravenna. On the invitation of the Grand Duke the Pontiff visited Tuscany, being received on the confines of that State by the Archdukes Ferdinand and Charles. On the 18th of August he entered Florence, a splendid apartment in

the Pitti palace having been prepared for his use. From Florence he went to Pisa, Lucca and Volterra; at the latter place visiting the college where he had been educated, and celebrating Mass in the college chapel. On the 23th of August the Pope was at Siena, and left it on the 31st, on his return to his capital. During the whole of this journey he was occupied in inspecting churches and institutions of various kinds. He was everywhere welcomed with profound respect. His re-entry into Rome was made on the 5th of September, 1857, amid public rejoicings. Concordats with Modena and Tuscany, the result probably of the Pope's interviews with the sovereigns of those States, were soon after effected.

XIII.

Dark clouds now began to gather in the political atmosphere, and threatened to burst in war. The menacing words spoken on the first of January, 1858, by the Emperor Napoleon III. to the Austrian Ambassador, the language of Count Cavour and the Earl of Clarendon in the Congress of Paris, and the address of Victor Emmanuel to the Chambers on the opening of the session of 1859, were winged harbingers of strife. Austria, seeing the contest inevitable, was first to draw the sword, and crossed the Ticino on the 29th of April, 1859, with the design of marching on Turin and dictating terms before his enemy could have time to prepare resistance. This daring plan was frustrated by a series of victories, gained by the French and Sardinian troops united, which drove the Emperor from Lombardy and Venice and put an end to Austrian occupation of the peninsula. Bologna and the Legations now raised the standard of revolt against the Pope, being instigated to rebellion by the emissaries of the Mazzinian sect and the agents of Victor Emmanuel. The Emperor Napoleon III., when giving his alliance to Sardinia, had solemnly declared—"We do not enter Italy to foment disorder or destroy the power of the Pontiff whom we ourselves replaced upon his throne." The Pope had been assured likewise by private letters from the French Emperor, of the security of the rights and temporal sovereignty of the Holy See. Yet in spite of these declarations, and of the fact that one word from Napoleon would have sufficed to check the revolt and stay the arm of Victor Emmanuel, the word was not spoken, and the Sardinian King, availing himself of a request for protection made to him by certain Bolognese, sent to them in June, 1859, troops and a Governor in the person of the Marquis Massimo d'Azeglio. The example of Bologna was followed by other parts of the Pontifical States. Sardinian soldiers were dispatched to seize Forte Urbano and Castelfranco, and to mine the fortress of Ferrara. The army of Pius IX. was unable to quell revolts thus aided by Vic-

tor Emmanuel, and as neither France nor Austria interfered, the Legations were taken from the Holy See and annexed to Piedmont. Napoleon III., in a letter dated the 31st December, 1859, told Pius IX., in reply to his appeal that he had better, for the sake of the peace of Europe, renounce those provinces which for fifty years had occasioned so much trouble to the Pontiffs, and receive in return a guarantee of the powers for the undisturbed possession of the rest of his dominions. The Bull of the greater excommunication, enjoined by the Canons against usurpers of the property of the Church, was published on the 20th of March, 1860, and in April following General de La Moriciere, a French officer of approved bravery and loyalty, was appointed by the Holy Father to command the Pontifical troops, which were now increased in number, in order to repel the attacks expected to be made upon the territory which remained to the Pontiff.

By intrigues, revolts, and plebiscites, the Sardinian Government had possessed itself of Tuscany, Parma, Modena, and the Legations, and being desirous to see these annexations confirmed by the sanction of religion, commanded the clergy to make common cause with the revolutionists, and to sing solemn *Te Deums* in the newly acquired cities. But the clergy could not approach the altar of God to offer thanks for a work contrary to equity, and based on intrigue and violence. They, with few exceptions, refused their co-operation, and hence a bitter persecution arose in Italy against the Church. Priests at first, then cardinals and bishops, were arrested and imprisoned. Odium was excited against them through the public journals, which depicted them as foes to Italian freedom, and finally they were stripped of their ecclesiastical property and reduced to want. Appetite grows by feeding. Victor Emmanuel became desirous to add Umbria and the Marshes to his kingdom. His troops, under Fanti and Cialdini, began their invasion of a country with whose sovereign they were at peace. Perugia was taken on the 14th of September, 1860, and on the 18th La Moriciere was defeated in a bloody engagement at Castelfidardo. Ancona capitulated on the 29th. Thus the entire Marshes and Umbria, being at the mercy of the Royal forces, the usual farce of plebiscites followed, and they too passed under the dominion of Victor Emmanuel. The religious orders in the lately annexed Papal provinces were suppressed and their property expropriated in December, 1860.

XIV.

The men who were thus endeavoring to destroy the temporal dominion of the Head of the Church, to disperse the Religious Orders, and to reduce the clergy to abject dependence upon the secular power,

were seconded in their efforts by those who sought to repudiate the authority of divine revelation, to exalt into law the will of the peoples as manifested by public opinion, and to teach communism or socialism. These apostles of irreligion and immorality, disseminating their foul poison by means of pestiferous tracts, journals, and publications of various kinds, hoped to corrupt and brutalize the young of both sexes, and thus render them ripe for revolt against all authority. Pius IX., moved by the perils to which Catholics were thus exposed, issued, on the 8th of December, 1864, an Encyclical to which was attached the famous Syllabus, or, "*elenchus*" of the principal errors of the age which it behoved him, as Head of the Church, formally to condemn. The publication of this Syllabus excited, in an extraordinary degree, the resentment of Protestants and the so-called Liberals of Europe, who found in the uncompromizing attitude of Pius IX. a barrier to the progress among Catholics of insidious opinions concerning matrimony, which was degraded into a civil contract, and concerning the relations between Church and State, which the modern statesmen sought to separate from each other, or at least to treat as a combination wherein the State should be altogether superior and supreme. The firmness with which Pius IX. maintained the inviolable sanctity of the sacrament of marriage, and the impossibility of any compromise by which the independence and absolute freedom of the Church in matters of faith and morals could be surrendered, was termed obstinacy by his opponents, but received the grateful approbation of enlightened Catholics, who found in the Syllabus a valuable antidote to the poisonous philosophy of the nineteenth century.

XV.

The leaders of "Young Italy" had robbed the Holy See of the Legations, Umbria and the Marshes, and now made no secret of their resolve to seize the rest of the Pontifical territory, and make Rome the capital of Italy. The only obstacles to the immediate realization of their scheme was France, whose army still protected the remaining patrimony of the Church. To obtain the withdrawal of the French troops was the great aim of the Mazzinian conspirators. Napoleon III. wavered between obedience to the wishes of Catholic France and his own tenderness towards the revolution. At last the celebrated Convention of September, 1864, was ratified between the Courts of Turin and Paris, by which the French army was pledged to evacuate the Pontifical territory within two years, that is in December of 1866, while the Italian Government was to transfer its capital from Turin to Florence, and undertake, not only itself to refrain from forcibly entering any part of the Pope's dominions, but also to guard the frontier, and protect

the Holy See from hostile invasion. The Pope, thus assured of exemption from attack from without was to organize an army of his own for maintenance of order, and preservation of his sovereignty, within his own territory. Such was the substance of the Convention which was concluded without the Pope's consent, and without even consulting the Holy Father, who refused his participation in the responsibility for this treaty when it was officially communicated to him on the 23rd of September by Napoleon III. Time went on. Florence became the capital of Italy, but only provisionally, as popular orators in the Italian Parliament openly boasted. A French legion of 1,200 volunteers, recruited at Antibes, were sent to Rome in September, 1866, to pass under the control of the Pope and for his defence, and in December of that year the French division, which for eighteen years had maintained the Holy Father on his throne, was recalled to France. The little principality of the Church was thus abandoned to the protection of a few native soldiers, and the Foreign Legion. Pius IX. was duly assured that the moral support of France would be equally important and not less efficacious than the material aid previously afforded. Rome—so the French Ambassador had asserted—was by nature incapable of being the capital of a kingdom, but possessed all the essentials for remaining the capital of Catholicity. But the Pope was not deceived. He knew the revolution would never relinquish its assaults so long as a corner in Italy remained to him where justice, order, and peace reigned. He confessed himself weak and without resources. "But notwithstanding all this," observed the Holy Father, when bidding farewell to the army which had so long protected him, "I am tranquil, because I place my trust in a power which will give me the strength I need, and that Power is God."

General Kanzler, the Pope's Minister of War, now became Commander-in-Chief of the Papal army, which comprised a few home troops, the Antibes Legion, and the Zouaves. The revolutionary agents at once endeavored to excite dissent and jealousy between the native and foreign soldiers, and to corrupt their allegiance. Urbano Rattazzi, the Prime Minister of Victor Emmanuel, commenced, in 1867, to plot against the Pope, in order to gain Rome as a capital instead of Florence, and permitted and encouraged the abettors of the revolutionary enterprise to collect arms, money, and volunteers, while Garibaldi went through the principal cities, preaching war against the Pope and the priests. The French Government interposed just as Garibaldi was about to invade the Papal States. By order of Rattazzi, Garibaldi was arrested at Sinalunga, and conducted to Alessandria, where he was kept in custody for the space of fifty-eight hours. Being released—on

promise, as the *Official Gazette* said, of going home to Caprera and renouncing his assault on Rome, but as he himself declared, without any conditions whatever—he proceeded, not to Caprera, but to Genoa, where he resumed his preparations against the Pope without opposition from Rattazzi. In fact the protests made in the Italian Parliament by the Ministers of Victor Emmanuel, the Notes addressed to the Paris Cabinet, the arrest of Garibaldi and of a few volunteers were substantially a comedy, for on the 29th of September, 1867, the Garibaldians crossed the frontier and invaded the province of Viterbo. In presence of this aggression the French Emperor resolved on sending an expeditionary corps to Civita Vecchia, being unwilling, as the *Moniteur* of the 22nd of October observed, to see the signature of France to the Convention of September despised and set at naught. But the order of the embarkation of the French troops was delayed in consequence of representations from the Italian Government to the effect that sufficient measures had been taken to prevent the invasion of the Papal States. These representations were illusory. Garibaldi, with all his squadrons, was permitted to invade the Pope's territory, and strife commenced in the province of Viterbo. In Rome the accomplices of the revolution fomented rebellion, and some conspirators, on the 22nd of October, sprung a mine under the Seristori barracks, which caused much loss of life to the Pontifical Zouaves. Satisfied of Rattazzi's bad faith, Napoleon III. gave immediate orders for the departure of the expedition to succor Pius IX., and on the 29th of October, 1867, General de Failly and the French corps disembarked at Civita Vecchia, a considerable portion of the soldiers arriving by railway on the same day in Rome. After several conflicts between the Garibaldians and the united French and Pontifical troops, a decisive battle was fought at Mentana, near Monte Rotondo, on the 3rd of November, ending in the total defeat and flight of the Garibaldini. Order being restored, and public security following the withdrawal of the invaders, the French soldiers, in February, 1868, re-embarked for France, leaving behind a small division under General Dumont, to garrison Civita Vecchia.

XVI.

The holy Catholic Church, tranquil in the midst of the fierce and obstinate war so long waged by the enemies of Christ against his Vicar, was preparing herself for no less an act than the solemn assembly of an Ecumenical Council. The Bull for its convocation was published on the 29th of June, 1868, in the Vatican Basilica, and the scope assigned by the Pontiff for its deliberations embraced "the things relating to the greater glory of God, the integrity of the faith, the honor of divine worship, the eternal salva-

tion of souls, the discipline of the clergy, both regular and secular, the education of youth, and the peace of the world." An Apostolic Letter, dated the 8th of September, 1868, was directed to the Bishops of the Eastern Church, not in communion with the Holy See, inviting them to return to the true fold, and take part in the approaching General Council in unity of spirit, faith, and doctrine. The 8th of December, 1869, a day sacred to the Immaculate Conception of the Blessed Virgin, was fixed for the opening of the Council. Meanwhile Pius IX. celebrated with much solemnity, on the 11th of April, 1869, in St. Peter's, the fiftieth anniversary of his first Mass. On this occasion costly presents flowed in to the Holy Father from all parts of the Catholic World, with addresses of congratulation. On the appointed day, despite the many obstacles which had to be overcome, the opening of the General Council, the crowning glory of the long Pontificate of Pius IX., took place. The rain descended in torrents from an early hour in the morning, but at 7 A. M. the enormous Basilica of St. Peter's was filled by visitors from every quarter of the globe. The Fathers of the Council numbered 722, and comprised 49 Cardinals, 9 Patriarchs, 4 Primates, 123 Archbishops, 480 Bishops, 6 Abbots, 22 Abbots-Generals of Monastic Orders, and 29 Generals of Religious Congregations. At 8 A. M. they were all assembled with the Holy Father in one of the transepts of the Basilica. Among the spectators of the opening ceremonies were the Empress of Austria, Francis II. of Naples, the Queen of Wurtemberg, Leopold II. and his Consort, the Duke and Duchess of Parma, besides other members of royal houses, and the diplomatic body. Of this Council there were four Sessions-General. During the first three, canons were enacted defining propositions concerning God the Creator of all things, concerning revelation and faith, and concerning faith and religion. In the fourth Session, which was held on the 18th of July, 1870, was defined and solemnly published the doctrine of the institution of the Apostolic Primacy of St. Peter, the perpetuity of this Primacy in the Roman Pontiffs, the force and nature of this Primacy, and, finally, its infallibility—the fact, namely, that "the Roman Pontiff, when he speaks *ex-cathedra*, that is, when, in the fulfilment of the office of Pastor or Doctor of all Christians, in virtue of his supreme apostolic authority, he defines a doctrine of faith or morals, to be held by all the Church, through the divine assistance promised him in Blessed Peter, is endowed with that infallibility with which the Divine Redeemer willed his Church to be endowed in defining doctrines of faith or morals, and consequently that such definitions of the Roman Pontiff are of themselves alone, and not by consent of the Church, irreformable." To this point the labors of the Coun-

cil had reached, when the Holy Father was obliged to suspend its sessions in consequence of fresh political adversities.

XVII.

In 1870 the cruel and sanguinary war broke out between France and Prussia, which resulted in the overthrow of the Napoleonic Empire, in unheard-of disasters to the French nation, and in total abandonment of the Holy See to the fierce and implacable hatred of his foes. The Italian Parliament, before the battle of Sedan, discussed the opportunity, afforded by the withdrawal of the French corps, for transferring the capital from Florence to Rome, and annexing the remaining states of the Church. Visconti-Venosta, the Italian Minister for Foreign Affairs, was cautious in his language, and at first deprecated the idea of seizing the moment of French disaster for violation of a solemn treaty, and abandonment of the programme already proclaimed for one of violence and invasion. But the professions of the Italian Minister, and his pacific declarations to the Foreign Cabinets, were merely intended to disarm opposition, and were dictated, not by honesty, but by cunning and fear. When France lay prostrate beneath the armed hosts of Germany, and all the civilized world was amazed at the appalling calamities which overwhelmed France, and gave Prussia a preponderance in Europe to which no one could assign limits, Victor Emmanuel felt himself freed from all restraint, and determined to take possession of the Pope's dominions without scruple or delay. On the 8th of September, 1870, the King of Italy sent to Rome Count Ponza di San Martino with a letter to his Holiness, which he hypocritically addressed "to the heart" of Pius IX., "with the affection of a son, with the faith of a Catholic, with the loyalty of a King, and the feelings of an Italian." Victor Emmanuel proceeded to say that he felt compelled by events, "in the face of Europe and Catholicity, to assume the responsibility of maintaining order in the Peninsula and the security of the Holy See," and to send his army into Papal territory. "Your Holiness," so wrote the King, "will not see in this precautionary measure an act of hostility. My Government and my forces will restrain themselves absolutely to a conservative action in order to guard the rights of the Roman populations, rights which are easily reconcilable with the inviolability of the Pontiff and his spiritual authority, and with the independence of the Holy See." The King then solicited the Pope to enter into arrangements with Count Ponza for co-operating with his Majesty, that is to say, for surrendering his dominions. Pius IX. thus replied to the King's letter: "Majesty,—By Count Ponza di San Martino a letter has been presented to me, which your Majesty has been pleased to address to me, but

which is not worthy of an affectionate son who boasts to profess the Catholic faith. Into the details of that letter I do not enter, lest I should renew the pain which its first perusal caused me. I bless God who has permitted your Majesty to bring to a climax of bitterness the closing period of my life. As for the rest, I cannot admit certain demands, nor conform myself to certain principles, contained in your letter. Again, I invoke God, and remit to His hands my cause, which is altogether His own. I pray him to grant many graces to your Majesty, to free you from dangers, and afford you the mercies which you need. From the Vatican, 11th of September, 1870. PIO PAPA IX."

Meanwhile the army of Victor Emmanuel, under General Cadorna, passed the frontier, and marching almost without opposition through the invaded territory of the Pope, arrived, on the 19th of September, under the walls of Rome. By order of his Holiness the gates were closed, and the Royal troops planted their cannon to break them down. The following letter from Pius IX. to General Kanzler, will account for the brevity of the resistance offered to Cadorna:

"General—Now that a great sacrilege and an enormous injustice is to be perpetrated, and the soldiers of a Catholic monarch, without provocation, without even the appearance of excuse, are assembled to besiege the capital of the Catholic world, I feel, in the first place, the necessity of returning to you, General, my thanks, as well as to all our troops, for their generous conduct to the present moment, for the affection they have shown to the Holy See, and for their willingness to devote themselves altogether to the defense of this metropolis. Let these words be a solemn document to certify the discipline, loyalty, and valor of the troops in the service of the Holy See. With regard, however, to the duration of the defense, it is my duty to command that the resistance must only consist in a protest sufficient—and no more—to establish the fact of violence. Upon the opening of the breach, arrangements for surrender must be made. At a moment when all Europe deplors the numerous victims to the war raging between two great nations, it must not be said that the Vicar of Christ, however unjustly assailed, consented to a great effusion of blood. Our cause is the cause of God, and to His hand we commit all our defense. From my heart, General, I give my benediction to you and to all our soldiers. From the Vatican, 19th of September, 1870. PRUS PP. IX."

Early on the following morning the Italian troops opened fire, and after a vigorous cannonade of some hours, effected a breach in the walls at Porta Pia, penetrated into the city, disarmed the Pontifical soldiers, and made them prisoners of war. The revolutionists thus finished the last act of their programme, and succeeded in planting their standard upon the Capitol. The impious

work of the Mazzinian Sect, commenced in 1821 in the dark councils of the Freemasons, attained its completion by aid of a Catholic Sovereign. The abettors of rebellion, those fierce foes of the Papacy and the Holy See, gained a full triumph. Rome, the sacred city of the Popes and the capital of the vast Catholic Empire, became the prey of invaders, and the persecuted Pope, deprived of his temporal sovereignty, remained a virtual prisoner in the Vatican.

XVIII.

The position of Pius IX., after the entry of the Italians into Rome and the usurpation of his temporal throne by Victor Emmanuel, is unique in the history of the world. The Pope was, as he himself happily expressed it, *sub hostili dominatione constitutus*. Enemies surrounded him on all sides. His captors indeed allowed him to reside in the Vatican and put no material constraint on his person. He was free to go in or out, to continue to reside in Rome or to seek refuge in other countries if he thought fit. But even this personal liberty was a mockery. The streets of Rome, after the entry of the Italians, were daily traversed by men whose delight it would have been to insult and assault the Pope. The shop windows were full of scurrilous caricatures of the Pontiff and the Curia. The Liberal newspapers, introduced under the ægis of the revolution, were full of obscenity and blasphemy. Scandalous and impious biographies of the Pontiff, and of Jesus Christ, were printed in wicked journals and openly hawked about the Corso. The very churches were invaded by freethinkers and despisers of religion. The spies and agents of the new Government beset the very gates of the Vatican, and every one who entered the Pope's palace was marked and noted and sometimes insulted by the soldiers and policemen of the King. It was then of little consequence that the doors of the Pope's domicile were unbarred, since it was impossible for him to pass outside them without assisting at scenes impious and revolting, without exposing himself to outrages from the men who had come to Rome to foment disorder and immorality, and without running the risk of becoming the involuntary cause of conflicts among the citizens. "Do you desire to know the reason," said the Holy Father to an audience in the Vatican on the 26th of March, 1872, "why I do not go outside this palace! If I do not go out, it is because I cannot avoid in the streets of Rome so many occasions of pain and scandal. I cannot, for example, help meeting Mazzini's procession. I do not go out of the Vatican lest I should meet all those enemies of myself and of the Holy See. And there is the same reason why I cannot descend to St. Peter's to celebrate, as they would wish, the sacred functions. And what functions can be celebrated in a city wherein

many churches have been already profaners and wherein religion, the sacred ministered, and the worshippers are daily insulted in the very act of performance of divine mysteries?" The going forth of the Pontiff from his palace gates would be a signal for insult to him and violence to his adherents. It was dangerous for the Pope and his companions even to look out of the Vatican windows. In December, 1870, Monsignor de Merode, the Grand Almoner, and the Swiss Guards, who showed themselves in a balcony, were peremptorily ordered to withdraw into the interior of the palace by the King's soldiers on guard. In 1874, on the anniversary of the Pope's coronation, the face of the Pope was for an instant seen at a window, and the piazza became instantly filled as if by magic. The crowd in exultation shouted *Viva Pio Nono, Viva il Papa Re, Viva il Santo Padre, etc.* These cries were not illegal or seditious. The law of the guarantees acknowledges the Sovereignty of the Pope, and pretends to secure to him the same sovereign honors as Victor Emmanuel is entitled to receive. But the Bersaglieri and Questurini ordered the crowds to disperse, and deliberately charged through the piazza. The disturbance caused by the King's soldiers, in suppressing this spontaneous demonstration in favor of the Pope, led to arrests and imprisonments. In fact within four days of the occurrence two of the arrested men were tried and sentenced to six months' imprisonment, another victim was sentenced to eighteen months, and a fourth to imprisonment for the space of two years. Four others of the alleged rioters were remanded for trial at the azzize. These events are sufficient to prove the impossibility of the Pope's appearance in public places. Life, under these circumstances, became for Pius IX., as long as he remained in Rome, a virtual imprisonment, and there is no doubt that he might have obtained, by flight from Rome, a more agreeable and more independent domicile in some other country than Italy. England and France were both ready to facilitate his escape and afford him an asylum. But personal considerations weighed little with Pius IX. By remaining in the Vatican until expelled from it by force, the Pope thought he could serve the interests of the Church better than by flight. His presence in Italy would be a drag, if not a check, upon the revolutionary schemes which, as the Pope knew well, aimed at the destruction of the spiritual as well as the temporal power of the Papacy. The departure of the Pope from Italy would be taken as a surrender of his ecclesiastical rule, and would give the signal for immediate intervention, on the part of the State, in the government of the Catholic Church. The continuance of Pius IX. in the Vatican would test before Europe the worth of the perfidious promises made by the Government of Victor Emmanuel respecting the spiritual ad-

ministration of the affairs of the Church. Consequently the Holy Father remained in his Palace, ever protesting against the violence which dethroned him, and refusing to accept the smallest favor from his despoilers, or to participate by the least mark of submission or compromise in the guilt of the usurpers. He was in the power of foes whom he could not resist, and who, by the bombardment of Rome, became his captors and masters. It was bitter to fall into their cruel hands and to become their prisoner. But it would be sinful and degrading to consent to the iniquity of his despoilers and become partner in their shame. Pius IX. might be the victim of perfidious and usurping revolutionists, but never their accomplice.

Pius IX. was left almost alone and single handed to fight the battle of the Church against the world. As far as the several Governments of the universe were concerned, none was willing, and at the same time able, to take the part of the oppressed against the oppressor. France, Austria, Spain, and other countries were held back by weakness or timidity. Germany, and certain Protestant nations could not, of course, be expected to champion the cause of the Pope. Fear tied the hands of the Catholic powers, while the Protestant powers, undisguisedly favored the movement which afforded a triumph to the Liberal and anti-Catholic principles of modern and Protestant civilization. The Prussian Minister, Count Arnim, made no secret of his efforts to assist the downfall of the Pope. He went to and fro, as volunteer messenger, between the Vatican and the camp of Cadorna, and, while pretending to sympathize with the afflictions of the Pontiff, facilitated the plans of the invaders and was deep in their confidence. His conduct earned him the temporary applause of his Government, but the promotion he so basely earned brought him eventually to shame and ruin. England was, in 1870, represented at the Vatican, in an indirect manner, by Mr. Henry Clarke Jervoise, who had succeeded to the office filled in Rome by Lord Odo Russell, the present British Minister at Berlin. Mr. Jervoise discharged his functions with considerable ability, and made true and faithful reports to his Government on the condition of affairs in Rome. But he was soon removed from his post by the interference of Sir Augustus Paget, who, as Minister to the King of Italy, followed the Court of Victor Emmanuel from Florence to Rome. Sir Augustus Paget, whose wife is a Prussian lady, openly proclaimed his approval of the policy of Victor Emmanuel, and his sympathy with the usurpers. A member of his household, who intruded himself into the Pope's presence, took the opportunity to insult his Holiness by remaining standing during the benediction, and was turned out by the guards on duty. No diplomatic aid accord-

ingly was to be expected by Pius IX. from the representative of Great Britain. Nor did any other of the great powers in Europe take steps to defend the Pontiff, or go beyond expressing barren sympathy with his misfortunes. Practically the Pope was abandoned by all the nations, for in no one instance was remonstrance made diplomatically against the usurpation of the Pope's dominions. Scarcely any successful interference was made even in behalf of the interests in Rome of Catholic subjects of European Sovereigns. The properties of the foreign colleges and convents in Rome were seized and sold, and the inmates driven from their homes. The flagrant injustice committed upon foreign Catholics resident in Rome by the King's Government, may be illustrated by the case of an English priest, Father Douglas, who built a church and convent on the Esquiline, at a cost of some £60,000. To this gentleman, as compensation for the seizure of his property, was assigned the pittance of some 400 lire per year for his life, equal in English to about ten pence a day. To the disgrace of the British Foreign Office, this outrage upon the property of a British subject was permitted to pass without redress. The seizure of Rome for the capital of Italy received the tacit, and, in some cases, the expressed approbation of almost all the European powers. When the Court of Victor Emmanuel was removed from Florence to Rome, the Comte de Choiseul, the French Ambassador, refused to attend the Quirinal, and the Austrian and Belgian Ambassadors were not present at the reception of the Diplomatic Body at the Quirinal on the 2d of July, 1871, but all of them, a few days later, called, or sent their Secretaries to call upon the Italian Foreign Minister, Signor Visconti-Venosta. Efforts were from time to time made by the revolutionary partisans to do away with the double representation of foreign courts in Rome. The Prussian minister, Count Arnim, paid his farewell visit to the Vatican in March, 1872, and an attempt was made vainly to appoint Cardinal Hohenlohe to be German Ambassador to the Pope. After the failure of this scheme, and the issue of the Papal Allocution of December 23, 1872, the German *Charge d' Affaires*, Herr Stumm, was withdrawn, by order of Prince Bismarck, on the 30th of that month. England and Prussia have now no representative at the Vatican. As a solitary symbol of the material aid which France was supposed to render to Pius IX., a ship of war, the *Orenoque*, lay for some time after the breach of *Porta Pia*, in the harbor of *Civita Vecchia*, the presence of this vessel in Italian waters, and the fact of its being held ready to receive the Pontiff, should his Holiness choose to depart from Italy, was considered an insult to the Court of Victor Emmanuel, an offence to the new kingdom. At last, in October, 1874, the

Orenoque was withdrawn from *Civita Vecchia*, and the French Government contented itself with sending another vessel, the *Kleber*, to the French port of *Bastia* in *Corsica*, there to remain at the disposition of the Pope.

XIX.

The apathy with which the several Powers in Europe regarded the temporal dethronement of Pius IX. was doubtless partly due to the loud and reiterated assurances made by the Italian Government to Europe, to the effect that the personal dignity of the Pope would be respected, and the spiritual authority of the Head of Catholicism left untouched and unimpaired. Victor Emmanuel, by letters to Pius IX., by the proclamations of his generals, by solemn speeches in Florence when receiving the Roman *plebiscite*, and by speeches in Rome to the Parliament, declared over and over again that the property and privileges of Catholic institutions would be secured and preserved, and that the Catholic religion would be protected and fostered. The hypocrisy of these professions was, from the first, apparent to Pius IX., and soon became apparent to all the world. In the month of October, 1871, seals were put on the Pope's summer Palace at the Quirinal, and two Cardinals, *Clarelli*, the Secretary of Briefs, and *Vannicelli Casoni*, the Pro-Datario, were turned out of their apartments in the Palace of the Consulta. A fortnight later the Quirinal Palace was broken open by means of pick-locks, and architects and masons were employed to convert the Palace, which had always been devoted to the use of the Popes and of Conclaves, into a residence for the King. The Italian Freemasons transferred their head-quarters to Rome under the shelter of the guns of *Cadorna*, and in a meeting held in Rome in January, 1871, proclaimed their resolve to destroy the spiritual power of the Pope. At the same time when the Quirinal was taken, the Jesuits were expelled from the Roman College, and the name of Jesus over the portal was hacked off by the workmen of the Government. Prince Umberto and Princess Margharita arrived in Rome in January, and took part in the Carnival festivities, part of which consisted in a mock crusade caricaturing the Pope, Cardinals, and the Religious Orders, the revolutionists applauding and crying, "*Death to the Priests*," and "*Down with the Vatican*." Mock benediction was given by these masked crusaders, and the Liberal journals took care to note that when the procession passed the Royal party it was saluted cordially by Prince Umberto. The Carnival was closely followed by a riot in the church of the *Gesu*, wherein sacrilegious outrage was offered to the Blessed Sacrament, and to a Spanish priest who was officiating. The spoliation of the Religious Orders then commenced. Eight large con-

vents, namely, Sta. Maria in Vallicella, the Holy Apostles, S. Sylvester in Capite, S. Sylvester a Monte Cavallo, Sta. Maria delle Vergini, S. Andrea della Valle, the Minerva, and S. Augustine, were expropriated on the 4th of March, 1871, for purposes of public utility. One of the eight was required for stabling for the horses of Victor Emmanuel. Fifteen days' notice was given to the inmates to provide themselves with other habitations. In the August following the Government expropriated, on the same pretext, the Convents of Sta. Teresa, and of the *Incarnazione*, occupied by Carmelite Nuns; the vineyards and gardens of the Novitiate of the Jesuits; the vineyards and gardens of the Roman College; and the vineyards and gardens of the Carthusians of S. Maria degli Angeli. The nuns who inhabited the Convent of Sta. Teresa had to be ejected by force, and picklocks were employed to effect the seizure of the *Incarnazione* Convent. The forcible expropriation of the latter convent occurred in November, 1871, and in the midst of rain, and the Roman ladies sent their carriages to remove the inmates. Part of the Convent of St. Anthony, Abbot, was at the same time turned into an hospital for soldiers. In 1872 the Convents of Sta. Croce in Gerusalemme, part of the Gesu, the entire of Sta. Marta and SS. Annunziata, were expropriated. In January, 1873, sixteen other Religious houses were seized by the Government. But this piecemeal spoliation was not sufficient, and a wholesale measure for suppression of all the Religious Orders in a mass was resolved on. This measure was introduced into the Italian Chamber of Deputies by a bill prepared carefully by the Ministry, and devised with considerable skill. The framers of the bill spoke in the preamble in terms of great respect for the members of the Religious Orders, whom they acknowledged to be the right hand of the Pope, and an indispensable part of the machinery for ruling the universal Church. It was not the wish of the Government to destroy the Religious Orders, but merely to abolish mortmain, and destroy the legal or corporate character of the doomed communities. The effect of the bill, despite their hypocritical declarations, was to drive the monks and nuns from their convents, put to public auction the lands and houses of the Religious, and to make the expelled inmates' life prisoners on pittance varying from sixpence to tenpence per diem. This iniquitous bill, which passed the Chamber of Deputies on the 27th of May, 1873, by a majority of 196 votes against 46, and which passed the Senate without discussion, by 68 votes against 20, on the 17th of June, was signed by the King in Turin on the 19th of June. The Ministry, which passed this bill, fell only a few days later, namely, on the 25th of June, 1873.

The secular clergy in Rome and the Roman province were not plundered to the

yet same extent as were the regulars, but they suffered severely by the legislation to which they were subjected. Their landed estates were taken and sold by auction, and to the Canons and other clergy were assigned annuities chargeable on the public funds. By this exchange of landed estates for payment in depreciated paper money the clergy were not only wronged in pecuniary matters, but were also made mere State pensioners. The very fabrics of the churches were brought under the control of the State. The parochial funds for charitable purposes were administered no longer by the parish clergymen, but by State superintendents. Harassing circulars of the Home Office were continually issued to annoy and vex the clergy. Pilgrimages to sanctuaries and religious processions outside the churches were prohibited by illegal manifestoes of the King's Minister of Grace and Justice and of the Minister of the Interior. These manifestoes gave rise to numerous prosecutions and to much litigation. In the years 1872 and 1873 no less than twenty-nine processes were issued against bishops and forty-nine against priests; and several bishops and priests were sentenced to fine and imprisonment for having performed acts incident to their functions without having previously obeyed the requirements of the Government in regard to the Royal *Placet* and *Exequatur*. The pulpits were rigorously watched, in order to find pretexts for prosecuting the preachers. The usual grants of money made by the municipalities for religious festivals were disallowed by the Government officials. The army chaplains were discontinued, and no facilities were afforded to soldiers for hearing Mass and attending to their religious duties. Theological chairs were suppressed in the universities, spiritual directors in lycæums and colleges were no longer paid, and religious instruction was banished from the Government schools. Young men preparing for the sacred office of the priesthood were made liable to the conscription, and were forced to serve in the army. Cruel and exceptional laws were proposed for the punishment of the clergy. In every possible way it was sought to injure the Catholic religion, and to represent Catholics as the enemies of their country.

The policy, in short, which led Victor Emmanuel to Rome, was the policy of Mazzini, Garibaldi, and the revolutionists. It was also the policy of Prince Bismarck. Signor Visconti Venosta, one of Victor Emmanuel's most trusted ministers, thus expressed himself in the Italian Parliament on the 27th of November, 1872:—"The Kingdom of Italy and the German Empire have now a common enemy to combat," meaning thereby the Pope and Catholicism. When Mazzini died in March of that year, the President of the Italian Chamber of Deputies proposed a vote of national regret, and Signor Crispi, afterwards President of

the same Chamber, and most of the Deputies present concurred in that vote. To Garibaldi great honors were paid by the King and by Prince Umberto, and a national dotation was granted to him of 100,000 lire per annum. Rewards and honors were lavished on other chiefs of the Revolution. Garibaldi's blasphemous rage against the Catholic Church and the Christian religion is notorious. In August, 1871, Garibaldi accepted the presidency of the United Democratic Societies, and upon what principles these were founded, may be gathered from the published rules of one of them which was called the *Alfieri*. By the third article of this association, every member was pledged to make the national unity of Italy the basis of his political principles, and either to have, as basis of his religious principles, free thought, or else to belong to some schism or sect which combats Catholicism. Article 4 enacts that each member must in political affairs sustain the alliance of Italy with Germany, and in religion assail Catholicism in every way, and give aid to Protestantism. By the fifth article, the members are bound to advocate the abolition of the Papacy, the withdrawal of the Pope from Rome, and the abolition of the civil rights of priests. By the sixth article, the members are bound in the case of war between Italy and any foreign power, to burn all the churches, especially the Vatican, and to banish all priests and abettors of priests. The foregoing programme is thoroughly Garibaldian. In a letter, dated August 3, 1872, Garibaldi openly demanded the formal abolition of the first article of the statute by which the Catholic religion is declared to be the religion of the State. He next demanded the abolition of the religious orders, and his third stipulation was for lay, obligatory, and gratuitous instruction. Such were his principal requirements for his purpose of destroying Catholicism. His political demands included universal suffrage in all elections, political or administrative; absolute freedom for political meetings and unbridled license for the press; the abolition of the salt tax, the tax on grinding corn, and the tax on articles of consumption; and, lastly, the imposition of one uniform and progressive system of taxation.

While in matters of taxation the Government has not yielded to the cries of the democrats, it must be confessed that it has adopted most of the democratic programme in matters of religion. By a series of legislative enactments and Ministerial decrees, the Catholic religion has been banished from all colleges, schools, and seminaries under Government control, and from the army, navy, and all institutes of the State. The Religious Orders have been suppressed, and measures have been prepared, and in part adopted to confine the Catholic religion, in its culture and worship, to the precincts of the Churches. The alliance with Ger-

many has been confirmed, and that alliance means the adoption, whenever practicable in Italy, of the persecuting policy of Prince Bismarck. The unity of Italy, that is to say, the kingdom formed by the overthrow of the temporal power of the Pope, cannot, it is felt and acknowledged, remain in security unless the entire organization, civil, political, and administrative of the Catholic Church in Italy be overthrown. As a means to this overthrow, it is necessary to introduce a complete re-arrangement of ecclesiastical property, and to adopt the elective principle in all appointments to benefices and bishoprics. The lay element must be made supreme in all ecclesiastical matters. Civil and religious reform and new relations between the Church and State are the only means to destroy the political power of Catholics and to give permanence to the new kingdom created by the breach of *Porta Pia*.

Quantum mutatus ab illo! How different is the present policy of the Ministers of Victor Emmanuel from that which was held out to the world before the 20th September, 1870. Eight days before the storming of Rome by Cadorna, a circular was sent to the Bishops in Italy by Signor Raeli, the Italian Minister of Grace, Justice and Worship. That circular was intended to lull the anxious fears of Catholics who trembled for the downfall of the spiritual along with the temporal power of the Pope. But the Raeli circular took away their fears. "The King's Government," such are its words, "offers to the Holy Father the largest proposals for guaranteeing the independence and full liberty of the exercise of the spiritual power and the means for providing for the maintenance of the Holy See with all the offices, institutions, churches, and ecclesiastical corporations existing in Rome. Let us hope," so proceeds the circular, "that the Holy Father will accept our proposals. Whatever be his resolution, the Government will never permit the least offense or insult to be given by any one to the Church, to her clergymen, or to the exercise of their spiritual ministry." Yet within a year from the date of this circular, and while Raeli was still Minister of Grace and Justice, the Italian Government not merely permitted, but ordered, the name of Jesus to be publicly erased from the *facade* of the Roman College; tolerated and encouraged blasphemous caricatures of Pope, Cardinals, and priests in the Carnival, under the eyes of Prince Umberto and Princess Margherita; and introduced a bill which plundered every convent in Italy, made paupers of monks and nuns, and set up to public auction the lands, houses, furniture, and household goods of the religious corporations.

Verily the Royal speeches, delivered in successive Parliaments since September, 1870, speak truly when they allude to the sacrifices which have been made in order to

perfect the unity of Italy. Those sacrifices include material sacrifices which are deeply felt. Italians have to submit to a crushing taxation which makes life in some cases unendurable. In a land of exceptional fertility and abundance, where in former years no man need die for want of food, men are now found frequently dead or expiring in the streets from starvation, and suicides are more numerous than in any other European country. Italians, moreover, have now to pay a tax which they call the impost on blood, through means of the conscription. This conscription summons every youth to join the army, where he loses his morality and ruins his constitution, and from whence he returns to his family a disgrace or an incumbrance. But the royal speeches allude to sacrifices other than material, the sacrifices of personal principles, of truth, honor and veracity. The sacrifices of national honesty, and of the public faith are by no means light. But these sacrifices are made collectively and the national stigma attaches not to the individual when all are partners in the guilt. There is a harder sacrifice still, the sacrifice of that which men ought never to yield, namely, the personal sentiments of the heart and the inspirations of the conscience. This is the sort of sacrifice which debases and degrades a man in his own opinion as well as in that of all honest men. Yet, strange to say, the making of this sacrifice has been claimed for Victor Emmanuel as a merit. The *Libertà* of July 2, 1871, when pronouncing a panegyric on his Majesty, has the following paragraph: "Re galantuomo fino all' ultimo, egli ha sacrificato tutto; fors' anche quello che gli nomini non sacrificano mai, cioè il sentimento personale e le ispirazioni della propria solitaria coscienza."

XX.

From the charge of betrayal of his own convictions to gain personal and political advantages Pius IX. is free. He has never wavered in his uncompromising opposition to the Revolution, nor showed the smallest disposition to yield to the temptations insultingly and persistently offered to him. The overtures contained in the King's letter presented by Count Ponza di San Martino were peremptorily rejected. The Pope denounced the iniquity of his foes before the assembled ambassadors of the Foreign Powers; as well as in his letter to the Cardinals dated September 29, 1870; and in his Encyclical Letter of November 1, 1870, a letter which was sequestered in the provinces by order of the King's Government. In the Papal brief of the 20th of October, 1870, suspending the Vatican Council, Pius IX. attributed the necessity of that measure to the hostile domination under which he was brought by the seizure of Rome. In March, 1872, he announced, in a letter to Cardinal Patrizi, his resolve to reject the guarantees and the dotation which was of-

ferred to him of three and a quarter millions of lire annually. He repeated this refusal in his Encyclical of May 15, 1872, and in his Allocution of October 27, 1872. The Italian Government sent messages in vain to the Vatican to try to prevail on the Pope to accept the money. It is needless to say all these overtures were rejected, in whatever form and by whatever Ministers they were made. The vacillating conduct of Garibaldi in first refusing in insulting terms, and afterwards accepting with complacency a pension of one hundred thousand lire from the Italian Government stands out in ludicrous contrast to the dignified behavior of the Pontiff. In the early part of the year 1876 the *Gazetta d'Italia* gave currency to a rumor that the pension voted by Parliament had been actually paid to Garibaldi, and the receipt for the first installment was in possession of the Government. The following letter was then addressed to the editor of that journal:

"Sir—Liar is robber! Robber is liar! This is an incontestible historical maxim, and in no time has better application than in these our fine times of misery, corruption, and suicides. This is why they hesitate to believe that a poor devil (the General himself) would refuse to dirty himself with a 100,000 lire of Government filth—*melma governativa*. I allude, sir, to the 100,000 lire which you say I have had and have given a receipt for to the Government official. This lie is known to-day, and I beg you to divulge the name of the liar.

("Signed,) "G. GARIBALDI.

In spite of this angry and insulting letter, which was written on the 19th of February, 1876, General Garibaldi formally acknowledged his acceptance of the pension by letter, dated a few months later, namely, on the 9th of April, 1876.

Pius IX., however, was consistent, and steadily resisted all attempts made to induce him to accept money from his despoilers. He firmly opposed the attempts made from time to time to entangle him in relations with the Quirinal, and to draw him into compromise with Victor Emmanuel. General Bertholet Viale, Aid-de-Camp to his Majesty, went to the Vatican on the 16th of June, 1871, seeking an audience, but was denied one. Again, on the 31st of December, 1871, General Pralorma and the Marchese Corsini di Lajatico went in state carriages to the Vatican on the part of the King, but were refused admission. Several exalted personages, including the Prince of Wales and the Emperor of the Brazils, are said to have personally asked the Pope to come to some accommodation with Victor Emmanuel, but it was stated that all such requests were firmly, though courteously declined. "It is useless," said the Holy Father to a mixed audience of Romans and foreigners on the 27th of November, 1871, "it is useless to talk of conciliation, for the Church can never reconcile herself with

error, and the Pope can never be separated from the Church. It is of no avail to expose in public those abominable pictures (the Pope alluded to caricatures representing himself and Victor Emmanuel walking together arm in arm), "intended to dishonor the Pontiff, but which offer an injury rather to him for whose pleasure they were executed. No; no conciliation is ever possible between Christ and Belial, between light and darkness, between truth and falsehood, between justice and the usurpation?" "How is it possible," said Pius IX. in December, 1871, "to come to an accommodation with the revolution without betraying truth and justice?" In an admirable letter addressed to the Cardinal Secretary of State on the 16th of June, 1872, his Holiness went at some length into the question of conciliation. "It is not easy to believe, said the Holy Father, "in the seriousness of proposals for an accord between the Papacy and the usurping government. What conciliation could, in fact, be made in the actual condition of things? It is not the case of a simple question arising in the political or religious order, and admitting easy terms for a convenient transaction. It is the case, on the contrary, of a situation created by violence against the Roman Pontiff, which destroys almost entirely that liberty and independence which is indispensable to him in the government of the Church. Were the Pontiff to lead himself to an accommodation in such a case it would be equivalent on his part, not only to a renunciation of all the rights of the Holy See transmitted to him in deposit by his predecessors, but also to his resigning himself by an act of his own will to encounter frequent obstacles to the exercise of his supreme ministry. It would be equivalent to his abandoning to inquietude and agitation the consciences of the faithful, and to shutting the path against the free manifestation of truth. In a word, it would mean that the Pope should spontaneously surrender to the caprice of the Government of the day that sublime mission which the Roman Pontificate received direct from God, with a strict obligation to guard its independence from every earthly power.

"No," repeats Pius IX., "we cannot bend to the assaults made upon the Church, nor bow before the usurpation of her sacred rights, and before the unwarranted interference of the civil authority in affairs of religion. Firm and undaunted in defending, by all the means as yet within our power, our honor, and the interests of the flock committed to our care, we are ready to encounter still greater sacrifices, and, if necessary, even to shed our blood, rather than fail in any of the duties imposed upon us by our supreme Apostolate. Nay, more; by God's aid we will never fail to show an example of strength and courage to those pastors and ministers of the Church who, in these adverse times, sustain so many bat-

ties for the cause of God, for the good of souls, for the defense of the sacred deposit of the faith, and for the preservation of the eternal principles of morality and justice."

Pius IX. was able not only to protest against the acts of persecution which were committed by the enemies of the Church, but also to do not a little to alleviate the misfortunes of the victims of the revolution, and to provide a remedy for some of the evils which befel Catholicism. The remonstrances and protests made by the Pope, sometimes in Encyclicals to the Catholic bishops, sometimes in Allocutions to the Sacred College, sometimes in manifestoes uttered through the Cardinal-Vicar or the Cardinal-Secretary of State, and sometimes in speeches addressed to those present at Vatican audience, were of considerable use, and tended to delay, modify, and sometimes to cause the withdrawal of hostile measures. The Roman Society for Promoting Catholic Interests, which was instituted in February, 1871, did good service in uniting Catholic laymen together for works of charity and devotion. The Pope formed a new Pontifical University to replace the Roman University, which became, after the entry of the Italians, an unfit place of education for Catholics. Under the auspices of Pius IX. several Catholic newspapers and periodicals were published, which advocated the cause of truth and justice, and afforded a means of counteracting the false, calumnious, and blasphemous statements made by the Liberal press against the Church and against religion. Pius IX. caused many Catholic schools to be opened in Rome, and he vigorously denounced the infidel and proselytizing schools introduced by the revolution. "Beware," said the Pontiff, in December, 1871, to a deputation of women from the Rione Monti, "beware of sending your children to certain modern schools, wherein unbelief and impiety are openly professed, and corruption and libertinism are propagated under the lying pretence of progress and civilization, and wherein God is known only for the purpose of being blasphemed."

The Holy Father took measures to counteract the machinations of the horde of Protestant missionaries who took advantage of the usurpation to enter Rome and the Roman States, with the purpose of destroying the faith of Catholics in the centre of Catholicism. These emissaries were enabled to carry on their work of perversion chiefly by means of money contributed by credulous and fanatical bigots in America, Great Britain and Prussia. Twenty or more Protestant churches, mission houses and schools were opened in Rome; and money, clothes and food were abundantly offered to tempt poor Catholic parents to send their children to these seminaries of error. The agents employed in this anti-Catholic crusade were sometimes apostate priests and persons of bad reputation and ill-life,

whose scandals and bickerings, as disclosed in public by their own mutual recriminations, greatly diminished the evil consequences which might otherwise have attended their efforts. The Italian Government afforded toleration and encouragement to all schemes which promised to tend to the overthrow of Catholicism, and aid, direct and indirect, was therefore freely furnished to the promoters of these Protestant institutes. Schools were provided by the zeal of Catholics, aided by the munificence of Pius IX., wherein poor children of Catholics of the humbler class might obtain gratuitous education without danger to their faith.

Succor was given by the Holy Father to a large number of families in Rome, whom the entry of the Italians deprived of their former resources. Very many of the persons employed in the civil and military departments of the State under the Pontifical Government lost their situations and employments after the breach of Porta Pia, partly because they would not take the oath of allegiance to Victor Emmanuel, and partly because they were turned away to make room for the new-comers. Pius IX. provided most of these loyal and attached servants with moderate pensions in reward for their fidelity.

A heavy pecuniary burden was placed on the Pope for the support of many of the Italian Archbishops and Bishops appointed after September, 1870, who being unable from conscientious scruples to apply for the *exequatur* under the usurping Government were deprived of their episcopal residences and revenues. To these prelates Pius IX. gave sums of money varying from 600 to 1,000 lire per month. And the Italian Government attempted, and frequently with success, to force these prelates to pay an income tax upon the sums thus granted by the liberality of the Pontiff.

XXI.

In order to fill the vacancies caused by death in the Sacred College, Pius IX., on the 22nd December, 1873, created twelve Cardinals, one of whom was the learned and pious Jesuit, Camillo Tarquini, who, however, did not long enjoy his dignity, for he died on the 15th of February, 1874. A fresh creation of Cardinals occurred in the Consistory of the 15th of March, 1875, when six Cardinals were made, one of whom was John MacCloskey, Archbishop of New York, the first American Cardinal ever created. At the same time five Cardinals were created *in petto*. In this Consistory of March 15, 1875, Miecislaus Ledochowski, Archbishop of Gnesen and Posen, who suffered persecution and incarceration under the cruel policy of Prince Bismarck, was created and proclaimed a Cardinal priest. And in the same Consistory, Henry Edward Manning, Archbishop of Westminster, was made Cardinal priest, with the title of

SS. Andrew and Gregory on the Coelian Hill. On the 17th of September, 1875, a Consistory was held, wherein six Cardinals, including the five previously created *in petto*, were proclaimed. On the 3d of April, 1876, two more Cardinals were created, one of them being a Jesuit, Father Giambattista Franzelin, the distinguished theologian. Eleven Cardinals were created in a Consistory held on the 12th of March, 1877, among whom was Archbishop Edward Henry Howard, who received the title of SS. John and Paul on the Coelian Hill. The Pope created three other Cardinals in a Consistory held on the 22d of June, 1877.

Of the Cardinals who died after September, 1870, three held such important relations with the Pontiff as to render the appointment of their successors a matter of more than ordinary anxiety to the Holy Father. Of these, one was Alessandro Barnabo, the Cardinal Prefect of the Propaganda, a prelate who for years had devoted himself with unremitting assiduity to the affairs of the Institute over which he presided, and with whose interests he was completely identified. Cardinal Barnabo died in February, 1874, and to his place succeeded Alessandro Franchi, a Cardinal of proved talent and merit, who had previously served the Holy See as Nuncio in Madrid. The second was Giacomo Antonelli, the Cardinal Secretary of State, who had in that capacity faithfully and with consummate ability served Pius IX. for many years, and who died at his post in the month of November, 1876, in his apartments in the Vatican. The successor of Antonelli was Cardinal Giovanni Simeoni, for many years Secretary of the Propaganda, under Cardinal Barnabo, and subsequently Pro-Nuncio in Spain. The third was Constantine Patrizi, Dean of the Sacred College and Vicar-General of His Holiness, a Cardinal, whose virtues and talents were recognized even by the Revolutionists. To Cardinal Patrizi, who died full of years and honors in December, 1876, succeeded in the arduous post of Vicar-General, Cardinal Raffaele Monaco La Valetta.

Among the afflictions which Pius IX. suffered since the usurpation in 1870, must be reckoned the deaths of two members of his family, his elder brother and his nephew. The grandfather of his Holiness had died at the age of 93 years, his father at the age of 83, and his mother at the age of 88 years. His elder brother, Count Gabrielli Mastai-Ferretti, born July 25th, 1783, died on the 18th of September, 1872, aged over 89 years. The news of this domestic calamity of the Pope was at once known in Rome, but notwithstanding, the usurpers omitted not to celebrate, in their accustomed fashion, the breach of Porta Pia, by discharges of cannon from the Fort of St. Angelo, on the 20th September. How the Pope felt this wanton outrage, may be gathered from the words which he addressed on the same day

to a deputation from the *Federazione Piana*: "I cannot deny," he said, "that the firing of cannon which I heard this morning towards a quarter to five o'clock caused profound grief to my heart. Doubtless it was impossible to forbear those discharges of guns and other ignoble demonstrations of joy, as well as certain expressions of triumph which would ill-suit victors who had learnt the first lessons of generosity towards the vanquished. But these, our conquerors, know not generosity, and must perforce enjoy their discharges of cannon and their triumphant boasts which only render the self-sufficient victors more abject, contemptible, and vile." These bitter words were wrung from a grief-stricken heart. A nephew of the Pope, and son of Count Gabrielli Mastai, named Count Luigi Mastai, died on the 9th of January, 1877.

The resolute opposition which Pius IX. offered to his oppressors, and his steadfast refusal to listen to any terms of accommodations were not inspired by hope of any intervention to be made on his behalf by the great Powers of Europe. He knew himself to be abandoned by the princes of this world, and that the same forces which destroyed his temporal throne would strive to annihilate his spiritual authority. "We look around," he said, "and we cannot discern a gleam of hope from man." Yet the courageous Pontiff did not despair of the eventual triumph of the Church. "In every age," observed the Holy Father, "the Church has been persecuted, but her persecutors are dead, and the Church lives. The tyrants who assailed her are dead, and the heretics who strove to destroy her are dead, but the Church survives. The unbelievers of these, our days, are despoiling the Church, and would destroy her ministers, but her ministers and the Church herself will live for ever. The Church is assailed by incredulity, atheism, and materialism, and the generation of men is become perverse and adulterous. But the promise of God is sure and cannot fail. He has said that the gates of hell shall not prevail against His Church. He will, in his own good time, uplift His Almighty arm and avenge His own quarrel. He will cause the good spirit of His people to awake, and they, wearied with so many iniquities, will turn again to their Heavenly Lord. "The triumph and deliverance may not," said the Pontiff, "come in my time, and perhaps my aged eyes may never see the day of retribution. But yet that day is not far off, and for the advent we wait with patient and assured expectation."

As the best and only means of hastening the triumph of the Church, the Holy Father recommended the spiritual weapons of prayer and good works. He counseled frequent attendance in the churches to offer intercession in behalf of the erring and backsliding and weak members of the fold of Christ. He urged continual prayer that

God would pardon the iniquities of sinful men and bring them back to obedience and virtue. Special services were performed in the Roman churches to atone for the terrible insults offered to the Divine Majesty in the central seat of Christianity. Associations were formed for united prayer, for promoting the due observance of Sundays and festivals, and for counteracting the evils produced by a licentious press, and by immoral and blasphemous theatrical representations. The Pope continually warned Catholics against yielding to the temptations set before them by the Revolutionists. "Their promises," he said, "are delusive, their professions hypocritical, and their gifts poisonous and deadly. Better is war and open enmity than peace with the usurpers." To the laws of the new Government the Holy Father preached obedience, so far as that obedience could be rendered with a safe conscience. But to take part in the usurpation by accepting seats in the Parliament was unlawful for Catholics, who could neither be elected as members of the Chamber of Deputies nor vote at political elections without compromising their principles. The case of administrative or municipal elections was different, as in them Catholics might take part without sacrificing the interests of truth and without violating their consciences.

For the most part the Roman nobility displayed remarkable obedience, devotion, and fidelity to the Holy See. Some few, indeed, of the Roman princes betrayed their allegiance to Pius IX., and embraced the party of the invaders in 1870. But these defections were not numerous, and in some instances were speedily repented of. So sparse was the attendance of the aristocracy at a State ball given at the Quirinal in July, 1871, that Prince Umberto had to give his hand for a quadrille to a lady who was the daughter of a pastrycook and the wife of a shopkeeper. The King felt himself a stranger among the great families of Rome, and was unable to allure to his Court the wives and daughters of the Roman nobles. The Duke of Sermoneta, an aged and blind prince, but of great talents, early joined the side of Victor Emmanuel, and gave to him his political support. In a few years, however, he withdrew in disgust from public affairs. Prince Pallavicini, a younger brother of Prince Rospigliosi, and married to a daughter of the Prince of Piombino, who had been a Liberal since 1860, was induced by the Boncompagni connection to accept the office of Syndic of Rome under the King in April, 1871, but he resigned that office in the month of October following. Prince Philip Andrew Doria, for a few months filled the office of acting Syndic, and was appointed Master of the Palace to Victor Emmanuel, one of his daughters being made a Lady of Honor to Princess Margharita. But the Doria intimacy with

the Quirinal proved unfortunate and the Prince resigned his office of Prefect in 1872, and sought and obtained reconciliation with the Pope. Prince Sciarra, Duke Cesarini, Duke Braschi, the Marchese Calabrine, and others might be named as persons who either showed glaring ingratitude to the Holy See, or else were led by folly and extravagance to dissipate their fortunes in the gaities of the Quirinal. The great body of the Roman aristocracy remained loyal to Pius IX., and by frequent attendances at the Vatican audiences, made public demonstration of their fidelity and affection. In this steadiness of principle and noble maintenance of honor they were largely encouraged by the patient dignity with which Pius IX. sustained the insults and injuries inflicted on himself and the Church.

XXII.

But undoubtedly the greatest work performed by Pius IX. since the Breach of Pota Pia was that work of continual and almost hourly labor by which he urged on the great Catholic revival in every portion of the world. In his daily receptions of individuals and of deputations he so stirred the hearts of his auditors as to create among Catholics of every clime a genuine and fervid zeal for the cause of justice and religion. The very aspect of the aged Pontiff, calm and courageous in spite of his grievous wrongs and sufferings, inspired sympathy and love. His eloquence flowed in a stream which was apparently inexhaustible, and was always fresh. Even while betraying in other respects physical exhaustion, his tongue and his voice seemed ever vigorous and strong. Addressing, from day to day, men of various countries and of different professions, he never failed to say something appropriate to his audience, and that always in such felicitous terms as to rivet the attention of his listeners. Nor while encouraging virtue did he omit to censure vice. He was unsparing and indefatigable in rebuking all appearances to error, and in denouncing those tricks and deceptions by which weak Catholics suffered themselves to be deluded. The speeches of Pius IX. were not studied preparations, nor labored specimens of oratory. He had no leisure time, had he been willing to employ it, in deliberating upon the style of his discourses. How was it possible to dedicate even an hour to the elaborations of discourses which were sometimes as many three or four, and on one occasion as many as twelve in one day? The Gospel for the day generally furnished Pius IX. with a text for these discourses, which were for the most part delivered in the Italian language, and occasionally in French, Spanish, or Latin, according to the nationality of his auditors.

The marvelous effect produced by the speeches of Pius IX. is to be attributed

not only to their remarkable merit and power, but also to the immense number of his hearers. From all parts of the world people came to Rome, for the purpose of seeing Pius IX. No grand Church functions were celebrated after the usurpation. The Cardinals and Ambassadors to the Holy See gave no receptions. The great Catholic houses offered no entertainments, and Catholic Rome seemed in mourning for its deposed and imprisoned Sovereign. Strangers therefore found no social gaities nor splendid ecclesiastical ceremonies to attract them to Rome. The Pope himself was the only allurements, and the hope of looking on him and hearing his voice was enough to draw tens of thousands of persons annually towards the throne whereon the despoiled Pontiff was still permitted to sit. Persons of all ranks and conditions of life took part in these pilgrimages to St. Peter's. Aged men and women traveled long distances, even from California and the far west of America, to see Pius IX. before they died. English and Irish, Frenchmen and Spaniards, Germans, Poles, and Russians, all seemed smitten with the desire to pay homage to the living head of the Catholic Church, and to attest their devotion to the Holy See. The Government of Victor Emmanuel looked jealously on this demonstration in favor of Pius IX., but were afraid to put it down by open proclamation. They found no pretext for attributing to the Vatican pilgrims any design to plot for the restoration of the temporal power by force. Prayer was the pilgrim's only weapon, a weapon which no Government could confiscate.

The fervor of these pilgrimages culminated in the summer of the year 1877, when the celebration of the fiftieth anniversary of the episcopal consecration of Pius IX. occurred. At the same time an exposition was held in the Vatican of all the presents from the whole world made on this occasion to the Pope. These presents were of great value, and were sufficient to fill several spacious halls. They consisted of gold chalices and church plate, rich ecclesiastical vestments, and altar decorations, pictures, thrones, and a variety of miscellaneous gifts, almost all of which were destined to be sent eventually to poor churches in various parts of Catholic Christendom. During the days immediately before and after the 3rd of June, the day which was the anniversary of the Pope's consecration, his Holiness received an incredible number of visitors. The Roman nobles, the Catholic young men's committee for the exposition, and pilgrims from Holland, France, Belgium, America and Canada, Switzerland, Austria, Croatia, Brittany, Savoy, Portugal, England, Scotland, and Germany, were received on days before the 3rd of June, which on that day the Italian Catholics headed by Cardinal Parocchi, had audience in the Sala Ducale. So much was the Pope

fatigued with his exertions on the 3rd of June that he rested on the day following. Then, on successive days, his Holiness, admitted deputations from his former civil and military servants; from Poland, which sent seven hundred pilgrims; from Ireland, whose pilgrims were headed by Cardinal Cullen; from Malta, Dalmatia; from Spain, and other countries.

By the special providence of God, Pius IX., during his years of imprisonment, enjoyed for the most part of that time a remarkable degree of health and vigor. He suffered, indeed, occasionally from painful ailments. In April, 1873, he was attacked by rheumatism, and for some days the Vatican audiences were suspended. He was unable to celebrate Mass on Holy Thursday and Easter Day in that year, being unable to stand upon his feet. But upon the 17th of April he was able to receive visitors in his library, and by the 5th of May he was so much recovered as to receive a large deputation, consisting of two hundred persons. Towards the end of August and the beginning of September in the same year, 1873, the Holy Father again fell ill, and was unable to hold public audiences. On these and other occasions of the Pope's temporary indispositions the revolutionary newspapers seemed to take fiendish pleasure in magnifying the illness, and predicting the speedy demise of the Pontiff. Forged bulls were printed; which it was falsely alleged that Pius IX. had secretly prepared with a view of controlling the election of his successor. The Protestant journals in Europe and America eagerly published these forged bulls and constitutions, and gave long and minute details of the daily health of the Pope, and of the progress of his illness. The telegrams sent to all the capitals of Europe sometimes stated that the Pope was either dead or dying. The Liberal press was full of much false and malicious criticism upon the presumed arrangements for a Conclave.

But Pius IX. did not die in 1873. The venerable Pontiff was destined for some years longer to disappoint the expectations of his foes. He was restored to comparative vigor, and was enabled to discharge for a long time with apparent ease the many and fatiguing duties of his office, duties which many younger men would have found burdensome and oppressive. The excessive labor incidental to the Jubilee receptions in the hot month of June, 1877, was endured courageously by the Pope, but not without prejudice to his health. The summer of 1877 was unusually sultry, and the Pope lost, to a great extent, the use of his legs to walk or stand. The Liberal newspapers again reported that the Pope was dying. Indeed, in one newspaper it was gravely announced that Pius IX. had been for some time defunct, and that the Cardinals had dressed up one of their number to act as a kind of sham Pope before the public while they

were privately engaged in carrying on the Conclave. The correspondents of the daily journals again were on the watch. The London *Times* sent to Rome, as special correspondent for the Conclave, Mr. Antonio Gallenga, a gentleman well known for his former connection with Mazzini and Melegari. This gentleman, writing for the *Times* in October, 1877, just after the French elections, gave it as the correct opinion that Pius IX. would most likely expire during the first frosts of the winter, unless, indeed, the excitement caused by the unfavorable news of the Republican victories at the elections in France should have the effect of stimulating the bodily energies of the Pontiff and prolonging his life for a year or two longer.

XXIII.

During this period his Holiness was in the habit of receiving daily, not only the Cardinals and Secretaries of Congregations, but also all persons who sought for audiences, for the purpose of paying him respect or gratifying their pardonable curiosity to see the person of the venerable Pontiff. The Holy Father was carried in a *portantino* through the various reception chambers either to the Hall of Consistory or to one of the Loggias. After the strangers had been dismissed, the Holy Father remained some time, surrounded by the Cardinals present and the gentlemen of the anticamera, with whom he conversed freely and cheerfully.

On the 21st of November the French pilgrims from Carcassonne, under the guidance of their Bishop, Monsignor Leuillieux, were received, and the Pope made unusual exertions to respond to their affectionate solicitude. He addressed them in French for a considerable time, and with much emotion. The Duchess of Hamilton, a princess of Baden by birth, was present on this occasion. Whether from the overheat of the apartment, or from a chill caught in returning from the audience chamber to his private apartments, the Pope caught an illness which confined him to his bedroom for more than a month, and gave to the correspondents of various newspapers an opportunity for spreading abroad the most alarming rumors. In reality, the Pope suffered from a slight attack of fever, and the wounds in his legs became enlarged. But by the skill and care of his physicians, the fever soon disappeared, and the wounds in his legs began to heal. His Holiness was soon able to resume all the duties incident to the Government of the Universal Church, and daily gave audience to the Cardinals and prelates. It was, however, impossible for him to say mass, and a temporary altar was erected in the room adjoining his bed-chamber, where one of his chaplains said mass each morning, and the door between both apartments being kept open, the Holy Father, lying in his bed, was able to assist

at mass and receive Holy Communion daily. Dr. Ceccarelli caused to be constructed in Rome a portable bed, in which, after a time, the Holy Father was moved, and in this bed he was carried into his private library, and remained there for some hours each day. In this bed, in his private library, was held the Consistory of December 28th, in which the Archbishop of Ravenna, Monsignor Moretti and Antonio Pellegrini, Dean of the Clerks of the Apostolic Chamber, were made Cardinals. His Eminence Cardinal Manning was present at this Consistory, as well as at another held on the 31st of December, in which the Cardinalitial hats were given by the Pope himself to three Cardinals who had not previously received them, namely, Cardinals Regnier, Manning, and Saint Marc, as well as to two Cardinals Moretti and Pellegrini. At these two Consistories some forty or forty-five Cardinals assisted. The Pope, reclining in his bed, went through all the customary formalities, and read and spoke in a firm, clear and strong voice. Nor was he much affected by the fatigue incident to the ceremony. In fact he held frequent interviews with his Eminence Cardinal Manning and with other Cardinals, and when Archbishop Eyre and Bishop Strain arrived in Rome on the business of the Scotch Hierarchy, he gave them immediate and lengthened audiences, receiving them in the evenings in his bedchamber, and discussing in detail the arrangements for the restoration in Scotland of the ancient Catholic Hierarchy. His Holiness occasionally admitted some few of the leading Roman nobles, as well as other distinguished personages, to private audiences, but of course he no longer gave admission to the numerous strangers who, with no particular business, sought presentations to the Pontiff. His health forbade all unnecessary exertion, and his physicians enjoined as much repose as possible.

This confinement to bed was a terrible burden to one so active and vigorous in mind as Pius IX. But he bore his infirmities with touching resignation and admirable confidence. His mind was always clear and his judgment prompt. He was cheerful to an extraordinary degree, and his face was full of kindness and sympathy. As he lay pillowed on his couch he yet looked the same firm, yet benevolent, Pontiff, whose courage and resolution were unflinching, and whose trust ever lay in the protection of the Omnipotent God. His constant thought seemed ever to be for the welfare of the Church and the good of the flock intrusted to the care of Christ's Vicar upon earth. The simple and affecting allocution pronounced before the assembled Cardinals on the 28th of December, as they stood around his couch, shows the spirit which animated the suffering Pontiff. It was thus worded: "Venerable Brethren—Your presence today in such numbers gives Us the oppor-

tunity which We gladly seize to return you and each of you Our sincere thanks for the kind offices shown Us in this time of Our illness. We thank God that We have found you most faithful helpers in bearing the burdens of the Apostolic ministry; and your virtue and your constant affection have contributed to lessen the bitterness of Our many sufferings. But much more We rejoice in your love and zeal. We cannot forget that we need daily more and more your co-operation, and that of all Our brethren and of the faithful, to obtain the immediate aid of God for the many pressing necessities of Us and of the Church. Therefore We urgently exhort you, and especially those of you, who exercise the episcopal ministry in your diocese, as well as all the pastors who preside over the Lord's flock throughout the Catholic world, to implore the Divine clemency, and cause prayers to be offered up to God that He may give Us, amidst the afflictions of Our body, strength of mind to wage vigorously the conflict which must be endured, to regard mercifully the labors and wrongs of the Church, to forgive Us and all our sins, and for the glory of His name to grant us the gift of good-will and the fruits of that peace which the angelic choirs announced to mankind at the Savior's birth."

XXIV.

We now approach the end. The Holy Father rallied wonderfully from his severe illness, and it almost seemed as though months and perhaps years of life were still in store for him. One of his last acts was an act of mercy to a soul which we may hope was truly penitent. That soul was the soul of a King, who, if not the real author, was the instrument of the greatest injuries which had been inflicted upon the aged and holy Pontiff. It will be fresh in the memory of all how willingly and even eagerly the paternal tenderness of the Pope was called forth by the expression of sorrow for wrongs committed which reached him from the dying King. "Usiamo tutta misericordia," "let us treat him with all possible pity," are reported to have been the words of this true Shepherd of Christ's sheep, whose arms were always open to the most erring and rebellious, however sternly his apostolic words rebuked the error and the revolt.

The following conclusion is taken from the *Dublin Review*:

In December and January the health of the Holy Father manifestly improved. Those who saw him were struck with the appearance of renewed vigor and brightness in the expression of his face and eyes, and though still keeping to his couch, it was rather as a measure of precaution than from necessity. He daily transacted business with the Cardinals, Heads of Congregations, and with other Prelates, and on

Saturday, the 2d of February, he received the usual offerings of candles for the Feast of the Purification, and made an animated address, seated on his throne, without appearing at all fatigued by the effort. On Wednesday, the 6th, the Pope seemed more than usually bright, and received several persons at audience in the large private library of his apartments, and also walked a short distance without even the aid of a stick. It would seem that the library was rather colder than usual, and that though not aware of it at the time, the Holy Father received a slight chill, to which he was very subject. Be that as it may, he awoke after a disturbed night with the symptoms of a cold and feverish attack. About two o'clock these were slightly relieved, but by five o'clock they had returned with more accentuation. The pulse was weak and greatly accelerated, and the breathing labored. Towards eight o'clock the Holy Father, who had sent for Mgr. Marinelli, Bishop of Porphyria and Sacristan of the Apostolic Palace, desired to be anointed, and soon after, also at his own request, he received for the last time the Divine Eucharist by way of Viaticum. Meanwhile the news of his alarming state had been sent to the Cardinal Vicar, and by him to the clergy of Rome, with the injunction to expose the Blessed Sacrament in all the churches, that the faithful might pray for their beloved Father and Prince. The members of the sacred College were all summoned, and by eleven o'clock they and the Court thronged the ante-rooms and the Pope's own room.

The churches were crowded with a devout multitude, and the very streets of the city seemed deserted and mournful as the day wore on. About noon, the Holy Father, who was assisted by Cardinals Bilio, Grand Penitentiary, and Martinelli, on either hand, expressed by broken words and by signs his regret that he could not speak to the Sacred College; the mind remained perfectly clear and serene, but the tongue refused its office. It was there that the Cardinal Penitentiary besought him once more to bless the Sacred Colloge; and raising himself on one arm, the Pope took from under his pillow his crucifix, the witness of so many hours of prayer and of suffering, and, lifting it aloft, solemnly blessed the Cardinals for the last time. As the afternoon wore on, the Holy Father's breathing became more and more impeded, and the supreme agony of that great soul commenced. The Cardinals ceased not to suggest pious prayers and ejaculations, to which he remained fully sensible. When the prayers for the departing soul were read and the Cardinals came to the words, "Proficiscere, anima christina," the Pope said audibly, "Si proficere" ("Yes, go forth!"), and when the act of contrition was reiterated he joined in it, with his dying breath saying the words, "Col vostro santo ajuto"

—that is, "With the assistance of Thy Holy Grace." One of the last whom he recognized was our own Cardinal Archbishop of Westminster, to whom he said, "Addio, carissimo!" Towards sunset the eyes became clouded, and the death-rattle became painfully audible. The Cardinal Penitentiary, who was saying aloud, with all present, the sorrowful mysteries of the Rosary of our Blessed Lady, rose up, approached the pillow of the dying Pontiff, and, as the clock chimed the third quarter past five o'clock, and the Angelus bell rang out from the hundred towers of Rome's churches, the soul of Pope Pius IX. winged its way to the presence of that God whom he had so long and so faithfully served, to receive its unfading crown of glory and reward.

No words can adequately describe the solemnity of that moment. In the midst of a breathless silence the Cardinal Penitentiary, in tones broken by emotion, pronounced the words, "Eternal rest give to him, O Lord, and may light perpetual shine upon him!" which convey the fatal truth to all, and then there rises up one long-suppressed wailing sob, and Cardinals and Prelates, nobles, guards, servants struggle and crowd on each other, to press once more forehead and lips upon those sacred hands of God's Vicar which will never more be raised to bless them. All the love and veneration, which for thirty-two years have been poured out on that beloved head, seem to be concentrated in the chamber of death; and the lament which begins there finds its echoes throughout the whole inhabited world, in the hearts of his faithful children, of every land and of every race.

The solemnities of the Holy Father's funeral rites which occupy nine days were so amply described in the newspapers that it would be useless to dwell upon them here, but there were one or two moments of special interest which we cannot pass over. On the day succeeding the death of the Pope, an eye witness describes the scene that presented itself in the room where he breathed his last:

"Within the Vatican, the venerable figure lay upon a small bed covered with crimson damask. The whole form was visible, dressed in a white Cassock, with a crimson mozetta trimmed with white fur, and the hood, also crimson, drawn up round the head. The features were singularly unaltered, and the lips bore that placid and benevolent smile so familiar to all who have approached the person of the Holy Father. His aged hands, white as marble, were crossed on his breast, and held the crucifix which remained in his grasp during his last moments. The feet were uncovered save by a crimson slipper, and the faithful devoutly kissed them as they knelt before the bed. Of course all the members of the Papal Court were admitted, and also the

members of the Embassies accredited to the Holy See, as well as the aristocracy of Rome. Ladies knelt, sobbing and praying, before that placid form, never more to be moved by smiles or tears. But the most striking and pathetic sight of all was to behold aged Priests and Prelates, men who would seem to have outlived emotion, bursting into loud sobs when they came within view of the body. Two noble guards stood motionless as statues, with reversed arms, at the foot of the bed, and, save for the sound of weeping, the chamber was as still as death.

On the 14th of February, at seven in the evening, the sacred remains of our Holy Father were sacredly entombed. The custom for some centuries has been that the body of the deceased Pope after being embalmed, and the præcordia inurned (either in the parish church of SS. Vincent and Anastasius, if he should die in the Quirinal Palace, or in the vaults of St. Peter's if he dies at the Vatican), is temporarily placed in a vaulted niche in one of the walls, of vast thickness, of St. Peter's, until the death of the next Pope, on whose decease the remains of his predecessor are removed to their final resting-place. The Sacred College and the Court, with the guards and other attendants having assembled in the Hall of the Consistory, preceded by the Papal Cross, descended into the chapel of the Blessed Sacrament, in which the body had been exposed in state, vested in the full Pontifical Vestments, as if to sing Mass. The choir chanting the "Miserere" in solemn tones, the vast temple lit fitfully by the torches carried on either hand by the canons and clergy, the wailing sound of the mourners, as the body was carried up the nave, paused for a moment before the statue of St. Peter and the Tomb of the Apostles, and making a circuit past the Chapel of St. Gregory the Great, passed into the Canons' Choir, near which is its temporary resting place, formed a spectacle of wonderful and impressive solemnity never to be forgotten. When the body had been reverently placed

within the triple coffin, it was the last sad office of Monsignor Ricci, his Holiness' most faithful and attached Magriordome (Lord Steward of the Household), to cover the beloved features with a white, gold-fringed, silken veil. "Never," says a bystander, "did I see man moved as poor Sig. Ricci was moved at that sad moment; twice he approached to fulfil his office, and twice sunk to the pavement in the anguish of his soul." Such was the affection that this great Pontiff inspired in all who were nearest to him.

The cynic La Rochefoucauld has said that "no man is a hero to his valet de chambre;" and a greater has declared that "No one is a prophet in his own country;" but Pius IX. was loved and revered by those who lived nearest to him.

On the three following days High Mass is sung and absolutions are given by five Cardinals with greater solemnity at the Cenotaph, which is erected for the purpose at St. Peter's. On that which succeed the entombment, as soon as the absolutions were ended, the great mass of people who crowded the church, as by one common impulse, rose from their knees, and pressing in a dense crowd toward the tomb, knelt around it in silent, tearful prayer. These, and not the hired profanities of street manifestations, are the impulses of the real Roman people, and they were shared in, let it be said to their honor, by great numbers of the new comers, officials, and employees of the new Government and others. In truth, all seemed to feel that if they had lost the beloved presence of a Venerable Father and majestic Prince, it was to regain him as a patron and an intercessor with his Lord in the heavenly Court.

It is our sincere conviction that no more majestic or more lovely figure appears in the long and sacred line of his predecessors than that of Pius IX., the Pontiff of the Immaculate Conception, of the Papal Infallibility, and of the Œcumenical Vatican Council. Great and holy in his life, he was greater and holier in his death.



