

BRILLIANT ACHIEVEMENTS ILLUMINE THE CAREER OF THE LATE PONTIFF ON THE THRONE OF PETER

CLASSICS ARE HIS IN VERSE

Splendid Poetry the Work of the Pope.

Rare Effusions in Masterly Latin.

Genius Is Shown in Manifold Lines.

HIS HOLINESS frequently wrote poetry before his elevation to the Papacy.

The following autobiography in Latin verse was written by the late Pope while still Cardinal Pecci, in Perugia:

Musa Alloquitur Poetam.
Quam fore in primo felix, quam laeta Lepinis
Orta juvis, patrio sub lae, vita fuit!
Auriplex te puerum Vetusonia suscipit ulnis
Atque in Loyoliana excolit aede plum.
Mistula sed tardum fecere palatia, doctis
Nec magis te studiis Academia juvat.
Discutit at tenebras et mentem luce serenat
Manera et Patrum nobilibus illa cohors.
Quam, veri latius puro de fonte recidens,
Te sophiae atque Dei scilicet, verenda, docet.
Romae sacra litae; Romae tibi juris alumno
Farta labore comas laurea concedat.
Addit mox animos et vires Sala secundas,
Principis romano murice conspicuus.
Auspicio quo cursum moliris, mente volutans
Utiq; tua tanti diota diserta senis.
Tulcis Parthenope, Beneventum dein tenet,
Aequo.

Ut lege Hirpinus imperioque regas,
Te gremio excipiens Perusia laeta salutis,
Rectorem atque duces viduas Umber habet.
Sed majora manent; en christum auctus honoris

Pontificis suntu Belgica regna petis,
Atque tenes adscriturus sanctissima Petri
Rumanae et fidei credita jura tibi.
Educatas at patriae, brumali e litore Jussus
Assuntis laticas et remeare placitas,
Turresque Antistes arces, urbeque revisis,
Quam tibi divino flamine sponsor auro.
Jamque tibi ter denia populum moderantis ab
tunc.

Et plenas sacrae ubi Pastor oves,
Romano incedis Principe spectabilis ostro
Et torque ormaris belgico adhaerens Eques;
Te pia turba, Deo pubes devota, sacerdos,
Cunctis obsequiis demeruisse suis.
Sed quid incertae memoras, quid prole honores?
Una hominum virtus dilata et una beat.

The Muse Addresses the Poet.
In life's first flower upon the Laptin heights
What joy, what glee, beneath the ancestral roof!

Vierbo, kindly nurse, then cherished thee,
And by Loyola's sons implanted deep
The seeds of childhood piety. A youth,
Educatas at patriae, brumali e litore Jussus
Assuntis laticas et remeare placitas,
Turresque Antistes arces, urbeque revisis,
Quam tibi divino flamine sponsor auro.

These opened up the fountains of truth divine,
And hallowed words of wisdom and of God
Taught thee. At Rome, you priesthood's
honor gained.

And here the Doctor's laurels press your brow,
Then Sala, prince, in Roman purple dight,
New courage gives and heart of great em-
pire.

With him as guide you enter your career,
Revolving in your mind his counsils wise,
Then Naples fair and Benevento's clime
The presence claim to rule with equal sway.
Embracing thee, Perugia adorns the fair,
The high souled Umber has thee as a guide,
But greater things remain; with mitred brows
You seek the Belgian shores—the Pontiff bids
And there, unmoved, maintain the sacred
rights

Of Peter and the Apostolic chair.
Back to thy native land, from wistful coasts,
You trace again the well-remembered scenes,
The tower-girt city greets you once again,
And love the dread espousals doth ordain—
The mystic bond of pastor and his church.
And here for thrice ten years you rule the
Rock

And pasture them in plenty. Primely rank
In purple robes is thine, and Belgic knight-
hood's prize.

The pious throng, the youth devote to God
And priest, all vie to give thee honor due.
But why recount the fleeting dignities?
You seek in man's reward and prize.

TRANSLATED BY EDWARD F. O'DAY,
B. A. (1900),
St. Ignatius College, San Francisco.

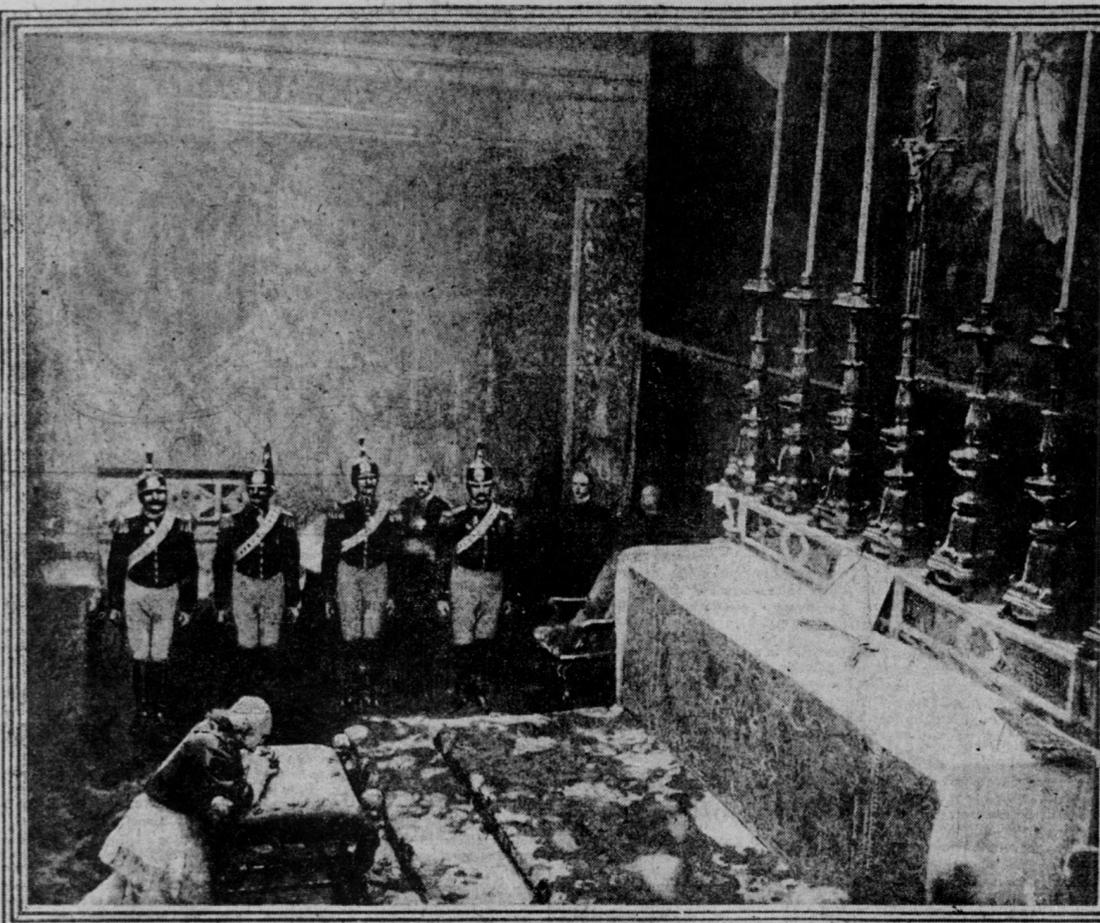
N. B.—The many allusions to persons and
places contained in this poem are hardly intelli-
gible without further elucidation. They
could be easily cleared up, however, by refer-
ring to any standard biography of the Pontiff.
I have used with success the "Life of Leo
XIII," by John Oldcastle, published by the
Catholic Publication Society Company of New
York—a book that has the added attraction of
a beautiful chapter entitled "The Pope's City,"
by Mrs. Meynell. E. F. O'DAY.

Installation and Coronation Ceremonies

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universal headship of the Catholic church, one fold and one shepherd. In the second the supremacy of jurisdiction as pastor or shepherd; and in the third circle is centered the temporal dominion which the Popes enjoyed over a thousand years. Although the titles only dates from about 1200, yet the thing symbolized by it dates back to Christ's commission to Peter.

The last act of the coronation of the Pope is the taking possession of the Basilica of St. John Lateran, the oldest church in the world. Here the Popes lived for over a thousand years, but since the Popes took up their abode at the Vatican they still go to St. John's solemnly after their coronation to take possession of their cathedral. At the portal of St. John Lateran the arch-priest presents a gold cross to the Pope to kiss. He is presented with the keys of the Basilica, one key of which is of pure gold and the other of virgin silver. The vast procession takes its way to the large council hall made famous by Kings and Emperors, men of letters and historic personages of past ages, and from the balcony the Pope addresses the people and distributes large alms. He then returns to the palace of the Vatican.



Pope Leo at His Devotions in the Sistine Chapel.

ENCYCLICALS ISSUED FROM THE VATICAN EXHIBIT WONDERFUL POWER OF INTELLECT

Official Papers of Head of Catholic Church on Questions of Social Moment Are Marvels of Strength and Clearness of Diction.

IN April, 1888, Leo XIII issued a decree against the Parnellite "plan of campaign," and against boycotting. The Cardinals of the Supreme Congregation of the Inquisition having decided adversely to such means of warfare. The promulgation of this edict called forth a strong protest from Ireland.

In July, 1888, he issued his famous encyclical on "Liberty," the chief points of which are:

"Liberty is liable to abuse. Modern liberties are abuses. Natural liberty belongs to men as rational beings. It is derived from the soul. It is therefore dependent upon the intellect. True liberty therefore follows the dictates of the intellect. Liberty needs to be helped by a law. This law is an eternal law. The individual law applied to society becomes human law. Liberty is therefore restrained by obedience—(a) in the individual, to the natural law; (b) in society, to the human law.

"Liberalism bears evil fruits. God allows evil for greater good. Rulers should keep this example before them. But liberalism allows no tolerance. Man should submit to God, which liberalism does not allow. One form of liberalism wishes to separate the church from the state, and allow the church to work thus separated. Another form denies any power to the church further than that of exhortation. Some wish the church to go with the times. All these opinions are false and should be substituted by the true doctrine previously laid down. The church desires her sons, except under certain conditions, to take part in public affairs where possible. Saving faith and morals, she approves every kind of government."

Consideration of the Daxed Labor Question

DURING the year 1878 the Pope addressed to all the rulers in Christendom an unusually important encyclical, in which the labor question occupied a very prominent part. His Holiness had long hoped that before the end of his pontificate it would be his privilege to bring about a better understanding between capitalists and workmen, or, rather, between the so-called masses and classes, and in this encyclical he pointed out those steps which, in his opinion, might well be taken with the object of attaining such a desirable result. Among other things he said:

"A strike can be justified only as a means of defense when an individual's interest is attacked. Never can it be justified as a collective arm of aggression. . . . The operative on strike is a passive and dominated instrument, not an intelligent and free being. While his action lessens the capital of the employer, it puts no money into his own pocket. . . . The right of protecting the operative, whether in the factory or in the field, shall be admitted, and for this purpose the maximum of labor as well as the minimum of salary shall be fixed. The hour of labor shall be arranged, giving due attention to days of rest and abstention from labor. Laws have been

made almost universally for the protection of women and children laboring in factories and elsewhere, but in how many cases have those laws been enforced? Inspectors of work should be appointed everywhere whose duties should be to see that these laws are not infringed."

In a word, the Pope maintained that employers should try to understand the aims and desires of their workmen and should not leave to unscrupulous agitators the monopoly of social reform. He also claimed that Christianity is the sole bulwark of social order and that infidelity is the great stimulant of anarchy and discontent.

Pontiff's View of Socialism and Nihilism

IN his encyclical against socialism, January, 1878, the Pope said: "We now speak of those sects of men who, under different and almost barbarous names, are called socialists, communists or nihilists, and who, scattered through the whole world and closely bound together by an unholy alliance, no longer shelter themselves in the darkness of secret cabals, but boldly advance in full daylight and labor to achieve their purpose, long since formed, of undermining the foundation of all civil society."

"Seduced by that greed for worldly things which is the root of all evil, which, while many have coveted, they have erred from the faith, they attack the right of property sanctioned by natural law, and, by an abominable crime, while they pretend to provide for all the necessities and desires of man, they labor to take from him and render common all that is acquired, either by legitimate inheritance or by labor of mind or body, or by economy."

Earnest Plea for Unity Among All Christians

IN the following year he issued another notable encyclical, in which he pleaded earnestly for unity among Christians. His words being specially addressed to Protestants and Greek Catholics. In it, too, he clearly defined the lines which in his judgment should separate the respective spheres of the church and state.

Masonry he denounced as a grave peril, claiming that "under cover of protecting the rights of man and reforming society it assails Christian institutions. And he continues: "It repudiates all revealed doctrines and religious duties. Sacraments it blames as superstitious. Marriage, the idea of family, the education of youth, it strives to deprive of their Christian character, aiming also at the destruction of the popular respect for divine and human power. The cult it orders is the cult of nature. And it holds up the principles of nature as the one measure

and the one rule of truth, honesty and justice."

Scope of Work of the Church in America

IN January, 1885, the Pope's long expected encyclical to the church in this country was made public. Mgr. Satolli was appointed Apostolic delegate to America in January, 1883, which position he held until his election as cardinal, when he was succeeded by Archbishop Martinelli, and in this encyclical the full scope of his work was defined. In this document His Holiness also expressed disapproval of labor riots, and further discussed the relations of Catholics to secret societies and of journalists to the bishops. On these points he says:

"The Roman Pontiff, since he cannot personally visit the different regions and thus exercise the pastoral office over the flock intrusted to him, finds it necessary from time to time to dispatch delegates into different parts of the world, according as the need arises, who, supplying his place, may correct errors, make the rough ways plain and administer to the people confided to their care increased means of salvation. But how unjust and baseless would be the suspicion, should any exist, that the powers conferred on the delegate are an obstacle to the authority of the Bishops. Sacred to us (more than to any other) are the rights of those whom the Holy Ghost has placed as Bishops to rule the church of God. That these rights should remain intact in every nation, in every part of the globe we both desire and ought to desire, since the dignity of the individual Bishops is by nature so interwoven with the dignity of the Roman Pontiff that any measure which benefits the one necessarily protects the other.

"Every effort should be made to increase the number of intelligent and well disposed writers who take religion for their guide and virtue for their constant companion. The Bishops, placed in the lofty positions of authority, are to be obeyed, and suitable honors, befitting the magnitude and sanctity of their office, should be paid them. Now, this reverence, which it is lawful to no one to neglect, should of necessity be eminently conspicuous and exemplary in Catholic journalists, for their journals, which are circulated far and wide, come daily into the hands of everybody and exert no small influence upon the opinions and morals of the multitude."

In February, 1889, the Pope startled the entire Catholic world in his open letter to Cardinal Gibbons, wherein the Holy Father expressed disapproval of what the French and Italian clergy had termed "Americanism" among the faithful in the United States. A translation of "The Life of Father Hecker," founder of the Paulist order in New York, had given occasion to the charge that a portion of the American hierarchy leaned too much toward a liberal policy in church discipline and to innovations in religious rule that seemed to threaten the integrity of Catholic doctrine. The friends of the Paulists insisted that the French translation had done serious injustice to the views really held by Father Hecker and his biographer, as well as by those members of

the Catholic hierarchy who had approved of them. They claimed that there was nothing in the Pope's letter which really condemned their teachings, but only the French misunderstanding of those teachings. Nevertheless, it was felt that the Pope had declared himself on the side of conservatism as against the more progressive element in Catholic America, and there were corresponding rejoicings among the exponents of a more reactionary policy.

Intolerance Not a Part Of His Creed

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spects, he was at the same time a true child of the century, and hence he could not be blind to the march of events. He saw the meaning of modern progress and he recognized the potency of modern ideas. A man of narrow mind might have come forth as a champion against them; but not such a man was Leo. Intolerance formed no part of his creed; class prejudices found no favor in his eyes. In his masterly encyclicals he spoke authoritatively and most wisely, not always on purely ecclesiastical subjects but very often also on subjects which are of world-wide secular interest. Thus he was more than an ecclesiastic; he was also a great statesman. Of his personal character all who were ever privileged to know him have spoken in the highest terms. That he was very charitable and kindly is known to all. In a word, he bore himself nobly in his high office, and now that he has gone to his reward, all who have watched his sterling and loyal work will admit that he was a true and eminently sagacious shepherd of the people.

The Pope's jubilee was celebrated in splendid style in December, 1887, in commemoration of the fiftieth anniversary of his entrance into the priesthood. He received on this occasion many handsome gifts. The Sultan sent an antique pastoral ring set with precious stones and valued at \$50,000. The Queen Regent of Spain sent a ring, one sapphire of which was valued at \$15,500. The Emperor of Germany sent a miter worked in gold and encrusted with rubies, emeralds, sapphires and brilliants, costing 20,000 francs, and the Empress accompanied this with a set of mass vestments valued at 30,000 francs. The Empress of Austria sent a gold tiara valued at 150,000 florins. The Emperor of Austria joined with the ladies of Vienna in sending a pectoral cross costing 100,000 florins. China sent a high procession with rich presents, including a large contribution from the Empress Regent. The clergy and laity of the archdiocese of Paris subscribed 130,000 francs for a tiara. It is made on a foundation of silver cloth, embroidered in fine pearls. The triple crown is of gold studded with 600 diamonds, rubies, emeralds and sapphires. A large diamond caps the cross on top. The Syrian Catholics sent a cross and chain costing 7000 rupees. Princess Clotilde Bonaparte, sister of King Humbert, made a magnificent cope of white satin, embroidered with flowers. The ladies of Seville, Spain, sent a clasp of gold set with 250 precious stones, mostly diamonds and

POPE LEO'S WILL A NOTABLE PAPER

Much Property Is Bequeathed to His Nephews and Nieces.

Three Cardinals Are Named as Executors of the Estate.

THE late Pope made his will about six years ago. This will is not only a personal, but also a political testament, the executors named being Cardinals Oreglia, Rampolla and Mocassin. In it he bequeathed property to his three nephews and two nieces, but it is believed that in order to avoid the charge of nepotism he arranged in another way that they should receive larger sums than those mentioned in the will. This document also contains directions for his funeral and tomb, and points out which of the jubilee presents received by him shall remain the property of the See of Rome and which are to be otherwise distributed as part of his private property.

His Holiness revised his will later, owing to the deaths of certain members of his entourage, principally those of Cardinals Gallimberti and Monaco La Valletta. The Pope enjoyed a yearly income of about 7,500,000 lire, of which he kept for his own expenses only 1,000,000. Of the balance, 700,000 lire was at the disposal of the Cardinals, being given to those who live in Rome, each Cardinal drawing a yearly income of 25,000 lire; 450,000 lire was distributed among the poor dioceses; 1,800,000 lire went to the prefecture of the apostolic palace; 1,000,000 lire went to the office of the secretary of state, for foreign business; 1,500,000 lire was spent on salaries to the Vatican personnel, and 1,040,000 lire went to schools and charity. The million which the Pope reserved for himself was used not only for his personal expenses, but also for his private charities and for purchasing art treasures and the presents that he made to sovereigns and other rulers.

In September, 1896, it was mooted that a scheme was in the air for all the Roman Catholics of the world to combine and raise £200,000,000 to be placed in the hands of the Pope. With this it was proposed to purchase the city of Rome and a strip of land leading to the seaport from the Italian Government, so as to secure the independence of the pontiffs. The scheme seemed to many utterly quixotic, yet there seems every reason to believe that those who proposed it were earnest and would gladly have seen it carried out.

Italian Prelate Will Be Chosen To Succeed Leo

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is among the best formed in the assembled cardinalate. Vincenzo, his brother, is also a Cardinal, and this is for Serafino a cause of weakness, because it is understood that should he be elected Cardinal Vincenzo would be his secretary of state, thus occupying a high position to which many others aspire. His family is very numerous, and, as he has not forgotten them since he has been a Cardinal, it is feared that he would think of them too much if he became Pope.

Cardinal Gotti.
It is hard to tell how the candidature of Cardinal Gotti sprang into existence. He is a monk of the barefooted Carmelite order, and is as Ligurian as Pope Julius II. But he knows how to put on a humble attitude, holding himself apart from the ascription of this world like Sextus V. Before he threw away his crutches. He displayed diplomatic qualities of the highest order in the mission to Brazil confided to him by Leo XIII.

In that country, in addition to the conflict going on between the civil and religious authorities, the church was in considerable danger on account of the lack of discipline and of the dissolute morals which prevailed among the clergy and the episcopate. To the great astonishment of every one, the Pope selected the superior of the barefooted Carmelites, who happened to be Father Gotti, to put an end to disorder, and re-establish harmony between the religious and civil powers.

Father Gotti in two or three years triumphed over all difficulties, and his success was so complete that on his return the Holy Father decreed him a Cardinal's hat. He has already a small court formed of those who believe his success probable, who honor him as though he were already elected. But he does not take much notice of these flatterers. Greatness appears to have no temptations for him, for though clothed in purple he occupies a very modest room, at the Forum of Trajan, and sleeps on a monk's bed. He is only 64 years of age. His political tendencies are unknown and should he be called on to succeed the present Pontiff he may be either a conciliatory Pope or a fighting Pope, according to his personal inclination and to the character of the majority which placed him in St. Peter's chair. It is said that Leo XIII has often jestingly spoken of him as "my successor," which

emeralds. Gounod wrote a composition for the festivities entitled "Leone XIII." America sent her share. Ireland dedicated the Irish National Church in Rome. At the jubilee mass which was celebrated on December 31, the Pope wore a soutane of white Irish poplin which had been specially woven for that purpose. This jubilee mass, which the Holy Father himself celebrated, cost \$200,000 and was on a scale hitherto undreamed of. From all parts of the world presents were sent to the revered head of the Roman Catholic church,

tends to show that there is some consistency in his candidature.

Cardinal Svampa.
Why should Cardinal Svampa, Archbishop of Bologna, figure in the list of "Papabile" in preference to so many other members of the Sacred College whose merits are equal and even superior to his? No one can say, unless this favor is due to the strange circumstance that he is one of the three Cardinals now in charge whose arms correspond to the prophecy of Malachy. You are aware that the Abbe Malachy, who died in the odor of sanctity, left a series of prophecies relating to the different Popes who might be elected after his death. Chance has so willed it that hitherto his predictions have been justified by events. It is true that they were couched in mottoes the terms of which were sufficiently vague, and that a variety of interpretations could be placed on them. The motto of the Pope who was to succeed Pius IX was "lumen de coelo." It happened that Leo XIII had in his escutcheon, beside a cypress, a star on a field azure. According to the prophet Malachy the motto of the next Pope is "Ignis Ardens."

The Sacred College at present contains three Cardinals whose arms could justify this prediction—Cardinal Oreglia, whose shield bears an altar on which burns the sacred fire; Cardinal Gotti, whose arms bear a torch, and Cardinal Svampa, whose escutcheon is ornamented with a dog holding a torch in its mouth.

Moreover, Cardinal Svampa might be indicated twice over in the prophecies of Malachy, because his name in Italian is almost synonymous with flame.

If the annals of the Vatican are consulted from the time of St. Peter to the present day it will be seen that the reigns of Pius IX and Leo XIII have been very long in comparison with those of the greater number of their colleagues. If Cardinal Svampa should be elected at the next conclave and if he should live as long as Leo XIII his pontificate would last thirty-eight years. This would mean that no Cardinal now living could ever aspire to the purple. This is asking too much from human nature.

Cardinal Svampa is also credited with leanings in the direction of a reconciliation with the Quirinal, a fact which explains the zeal with which a number of Italian journals try to force his candidacy to the front. They quote words which he is said to have addressed to those who make allusion to the possibility of his election: "I feel that I should be unworthy of it; but if God should impose this burden on me a great many changes will be seen." This, it will be noticed, is a Delphic utterance, which does not in any way tie his hands, but which has sufficed for Cardinal Svampa to be regarded as a "Pope of conciliation."

Cardinal Rampolla.
Cardinal Mariano Rampolla del Tindaro is one of the most curious figures in the pleiades of "Papabile." The nobility of his character renders him disdainful of the little tricks by which some of his rivals flatter themselves that they dissimulate their ambition. He avows it with the frankness of a "grand seigneur" who is of opinion that it is not a position beyond false modesty, the device of Fouquet to that of his family. Thus everybody knows that he is working with assiduity in view of the next conclave and that he neglects nothing that can further his views.

For ten years past he has been like a spider in the center of his web, working continually and spinning one after another the threads of an intrigue, which will only have its "denouement" after the death of Leo XIII and of which, "an attendant," he weaves the meshes with infinite art.

He is one of those men who must either be loved or hated. His proud and haughty character will not allow him to tuck around reefs, to shun obstacles, to seek the friendship of those who despise or the sympathies of those who are not of his way of thinking. Instead of conciliating and flattering his enemies, he breaks them, and when these adversaries are of the stature of Ledowchoaki and of Oreglia, he stiffens himself and displays before them the full grandeur of his hatred, knowing that battles between Titans must end in the annihilation of the defeated side. There are at the present moment at the Vatican and its surroundings a large number of personages who tremble with fear at the idea of Rampolla becoming Pope.

Many other of the Cardinals are mentioned, among them Cardinal Jacobini, the nuncio at Lisbon, a subtle diplomatist; Cardinal Alfonso Capececiatti, Archbishop of Capua, an accomplished man of letters; Cardinal Mario Mocassin, manager of the "Obolus," a kind of Sully clothed in purple; Cardinal Sarto, patriarch of Venice, a prelate of the good old type, a free liver without prejudices, but capable of writing hard truths to the Pope himself, as he has already done many times, and Cardinal Ferrari, Archbishop of Milan, who has not enough enemies to be regarded as dangerous. The Pope of to-morrow will in all probability be found among those just cited.

It is stated that the Presbyterian Board of Foreign Missions is hampered in its plans for the coming year more by lack of men than of money. It has appointed forty-seven missionaries and has as yet work and means for thirty-four more. Albania has a population of a million and a half, who are nearly all Mohammedans.