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The  
Pope

*in the* World

Today

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# The Pope in the World Today

**C**ARDINAL GASPARRI had resigned as Papal secretary of state.

That was world news, and the newspapers of the country started scurrying around in their morgues for all possible information on him. They found little enough. So one of the New York newspapers wired me. Could I get to them a two-thousand-word biography of the cardinal? That sounded like an easy assignment, so I accepted it.

Cardinal Gasparri was very close to the Pope. In fact in the election that made Pius XI Pope, Cardinal Gasparri was one of the leading candidates. His retirement marked the close of his service as Papal secretary of state under two Popes. He was in touch with every important statesman of the world. He knew intimately the affairs of all nations, civilized and semibarbarous. He had signed with Mussolini the Lateran Treaty, which gave the Vatican City back to the Pope. He was prominent in so many important world movements, from the great Catholic Liturgical Movement to the Papal activities in behalf of starving Russians, that his influence was international.

## No Books

Yet the St. Louis public library, usually adequate, had not a single book or article

about Cardinal Gasparri. The files of the St. Louis University library, which should have a record of living Catholic men, yielded nothing. So I had to scrape my memory, call on my well-informed friends, and page the morgues of newspapers for facts about one of the world's leading men.

You see, Cardinal Gasparri is closely associated with the Pope and the Vatican. And while almost all Americans know that there is a Pope and have read about Popes like St. Peter and Gregory the Great and Hildebrand, they generally know less than nothing about the reigning Pope. To most Americans the Holy Father is just a nice old gentleman (perhaps) that the traveler in Rome visits after he has seen the Colosseum by moonlight and has tossed a penny into a Roman fountain. Everyone however has heard about the "bad Popes"; but even if a thousand dollars were laid on the line, the educated man could probably get as far as naming Alexander VI and would then stop right there.

But Pope Pius XI? Even educated Catholics know scarcely anything about him. And the Vatican? It's a building with a thousand rooms (or is it?), a sort of parish house for St. Peter's. Or maybe it's an art gallery.

### World Figure

Yet if there is a world figure in our generation, Pope Pius XI is that figure. He rules a spiritual empire of some four hundred million citizens. In truly democratic fashion he was raised from relative obscur-

ity to a dominant position in the affairs of our age. Indeed one wishes that people would stop talking about the Popes of the past and would concentrate for a few minutes on the Pope of the present. The Popes of ancient days, saints and sinners, martyrs, heroes, statesmen, fanatics, all of them human beings with frightful burdens upon their shoulders, affected the course of history. No other line of rulers even remotely compares in influence and power with the line of Popes. But those other Popes belong to the past. Pope Pius XI belongs to the present, and he has stamped the present with a force and wisdom that merit him more than the casual glance that most Americans give him.

#### "Ripleyisms"

We might begin this brief study of Pius XI and our own times by borrowing from the method of the well-known Robert Ripley:

Believe it or not, the present Pope was not the first choice of the last College of Cardinals; another man was first elected, and still another was thought to be the successful candidate. Also Pius XI is not an Italian by birth.

When after the death of Benedict XV the cardinals assembled to choose a successor, Cardinal Laurenti, head of the Propagation of the Faith, was elected. He received the two-thirds vote that is necessary for election.

But Cardinal Laurenti declined the high honor. "It is my desire that this exalted

office be given to another who is stronger and better able to carry the heavy burden," he said. And the cardinals, looking about for the stronger and abler man, found him in the sturdy mountain climber Achille Ratti.

And the people who were waiting outside the Vatican believed that the honor had gone to another cardinal. A druggist had received an order of medicine for Cardinal Tacci. "Ah!" said this amateur detective. "Cardinal Tacci is ill. He must be overcome with some excitement. What excitement? Clearly he has been elected Pope." And the people and the newspapers leaped to the conclusion that the druggist was right and that Tacci was the new Pope.

### Not Italian

Achille Ratti, present Pope, is by birth Austrian. Desio, his birthplace, a little town about ten miles from Milan, is in Lombardy, and on May 31, 1857—the date of Achille Ratti's birth—Lombardy was still part of the Austrian empire. In fact Lombardy remained Austrian throughout the early years of Achille's childhood. Then Victor Emmanuel and Garibaldi drove the Austrians out, and the people of Lombardy became in fact, as they always had been in spirit, loyal Italians.

Achille was the fourth son in his family. (The two-child families of birth-control infamy receive no approval from Pius XI.)

His father and mother were very poor, and Achille, born in a three-room apartment

on the second floor of a three-story house, was rendered his first lullaby by the weaving machines that were in the adjacent room. Peasants, first of the soil and then of the new machine age, the Rattis knew poverty. Pius XI was later to feel and express the keenest interest in and concern for the poor and the laboring man. For these were the ones he had known from his birth.

"A Lombard," says an Italian proverb, "is a man who goes through a stone wall head first." Achille Ratti was a Lombard. And it has taken more than stone walls to hold him back from the things he believed should be done for God and God's children.

### Student Days

A remarkable record at school won him a place in the Lombard Seminary in Rome. He arrived there in 1876 just as the horrible modern Roman conquest was breaking the hearts of Catholics the world over. Victor Emmanuel and Garibaldi had taken Rome and the Papal States from the Pope without so much as a by-your-leave. They had shot their way into Rome; and when the Pope shut himself up as a voluntary prisoner in the Vatican, the hoodlums and the anti-clericals of Rome started hunting down priests in the streets, and the orient lodges of the Freemasons enacted laws and initiated policies to strip the Church in Italy of all power and prestige and opportunity.

The young seminarian Achille Ratti knew that often it was dangerous for a clerical

student to walk the streets of Rome. He was in Rome when the ruffians set upon the funeral procession of Pius IX and tried to throw the Pope's body into the Tiber. He saw good Italian Catholics torn between their love for the Church and their love for their country. And during those student days there must have been born in his heart the great hope that he was one day to realize in the Lateran Treaty, that made peace between the Italian Government and the Church. But the young seminarian never dreamed that he would be the man to negotiate that treaty.

### The Training of a Pope

The training of the future Pope was in God's own providential hands. From the day of his ordination he seemed fated for obscurity. He was a modest assistant in a parish. He became and remained for thirty years and more chaplain in the convent of Our Lady of the Cenacle. Later, remembering the convent's retreat work for the laity, he was to encourage lay retreats. He devoted himself with real affection to the poor; he taught catechism to poor children, and the chimney sweeps of Rome were his favorites. Later he was to revive and give force and purpose to the Confraternity of Christian Doctrine.

But he was early assigned to what he thought would be his life's work. He became, strangely enough, a librarian. For approximately thirty years he worked in the great Ambrosian Library of Milan, the library that was begun in those days when



St. Ambrose was bishop of Milan and Milan was one of the great centers of world learning. His success there brought him to the attention of Rome, and eventually he became librarian of the vast collection of books and manuscripts in the Vatican.

So there among the books in the Ambrosian and the Vatican libraries, with catechism as his great recreation, he studied history, learned the customs and traditions of the peoples and races that make up the complex thing known as humanity, and became more and more the scholar. But never for a moment did he cease to be the man.

### In the Alps

For in strange contradiction to his scholarly instincts he came to be known as one of Europe's great Alpine climbers.

I must confess that when I first read that Achille Ratti, Pope Pius XI, was a great mountain climber, I looked upon it as the usual publicity puff. If the famous or important men in the public eye have even a moderate skill in anything outside their work, they acquire a reputation that is far in excess of what they deserve. Was the Pope's reputation for mountain climbing exaggerated?

As a matter of fact the records show that he was a magnificent Alpinist. Once he saved the life of a companion who fell from a ridge of the Gran Paradiso into a glacier. He was the first to climb the highest peak of the Monte Rosa ridge from the Italian side. Entirely alone he achieved the heights

of the Matterhorn. He climbed Mont Blanc and came down by a descent that at that time had not been attempted by more than half a dozen others.

### Twice Trained

Certainly Achille Ratti was getting a training of mind and body that make understandable the vigorous, tireless accomplishments of his pontificate. If he had remained a librarian, he might have been a theorizing bookworm. If he had been just an Alpinist, he might have been no more than a sturdy athlete. But the parish priest who was a librarian and who was building that rugged athletic body to match the activity of his mind was a man on whom the burdens of the Papacy could be placed with confidence.

Probably the most surprised man in Rome was the Vatican librarian who after the close of the World War was called from his manuscripts and his Alpine stocks to go as Papal delegate to the new republic of Poland. He was chosen simply because he was the one man in Rome who seemed to know most about Polish history and traditions — and that knowledge he had got from the books on his library shelves. Overnight the librarian became a diplomat. And, astonishingly versatile, he became an outstanding diplomat.

### Delegate to Poland

Poland was a new nation, sewn together again by the Treaty of Versailles. Russia, Germany, and Austria had each unwillingly given up her pilfered third. And, while

Pilsudski was marshalling his armies against the advancing Russian Reds, Paderewski was trying to weld the pieces of Poland into a nation. Papal Delegate Ratti found the new land almost in panic. The Russians were sweeping across the land. The Church had had no chance to adapt her organization to the new nation. The constitution was being born under gun and fire. And on August 14, 1921, the Red Army of Russia camped outside the city of Warsaw.

From the start Monsignor Ratti won the affection of the Poles. He understood the knightliness of their hearts. He saw the strength of their Catholicity. He suffered with them as their country, newly released from foreign subjugation, was being overrun with half-savage Reds.

### **Crusading Pope**

Monsignor Ratti made history. He waged a crusade of which any of the Crusade Popes would have been proud. Let Pilsudski direct the armies of Poland. The priest and legate was ready to marshall another army. On the eve of the feast of the Assumption the future Pope organized a great religious procession in the city of Warsaw. Under the leadership of the legate one hundred thousand Poles marched through the streets, begging Mary to save Poland as she had saved Europe at Lepanto and again at the gates of Vienna.

The Poles will tell you that Mary answered their prayers. With the dawn of August 15 the Red Army began its retreat, a retreat that did not end until the Bolshe-

vists were across the borders of Poland and the country had been saved. It is no wonder that Poland has never forgotten her legate who was to become her Pope.

This close and frightening contact with the Bolsheviks, this first-hand opportunity to study communism on the march made a lasting impression on Achille Ratti. When he became Pius XI, the pictures of those terrifying days were still clear in his mind. He could not do otherwise than call for a modern crusade of prayer and propaganda against the men and the forces that he had seen shaking their Red fists outside the Catholic city of Warsaw. The Pope's fight on communism began in the Papal legation of besieged Poland.

He was recalled from Poland to become archbishop of Milan, his own beloved city. For a brief period of less than a year he was cardinal. He went to Rome to help elect a Pope, and he remained in Rome. He was the Pope his fellow cardinals had elected.

### The World of 1922

Pius XI came to the throne of Peter in 1922. How far away that year seems! How different is our world from the world over which the new Pope lifted his strong hand in blessing!

The war of 1914 was still a near and bitter memory. The wounds of the world had scarcely begun to heal. Men and nations were still torn with the blows they had sustained when the human race went mad in fratricidal hate.

The Treaty of Versailles was still in force, and the world was divided between the conquered and the conquering nations, with the conquerors squeezing vainly at the hearts and the treasuries of the vanquished.

Italy was a land of divided parties. Anticlericals and the orient lodges of the Freemasons were high in power; they had built their great monument to Victor Emmanuel, and the face of the Masonic king glared straight at the Vatican and at the Pope who dwelled there. Socialists and communists and anarchists fought with the Catholic Popular Party, the trade unions, and the monarchists of various brands.

When Achille Ratti left Milan for Rome, he left behind him a journalist by the name of Mussolini, a man whose followers wore black shirts chiefly because black shirts were a saving on laundry bills. The division between the Church and the state was apparently beyond healing. Society was divided into the whites, who followed the government, and the blacks, who followed the Pope, and it seemed fated that never the twain would meet or speak. Labor was disorganized. And Italy came to see herself as the only victorious country that had been left hungry when the banquet tables were spread in the Hall of Mirrors at Versailles.

### Different From Now

Germany was crushed by the Treaty of Versailles. The Ruhr was occupied by an allied army. Commission after commission was wrestling with the problem of how to

force an unwilling and apparently bankrupt Germany to pay indemnities she never meant to pay. A Catholic was at the helm of the German government, struggling to win back the friendship of the world. The Catholic Center Party held the balance of power. And Hitler was an obscure agitator who was regarded as a bit of a nut.

The League of Nations gave promise of growing strong, despite the fact that the United States had rejected it in a national election. Japan was still a member of the league, though no one believed that the savage bear that was Russia would ever be admitted to the halls of Geneva. And of course the Pope was never mentioned in the counsels or the plans of this international body.

### Postwar and Interwar

Ireland and England were carrying on their guerilla warfare. The *Action Française* still boasted many an important Catholic of France, and the French soldiers, returned from the World War, were telling the government that they were sick of the nasty persecution of their Church. The Mexican persecution was still in birth struggles. In America the era of king stock and queen bond was initiated under the premiership of Harding and of Coolidge.

Russia? Well everyone was waiting to see how long it would be before the Bolsheviks blew up and the Soviet Union became something less significant than the Oneida Colony. Lenin was very much alive. Trotsky was at the head of the Red Army. Stalin

was a name hardly known. The Russian war on religion was reaching its climax in the wholesale arrest and execution of priests for saying Mass, the wholesale slaughter of peasants for honoring an icon. Famine strode the vast reaches of the country, and millions starved to death in a land that had the richest resources in the world.

### Chaos

Catholic missions were in a state of collapse. Missionary priests had returned from their chapels and schools to fight in the armies of Europe. The countries that had long supported the missions—France, Spain, and Germany—were bankrupt. The pagan world regarded with cynicism a gospel of love preached by representatives of nations which had reached an all-time high in an exhibition of vindictive hate.

And to relax from the tension of the war, men threw themselves into the madness and false merriment and moral laxity of the postwar period. It was the age of the flapper and the lost generation, of jazz and drink and the repeal of reticence, of whoopee and lounge lizards and "red-hot mamas."

Into that chaotic world stepped the librarian who was also a mountain climber. He began by calmly setting aside traditions. Since Pius IX had made himself a prisoner in the Vatican, no Pope had looked out from the enclosure of that voluntarily accepted prison. But the new Pope, Pius XI, stepped out on the great balcony over St. Peter's, and the throngs within the fold

of the Universal Church went mad with joy as Pius XI blessed first them and then all the people of all the world.

In a second gesture he set aside another convention. He reappointed Cardinal Gasparri, the secretary of state of his predecessor, and left intact the personal household of the dead pontiff.

### The Pope's Daily Order

He did not have time to bother with the rearranging and reshuffling of officials. For on the day following his coronation, Pope Pius XI plunged into that routine of work that has won him the title of the hardest-working man in Europe.

Since so little is known about the Holy Father, I should like to set down the daily order that Pope Pius XI has been following, except in periods of real sickness, since the year 1922:

Six o'clock: He rises.

Six-thirty: He says Mass, sometimes with people present, sometimes alone.

Seven-thirty: He eats a continental breakfast—coffee and a roll.

Eight-thirty: He is on his way to his office.

Nine-thirty: The work of the day begins. First the cardinal secretary of state calls. Then come the cardinals who head the various congregations and departments. The cardinals in the Papal government correspond to the President's cabinet members in our government. Next come the bishops who have come to Rome to give the reports



on their dioceses. Then come the diplomats of the foreign nations who have business with the Holy Father. Prominent persons follow with their reports or requests. Thus three hours are spent with a succession of people.

### Afternoon

Twelve: The public audiences begin, ranging in size from half a dozen people to six or seven thousand. These last until two o'clock.

Two: The Pope goes back to his desk to arrange his program for the next day. Lunch follows, during which time his secretary reads to him. Lunch consists of one kind of meat, a vegetable, a salad, and fruit. Occasionally Pius XI drinks wine, but sparingly. He then lies down for about fifteen minutes and says some of his office.

Three-thirty: He walks, no matter what the weather, in the Vatican gardens. He ends his walk at the grotto of Our Lady of Lourdes and the shrine of the Little Flower.

Five: Interviews are resumed. He sees visitors, works with his secretaries, and occasionally gives audience to one of the larger pilgrimages.

Eight-thirty: He has his evening meal. This is usually very like his lunch, with the possible addition of soup. He always eats alone. Following the evening meal, he says evening prayers with the members of his official family.

Nine: He retires alone to his study. There he reads, studies, writes, and takes care of

the innumerable details that have accumulated during the day. He reads extensively and, through a standing order for all important new books in Latin, Italian, French, German, English, Spanish, and sometimes Greek, keeps abreast of philosophy, theology, and history.

Twelve, midnight: Lights are out, and the Pope is in bed and usually asleep.

That is the day of Pope Pius XI; surely his worst enemies could not accuse him of being an idler.

### Easy to See

The Pope undoubtedly has the distinction of being the most accessible ruler in the world. Indeed no other person in the world meets at one time anywhere near the number of people that the Pope meets daily. Even the numbers at the occasional New Year receptions of our Presidents are dwarfed by comparison with the numbers that the Holy Father meets daily.

When as archbishop of Milan he gave his first talk, he stated his attitude toward his people. That attitude was strengthened and broadened when he became Pope. To his people of Milan he said:

“Let no one ever prevent your coming to me. Do not think, because you are young or poor or humble, that the steps which lead to your father’s house are steep or, no matter how high they may be, that you cannot easily climb them. If you are young, humble, poor, wounded by life, or broken by its burdens, then my message to you is that of

the Redeemer: 'Come to me, all you that labor, and are burdened.' You have a special right to be easily and always received in your father's house."

### Over a Million People a Year

He has consistently maintained that policy, except when he was too ill to be assisted to the audience room. Anyone may see him. The only restriction is that no one, not even a newspaper man, ask him questions. So newlyweds and the peasant and the Cook's tourist and the prince and the general and the believer and the unbeliever, the cynic and the saint, the rich and the poverty-ridden, pilgrims on special tour and pilgrims from the unemployed—all come to see him and to listen to him.

During one year his ring was kissed by one million two hundred thousand people in audience.

### Around the Pope

St. Peter's, the Pope's own church, is the central church of Christendom. The Vatican is the White House, the Number 10 Downing Street, of the Catholic world. But the Vatican is even more; it is the Catholic Washington, D. C., with all the departments concentrated practically under one roof.

The central figure in the Vatican is of course the Holy Father. But in his dealings with the four hundred million Catholics throughout the world and the uncounted other millions he is assisted by large bodies of officials.

First in rank among these officials is the

cardinal secretary of state. He is the Pope's official representative to the world. Under him are three departments:

1. The Secretariat of Ordinary Affairs.

2. The Congregation of Extraordinary Affairs.

3. The Chancellery of Apostolic Briefs.

Almost all the not strictly spiritual affairs of the Church come under the jurisdiction of one of these departments; all documents, whether they deal with spiritual or other affairs, and many of the spiritual arrangements are handled by these departments. In addition the Papal secretary of state, like our American secretary of state, directly meets and confers with the diplomats and representatives of foreign nations.

### Congregations

Next in order of importance come the cardinals who preside over the various congregations. Each congregation is in charge of some special department of Church affairs, such as the Propagation of the Faith, Bishops and Religious, Seminaries and Studies, the Eastern Rites, and so on.

The world-wide Church, with its incredible variety of nations and races, is occupied with so vast a series of questions and problems and decisions that it may safely be said that no other government in the world has so many things demanding constant attention. Everything from the discussion and clarification and official pronouncement of Catholic truth to matters of Church discipline must be handled by the Vatican. The

relationship of bishops to their people, of religious orders to their varied enterprises—this and much more comes under the scrutiny and supervision of Rome. The congregations of the Vatican are intensely-busy and seriously occupied groups of men who are trained for their work and who are carrying that work through with astonishing efficiency.

Most famous of these congregations is the well-known Rota, which is really a court of appeals. Each diocese has its ecclesiastical court, especially for the hearing of marriage cases. Appeal from these courts is made first to the archdiocesan court and then to the Rota. Thus the Rota becomes, not merely a court of appeals, but, except in rare cases that go to the *Seignatura*, the supreme court of appeals.

Rome is the Pope's own diocese. But because the Pope's time is so largely taken up in world-wide work, the cardinal vicar of Rome is the official who is actually in charge of the city of Rome. He serves as a sort of auxiliary bishop for the city and under the Holy Father administers the diocese of Rome.

### **In the Papal Court**

Attached to the Vatican are the members of the diplomatic corps, who represent the foreign nations, ambassadors, ministers, legates, secretaries. Not all the nations of the world are represented here, but many of them are represented.

A tremendous volume of secretarial work is connected with the carrying through of

the Vatican's mass of business. Hence there are separate departments for this secretarial work alone.

Next come the members of the Papal household, who are in charge of all that concerns the care of the Vatican and its grounds.

St. Peter's has its own special cardinal, who is assisted by a college of canons that are in a sense the parish priests of the basilica.

The Vatican libraries, the galleries, the Papal printing presses and art workshops have their own staffs, many members of which live on the grounds.

### Guards

The Papal guards are world-famous. Best known are the Swiss Guards, who wear the famous uniform designed by Michelangelo. The Noble Guards do sentry duty in the Papal apartments. This group is made up of members of important Catholic families, usually from Italy, and the position of the guard is purely honorary. The Italian Government appoints its own police to care for the routine work of supervising crowds in Vatican City. But only such supervision is necessary, for Vatican City is the only crimeless city in the world.

The heads of religious orders and communities are not directly connected with the Vatican. But most of them are located in Rome, which harbors the head of the Church's government and is the capital of Christendom.

One pauses for a few minutes to try to realize the vastness of this organization which deals with the world-wide Church. And then one learns with astonishment that the total yearly expenditures of the Vatican approximate two million dollars. The United States could not run Washington from nine o'clock to noon on that money. And in truth it is difficult to see how the Vatican manages to work on that sum. This much is certain: Any talk of the extravagance of Rome is worse than ridiculous.

### In, Not of

Now the Church, of its nature and by its constitution, is spiritual. It deals with faith and morals. Its one and only concern is the advancement of the kingdom of Christ.

Christ clearly stated that His kingdom was not of this world. And the Church constantly echoes His statement.

Important in that statement however is the preposition of. Christ said, "My kingdom is not *of* this world." He did not say, for He could not possibly say, "My kingdom is not *in* this world." The plain fact is that the kingdom of Christ, though it can never belong to or be a part of this passing world, exists in this world because the world needs it. It can never belong to the world, but it must work among the people of the world. For the mission of the Church, like the mission of Christ, is the salvation of those people.

Never must that fact be forgotten. The Church cannot leave the world. It cannot

fail to be affected by what is going on in the world. An American who is living and working in Germany may say, "I'm not of your country"; but the things that are going on in Germany affect him intimately and constantly.

### Like the British Empire?

Mr. William Teeling in his recent book, "Pope Pius XI and World Affairs," compares the Church to the British Empire. He notes that both exist throughout the world. He points out that both unite the greatest variety of people and races. He calls attention to the fact that both are faced with the constant realization that what pleases some of their members displeases others; what some of their members like, others of their members hate.

In many respects this comparison is a sound one. The Church, like the British Empire, is made up of many and different races, colors, nations, traditions. But the comparison cannot with justice be carried very far.

In spite of a complete lack of those material things which hold the British Empire together, the Church is held together in a closeness of thought and practice that is unique in history. It has no material power of any kind, no army, navy, police, or secret service to help maintain its unity. It can present its laws, but the only means it has of carrying them into effect are threats and promises about another world. It has no unifying bonds of commerce or trade or temporal advantage. In the past the Cath-



olic in many countries was, and today in almost all countries is, financially and socially handicapped. This union of divergent elements in the Church should strike the student of human affairs as little short of a miracle, if not an actual miracle and one of the greatest. And it is through the indwelling of the Holy Spirit that the Church achieves this remarkable unity. The British Empire can hardly claim a unifying force such as the Paraclete.

### Narrow Horizons

We of the western world have one great disadvantage: We ordinarily think only in terms of our own nations and our own civilizations. To the average American the civilized world is the United States, parts of Canada, and certain countries of Europe. Beyond that his eye scarcely travels and his interest never strays. The rest of the world is interesting or amusing or exotic or queer or a pleasant place for a holiday.

Of course no other attitude could be less in accord with the facts than this American attitude. The people of Europe and the United States may for the time seem dominant in world affairs. But they are far, far from being even the major part of mankind.

Americans certainly do not as a rule give any indication of world-mindedness. Their horizon is quite limited. Their vision is beyond the remedy of mere glasses.

### World-Wide

Now nothing is more obvious than is the fact that the Church is a world-wide organ-

ization. The interests of the Pope must be the interests of all mankind. He lives in Rome, but his mind and heart must go to the farthest inhabited sections of the globe. He must see the tremendous growth of the Church in the Antipodes. He must remember for example that the two dominant nationalities in Canada, each of which differs in its attitude toward the faith, are both loyal Catholics. This year the Pope planned a Eucharistic Congress in Hungary; only yesterday it was in the Philippines; shortly before that it was in Argentina; and just before that it was in Chicago. China sends out a cry for more bishops, and Labrador wants more missionaries. Some of the greatest conversion work ever known to history advances at a tremendous pace among the African tribes of the Uganda.

During the brief time that I sat in the antechamber where I waited for my audience with the Holy Father, I saw a cross section of the Universal Church pass before my eyes: a bishop of an obscure Eastern rite, the newly appointed bishop of Leningrad, an Italian monsignor, an Australian Knight of St. Gregory, the head of a large religious order. And I, a Jesuit from the United States, sat and marveled.

### The Pope's First Year

The world-wide character of the Pope's interests cannot be more clearly indicated than by citing the account of one year's work. When Mr. Teeling in his book discussed at considerable length the work to

which the Holy Father put his hand during the first fifteen months of his pontificate, he was giving a graphic picture of the world that flows before the eyes and through the mind of a modern Pope.

Here is a record of merely the outstanding interests and activities of the Pope during that year, 1922-1923:

The new Pope, Pius XI, hoping to stop the communist war on religion, offers the olive branch to Russia at the Genoa conference. His offer is rejected.

Though he fails in this, he does not lose his interest in Russia. Working with the American Red Cross and using as his agents American Jesuits, he launches the Papal Relief Expedition for the starving Russians.

The election in Holland puts the Catholic party in power but splits the Catholic ranks.

He watches the Center Party of Germany as it works for German rehabilitation.

In a scholarly letter to Cardinal Bisleti he urges the cardinal prefect of studies to exhort priests to read the classic Latin authors.

He asks that the Italian Women's League continue its war on divorce.

### Variety

To twenty-two Catholic gymnasts of Belgium, who, dressed in their uniforms, have come to seek audience with him, he talks on *Mens sana in corpore sano*.

He transfers the Society for the Propagation of the Faith from Lyons to Rome.

He confirms the National Catholic Welfare Conference for the United States.

Representatives of four hundred thousand Italian young men who have had audience with him are shortly afterward attacked by anticlericals. Undaunted, representatives of Italian young women visit him and express their loyalty.

He exchanges a series of telegrams with Mustapha Kemel Pasha, asking mercy for the Greeks, many of whom are being slaughtered.

He opens the new College of Oriental Studies in Rome.

He asks the British Government to support and back the Christian missions.

Mussolini takes Rome, and the consequences to state and Church are profound.

### All the Nations

Prince Andrew of Greece calls on the Holy Father to thank him for saving his life when he was about to be executed in Athens.

The Pope writes a strong appeal to the nations, begging for peace and asking mercy for the conquered nations.

He names St. Francis de Sales the heavenly patron of newspapermen and writers.

He opens promising negotiations for diplomatic relations with the Japanese Government, but the Buddhists' objection ends hope of friendly association.

He carries on a long series of diplomatic advances to save Archbishop Cieplak and the fourteen other priests who are condemned to death in Moscow.

He opens negotiations in an attempt to end the troubles between the English and the Irish.

He is visited by Monsignor Seipel, prime minister of Austria and the only cleric in high government control.

He sends the Golden Rose to the queen of Spain.

He lays down the first plans for a mission exhibit to be held at the Vatican in 1925.

The archbishop of Saragossa is shot for trying to form Catholic trade unions in Spain.

Certainly Pope Pius XI has tried to include the whole world in his ken. He is a man to whom the farthest country and the most remote human being are absorbingly interesting.

### **"Pope of the Missions"**

Characteristically the present Pope has been called "The Pope of the Missions." Nowhere else is his world-mindedness better shown than in his attitude toward the missions. For the missions are the Church's means of carrying the kingdom of Christ "to every creature" and to the ends of the earth.

I have previously indicated that Pius XI on his accession found the missions disor-

ganized and, as a result of the World War, in a state of collapse. In his first encyclical on the missions he laid down a broad program, one to which he has been steadfast throughout the years.

No nation, he insisted, was too backward or too weak to provide in time its own native clergy and its own bishops. Indeed until the countries, even those most recently converted, were able to supply the Church with the priests and bishops to minister to the people, the work of Christianizing the world was scarcely begun.

Missionaries, he declared, would be wise to realize that customs, traditions, ideas, and ideals differ from people to people. He even suggested that Catholic churches in mission lands be built in native styles of architecture.

The Pope demonstrated that beyond all else he believed that the missionary is in no sense a representative of his individual country; the missionary is a representative of the Universal Church. It is not the task of the mission priest to foist the customs and practices and forms of his own country upon the new converts. He is to make his converts citizens of the kingdom of Christ. Once he goes to the mission fields, he is to think of himself as belonging only to Christ and the Church. He is a man without family, without country; he is a bearer of Christ and a citizen of Christ's limitless kingdom.

### The Roman Question

Our political viewpoints are limited, and even good Catholics in the United States

are likely to be perplexed by the famous Roman Question. Wasn't it really a good thing for Italy that Rome was united with the Italian kingdom and was made the capital? What does the Pope want a kingdom for anyhow? What's all the fuss about property and state rights and independence? Wouldn't the Pope be freer if he were not an independent sovereign and were able to devote all of his time to the spiritual concerns of the Church?

Yet Americans can find in their own history a parallel which should serve to make the position of the Pope clear. When the thirteen colonies united in a federal government, each colony wanted to have the capital in its territory.

Wisely, very wisely the states agreed that no state should have that honor. If the capital of the United States was to have its full prerogatives, if it was to be over all the states and free from the control of any state, if all the citizens of all the states were to have free access to the central government, then the capital must not be located in any one state.

So the states carved out a neutral ground, made it an independent district, and established the seat of central government there, in the new District of Columbia.

### **Must Be Free**

That attitude of central neutrality has been the Church's historic attitude toward the center of Christendom. The Pope must not be under the domination of any one na-

tion. The capital of the Church must not be within any state. Since the capital of the Church belongs, not to any one nation or people alone, but to all the world, no one nation or people should be able to say: "The center of Christendom and the government of the Church is in our country. The Pope is a citizen of our land." The Pope, as the ruler of Christendom, could not rightly be the citizen of any one nation. And all nations and people must feel that they have free access to their spiritual ruler, the Vicar of Christ on earth, and that he has the freest possible communication with them, without need for any permission, be it ever so freely granted, from any nation.

A national church (the Universal Church has always regarded this phrase as a contradiction in terms) may have its center in the capital of the nation that claims it. The Universal Church must not be subject to any one nation.

### "Prisoner"

When Victor Emmanuel and Garibaldi took Rome, the Pope feared, and justly, that the Vatican would become just another Italian building. He lived, not in an independent state, but in Italy. He was in truth and in the eyes of the Italian Government a Roman citizen. Free communication with the children of the Church was impossible. Freedom in the use of the mails, wireless, newspaper, and freedom of independent travel were all denied him. He had ceased to belong to the whole world.

This position was abhorrent. The liberty



of the Church was being imperiled. Indeed when the World War broke out, the Pope's position was extremely difficult. Here was Italy at war with Austria and Germany. The Pope could not take sides in a struggle that involved all his children. He must have free communication with even those countries from which Italy had recalled her representatives.

As a matter of fact serious consideration was given to the possibility of moving the Pope and his entire household and the government of the Church to Switzerland or to Spain. Only the most positive guarantees to the effect that his communications to even the warring nations would be entirely free and uncensored brought to at least a temporary conclusion the question of the Pope's moving from Italy.

### No Free Approach

But the intolerable situation continued.

The head of the Universal Church lived under the domination of one nation.

To reach him, his spiritual sons and daughters had to come into foreign territory. To reach them, he had to use the means prescribed by a foreign nation.

He was not free. Not even the symbols of freedom were his. Postage, railroads, coins—all symbolic of a free and complete country—an army, which is the country's outward sign of its ability to enforce its laws—these were denied this pontiff.

Thus there arose the Roman Question. The Pope wanted only one thing: freedom.

Freedom to communicate with his sons and daughters.

Because the Italian Government made this freedom impossible, the Pope refused to deal with that government, and Italy and the Church were at irreconcilable odds.

### Mussolini Arrives

Then Mussolini took Italy, and with it Rome.

It is odd—or shall we say providential?—that the Pope and *il Duce* both came from Milan. Achille Ratti, archbishop of Milan, had treated Mussolini decently. Mussolini, who, it was known, was not a practicing Catholic, asked Cardinal Ratti for permission to bring his Black Shirts to a solemn celebration in the Milan Cathedral. To everyone's surprise the dauntless archbishop gave that permission; and when Mussolini and his small group of fascists arrived, they were given a place of honor near the altar.

There is another story that I heard in Rome, a story which may or may not be true. While it bears the marks of authenticity, I cannot give it as exact history. During the War Pope Benedict XV took care of the families of many of the poor soldiers. One day by mistake the name of Mussolini's family appeared on the list of those that the Pope took care of. As he was checking over the names, his secretary paused.

"We should strike this family from the list, Holy Father. They are the wife and children of a noted socialist and anticlerical."

The Pope lifted his hand.

“Even if that is true, we cannot let women and children starve.”

The names remained on the list.

According to the story Mussolini was told about this incident; he never forgot it. As he rose to power, among his determinations was that of peacefully settling the whole Roman Question.

### Mussolini Plans

Whether or not that story is true, Mussolini came into power with a firm resolve to fight communism. Unlike Hitler, Mussolini was smart enough to realize that the strongest possible ally he could have against communism was the Pope, who had seen communism at work in the Polish invasion, and the Catholic Church, which hated the atheism, the slave state, and the materialistic immorality of communism.

Besides, Mussolini was determined to have a united Italy. Again he was smart. Whatever their political leanings, the Italians were Catholics, and Italy could never be a united nation until Italians felt that they could be Catholics and patriots at the same time. Moreover he knew from personal experience the harm that the plots and schemes of the Freemasons were doing to Italy. And there again he wanted the friendship of the Church to further his plan for a united Italy.

### “What’s the Minimum?”

So negotiations were quietly begun. The question was: What is the very least that

the Pope will accept? The Holy Father had long refused the annual income which Italy offered him in "payment" for the theft of his states. An income was not freedom. In fact for the Pope to accept a salary from the Italian Government was for him to admit explicitly his lack of freedom.

And the Pope's terms again proved Pius XI to be a man who thought of the whole Roman Question in terms of the world:

First he must be free. He must have a state, however small, that is the property, not of any nation, but of the Universal Church.

Then to prove that he is free, he must have those symbols of freedom which show that a state is sovereign, not controlled by any other state. He must have his own postal system and stamps. He must have his own railroad. He must have his own telegraph and radio station. He must be able to coin money, since all sovereign states may do this. He must have an army, even though he would deliberately make that army useless and obsolete; in an age of tanks he would equip his army, as the Swiss Guards are equipped, with halberds, or, as the Noble Guards are equipped, with ornamental swords. These symbols of freedom he must have. He must be able to reach his people without outside hindrance. His people must be able to reach him freely and easily.

Then he asked that Italian law be brought into conformity with canon law and that

Christian education be guaranteed to Italian children.

### **Treaty Is Signed**

Mussolini conceded all these terms. The Lateran Treaty gave back to the world a free Church, and the nations and their peoples saw the Pope no longer held captive by one nation but supreme and free within the borders of his independent state.

It is interesting to learn how quickly the Pope acted in all this. He asked only for Vatican City, the Lateran—because it is the first church of Christendom—Castel Gandolfo—his summer home—and the College of the Propaganda. Small demands these seem when one realizes that in Rome the Papal arms are on every important building, from the Quirinal Palace, which is the residence of the king, to the smallest hospitals and schools. For Popes were responsible for the construction of these buildings.

Immediately after the treaty had been signed, the Pope opened a post office and issued his own stamps. He built a little railroad station. He opened a radio station. Vatican City began to coin its own money. His tiny army, dressed in ancient armor, presented arms. The symbols were there. The world now knew that the father of Christendom, the Vicar of Christ, was free. A free Church in a free state, beyond the control of any other power on earth, was assured. And the Roman Question was settled.

## The Pope Speaks

It was the Pope's world view that made him plunge at once into the two great world problems that are still immediate world problems: the modern state in its relationship to capital, labor, and government; the modern attitude toward marriage.

The Papal encyclicals have become so famous that it is not necessary to discuss them here at length. Every educated person knows that an encyclical is an official message from the earthly head of Christendom to the whole world. It may or may not contain infallible pronouncements. But it does give that opinion which is infallibly and exclusively safe.

The famous encyclical on labor and the state, "*Quadragesimo Anno*," was in a sense a restatement and an amplification of Leo XIII's magnificent "*Rerum Novarum*." But it was more than that; it was the splendid effort on the part of the man who stood at the helm of the Bark of Peter, an effort to steer a course between the stupidity of selfish, Godless money-making and money-grabbing and the savagery of communism, which denies to a free man the right to own anything. It reaffirmed man's right to private property, but it also struck at that selfish abuse of private property that has precipitated the economic woes of the world. It pleaded for a reorganization of the state on the principle of justice for all. It visioned a world governed by the principles of the living wage and secure employment, a world in which the rights of the individual and

the rights of the family were preserved and respected.

### To the Married

The terrific modern bombardment on marriage called forth the great encyclical on marriage, "*Casti Conubii*." Here the traditional Christian ideals of marriage were stated in modern terms; the great objectives of marriage were recalled to a world that was beginning to see in marriage only an excuse for self-gratification. The evils that blast marriage were pointed out—divorce, sexual laxity, birth control. All mankind was reminded that in marriage they received a great sacrament and that upon the right use of that sacrament depended the future of the human race. Married people and those about to be married were exhorted to safeguard that sacrament and to remember that marriage is less for themselves than for their children, who depend on that sacrament for safe entry into the world.

The accession of the present Pope saw the opening rounds of that battle between the two world forces that at present occupy the arena of the globe. Communism had gripped Russia and was threatening to take possession of China, Italy, France, Spain, Poland, Germany, and a dozen other countries. Fascism was a rapidly growing force that seemed to center around one man, Mussolini.

His months in Poland had shown Achille Ratti the real character of communism. He had seen its face; he had felt its hot, stinking breath. He knew it for what it was:

professedly, or vauntingly rather, brazenly anti-God and antireligious in all its forms, against property, against Christian morality, and against freedom for anyone and everyone who disagreed with it. He had come to hate communism as a theory of atheistic materialism that seemed sworn to destroy the souls of men. He had come to dread it as a crusading force that was arming for ruthless war, a war to conquer all nations.

### Unknown Force

Fascism on the other hand, while it was known to exist, was not yet a force to reckon with. Only this had Achille Ratti seen when he was archbishop of Milan: The man Mussolini was determined that communism should not gain power in Italy or, if he could help it, in any other part of the world. Mussolini's fascistic tendencies were something about which no one had very clear ideas. Fascism was not professedly anti-God; on the contrary it had made overtures to religion. It was not antireligious or antiproperty or antimoral. Had fascism other elements of danger? Was it antifreedom? No one as yet knew.

In speech and in writing the Holy Father indicated that he believed that fascism did have other elements of danger. He did not like its glorification of the state. He fought fascism when it stated its determination to control the education of the children. He deplored its growing militarism and pleaded with all the nations, whatever their form of government, to stop the insane race for in-



creased armaments and the mad effort to foment war.

### Wanted, a Champion

It was clear however that Achille Ratti, when he became Pius XI, looked for a champion who could fight the monster communism. Without asking for permission or a blessing, Mussolini had dedicated himself to that fight. Outwardly fascism was not professedly against all those things that are so necessary for a Christian life. The evils of fascism were largely unknown. Mussolini wanted peace with the Church, and he meant to make war on international communism. What could be more natural than that the Pope who had felt the hot breath of communism in Poland should hope that perhaps in Mussolini and the as-yet-unknown fascism he had the champion that he was seeking, the force that would drive back the atheistic, antimoral, freedom-destroying, inhuman and antihuman communism?

But it is important for us to know that the Pope has never given any written or spoken approval to fascism as such. He has maintained the traditional stand of the Church: Christ did not approve or disapprove of any properly constituted form of government; the Church has existed under all forms of government; it will never explicitly declare any particular form of government to be essential and absolutely correct; it will never fail to give its support to any government that grants its citizens justice and opportunity for the exercise of human rights; it will condemn only those forms of

government that are opposed to human rights, that reject an authority ultimately rooted in the will of the people, and that fling aside the basis of all true authority, the authority of a supreme and omnipotent God.

Because communism alone among all the governmental forms in the world is professedly anti-God, anti-human rights, and by its philosophy and practice the enemy of all religions, and because he could not make peace with this enemy of God and religion, the Pope issued his famous encyclical on atheistic communism. He has spoken and written about those principles in fascism which are dangerous to religion and to man's rights. But so long as fascism does not become the open enemy of God and human rights, the Holy Father will maintain the same silence about it that the Popes of past ages maintained about all the forms of government, from monarchy to democracy, from empire to republic, that did not threaten men's fundamental rights.

### **The Pope and Ethiopia**

But what, demands the man who watches all Papal activities with a critical eye, about the Pope and Ethiopia? Italy rushed off to the conquest of a free and independent people. The Pope remained silent. Should he not have risen up and denounced Mussolini, who led the people into the war? Should he not have forbidden the Italian Catholics to take up arms in this cause?

Mr. Teeling makes a great point of this. The archbishop of Canterbury, he points out,

denounced Mussolini and the war in Ethiopia. He called upon the Pope to join him in that denunciation. The Pope, Mr. Teeling tells us, lifted neither his hand nor his voice while a guiltless people was being victimized. And the Pope, we are assured, thereby definitely sided with fascism and unjust wars of conquest.

It is necessary to remember a few important points about the Pope's situation before one can even give ear to the voice of Mr. Teeling and the other critics who denounced the Pope.

### **Let It Be Remembered**

First we must remember that Vatican City is an independent state, not a part of Italy. It is as independent of Italy in government and in control as is the United States. Now whatever we may think of the principles of nonintervention, the practice of modern governments has been not to interfere with the private affairs of other independent nations. Thus in practice the United States was silent about Italy and Ethiopia. President Roosevelt as head of our government, a government independent of Italy, said nothing about the whole matter. Yet he was no more independent of Italy than is Pope Pius XI. The Pope in not interfering was acting according to the accepted policy of modern governments.

The League of Nations did, it is true, impose sanctions. Just how far the league intended these sanctions seriously and honestly is another question. But certainly the

United States did not follow the league's lead; since it was not a member of the League of Nations, the United States did not consider itself bound to follow that lead.

Interestingly enough the league had pointedly not invited the Pope, the head of Vatican City, to become a member of the league. In fact the Pope's exclusion was notable and deliberately intended. So the Pope was in the same diplomatic position as was the United States. The United States did not follow the policies of the league, of which it is not a member; the Pope did not follow the policies of the league, of which his state too is not a member.

In view of our actual practice we can at least understand why the Pope did not declare himself in the Italo-Ethiopian situation.

Again the subsumption: But Mussolini as a Catholic is subject to the Pope. And the answer: I have never been able to find the slightest evidence of Mussolini's being a practicing Catholic. While I was in Rome, I made every effort to learn whether or not Mussolini had made his Easter duty; no evidence was forthcoming. I was told in guarded fashion that "he attended church on state occasions." Trustworthy authorities on the other hand have flatly stated that Mussolini is not a practical Catholic.

### **Return to Middle Ages**

One point that has been omitted here, though I have referred to it in the handling of another subject, is that for centuries the reigning Popes did interfere when monarchs

waged unjust wars. They even deposed kings who stole territory. And those were the very actions that the Protestant reformers declared were most villainous assumptions of power on the part of the Popes. So it came about that the nations simply told the Pope to stay out of all international affairs. And today the Pope is taunted by his enemies because he does not revive the medieval practice of his predecessors, a practice which similar enemies of the Pope once so furiously denounced.

Let us bring the question a little closer to home. I believe that most honest Americans admit that our war on Spain in 1898 was a pretty shabby affair. Our newspapers, notably the Hearst sheets, whipped our nation to a frenzy. The letter which the queen regent of Spain sent to our President, offering conciliation, was suppressed. The blowing up of the Maine was not investigated until many years later, and even then the public was allowed to know nothing of the evidence. Yet we rushed in and beat a supposed enemy that had never really approached our shores.

Now what would the people of our country have felt had the Pope in 1898 declared that our war on Spain was unjust? Just what would have been the state of mind, the torn and anguished feelings of Catholics, had the Pope ordered them to act against their government? And what would our American histories say about "the Pope's interference" in American affairs?

The problem becomes very acute when the

problem is our own. But the Pope did not speak. So we can hardly be too severe on him for not placing Italian Catholics in the dilemma in which he might have placed American Catholics.

### We Ask the Archbishop

We might turn now to the archbishop of Canterbury and ask him a few questions. Let us suppose that when England waged war upon the Boer Republics—a war to take over the rich fields and the diamond mines of South Africa—the Pope had stepped in and declared the war to be unjust—as in truth it was—and had forbidden the Irish Catholics in the English army and all other Catholics of the British Empire to have any part in that war. What would the archbishop have said about that? And what would the world have said of the Pope's interference?

Now I can readily understand why the archbishop of Canterbury, an Englishman, objected to the aggressions of an Italian and to the imperial policy of Italy. It was quite natural that he should call upon the Pope to join him in his objections. But the archbishop of Canterbury is in a rather stronger political position in his own country than the Holy Father is in Italy. The archbishop of Canterbury is the official government-appointed and government-supported head of the English Church. He is the official keeper of the country's conscience. He is not, as is the Pope, the ruler of an independent state; he is, as the Pope is not, a temporal *and* a

spiritual leader of the members of his church. He is the man appointed by the government to rule the English Church.

### England Sets Example

Now if any one fact is clear, it is the fact that during the years when England was building up her empire the succeeding archbishops of Canterbury were silent as a sphinx. They said nothing when England boldly entered and conquered India. They uttered nothing but pious blessings when England destroyed the republics of South Africa. They watched in silence while England waged wars of conquest in every part of the globe.

The present archbishop of Canterbury has had ample opportunity to rebuke his own government for activities not too unlike Mussolini's conquest of Ethiopia. There was the struggle of the Irish to obtain their freedom from England, and the Black and Tan war, which the English waged for the purpose of holding Ireland captive. There was Ghandi's pacific struggle to obtain a free government for his people in India. There was the rioting on the streets of the Egyptian capital when English troops rode down the natives who clamored for freedom from England and her domination. It was England that set the example of founding puppet states, an example that Japan was later to follow in China.

### Silence

And in all these instances where the conscience of England was concerned, the pres-

ent archbishop of Canterbury kept a charmingly naïve silence. He broke that silence to demand that the Pope condemn the aggression of the Italian Empire. But he should never have broken that silence. For he could not say, "Do this. I have set you the example here in England."

But two wrongs do not make a right. And if the Pope's silence on the Ethiopian question were wrong, the fact that England's primate has been wrong in maintaining silence on similar questions would still not justify the Pope's stand. But it should be remembered that the Pope, above and beyond his duties and responsibilities as a spiritual, not a political, leader of all the members of the Catholic Church, has the duty of viewing every issue with a world-seeing eye. The Church sees today and today's happenings *sub specie aeternitatis*, in the light of eternity.

### Let's Suppose

Let us suppose then that in a burst of righteous indignation the Pope had denounced Mussolini's war in Ethiopia and had forbidden Italian Catholics' participation in that war. What might have happened?

1. Mussolini could, with half a regiment, have taken Vatican City. Two Italian bombers could have leveled the pitiful little Vatican state to a ruin. The hard-won and essential freedom of the Church might have been lost and the Pope once more made a prisoner in the Vatican. The freedom which now permits the Pope to communicate and



deal with the world might have been lost. And all this for the sake of a gesture against a single nation.

2. Catholics have been instructed that the Pope is their leader in faith and morals. He can lay down principles of government too, as the present Pope has in his encyclicals. But he does not rule Catholics in their temporal affairs. Had the Pope forbidden Italian Catholics to fight, they would have faced a frightful alternative: loyalty to their country or obedience to their Church.

### Consequences

3. The recently-healed breach between Italy and the Church would have been split again, wider than ever and with frightful harm to the Church and the future.

4. Only a little time has passed since the war in Ethiopia was ended, but already the nations have repealed the sanctions, and most of them have simply admitted the *de facto* existence of the Italian Empire in Ethiopia. The Pope was world-wise; he knew from history and from experience that this would happen. Whenever in the history of the world a strong nation has taken over the property of a weak nation, the other strong nations have discreetly turned their eyes away and after a few years have pretended that the theft never happened and that the strong nation always controlled that stolen territory. The Pope knew well that if he protested against Italy's activities in Ethiopia, in the event of the certain-to-be-successful war the other nations would de-

sert him in his stand, would come to accept Italy's position—as they actually did—and his protest would be an eloquent futility.

5. The Pope cannot confine his vision to the affairs of one nation and one people alone. He must see the whole earth and all the nations. Had he denounced Mussolini, lost the Vatican state, and been made a prisoner, what would have been the effect upon the course of all history? One false step on the part of a Pope, and the future of millions is jeopardized. And the Pope must not risk the future of millions of Catholics for the sake of a single heroic gesture that would have been, as everyone knew, doomed to frustration.

### Summary

Pope Pius XI has been and is a world figure. But the Pope in every age is a world figure. Even those who deny the faith that is Catholic must grant that the Pope rules from "a city seated on a mountain." Accessible to all, the Pope is the center of world scrutiny; yet he is a figure strangely unknown, even to his own followers. But it is a consoling thought that in Rome during these past few years there has dwelled a Pope that is simple, hard-working, gentle, learned, saintly, broad of vision, energetic of achievement, with an eye for all the world and a heart for all mankind, a leader of whom this generation can be justly proud and for whom Catholics can feel only the deepest reverence and love.

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