

purely political question and not one on which the Pope claimed the right to decide as head of the Church. On the death of Cardinal McCabe, the Pope appointed the brilliant and distinguished President of Maynooth College, Dr. Walsh—a strong Home Ruler—to succeed him in the See of Dublin. As he became more closely acquainted with the realities of the Irish struggle, Leo's sympathies with the Irish National cause grew and he sent his blessing to John Dillon on the day that this prominent leader of the political and agrarian agitation in Ireland took to himself a partner of his joys and woes.

### An Anti-Papal Outrage

After the forcible occupation of the Eternal City by the troops of Victor Emmanuel in 1870, Pope Pius IX. confined himself strictly, for motives of personal safety, within the walls of the Vatican. Leo XIII. did likewise, and the Catholic world, by common accord, referred to the visible Head of their Church as 'the Prisoner of the Vatican.' But in England and elsewhere there were many who entertained the idea that the Pope was performing, for his own purposes, a sort of melodramatic part and playing the role of an imprisoned martyr. As a matter of fact he was naturally and prudently avoiding exposing himself to the attacks of the turbulent and ferocious anti-papal element that had come into Rome at the heels of the military and officialdom of Piedmont on and after the fall of the city in 1870. An incident occurred in July, 1881, which amply justified the seclusion of the Pope within his palace walls. The remains of Pius IX. were to be conveyed to the Basilica of St. Lawrence, a mile outside the city walls. The crypt of that ancient and venerable church had been selected by Pius IX. for his final resting-place. Arrangements for the transfer of the remains were made, on behalf of the Vatican authorities, by Count Vespignani. The Italian Government declined to allow the solemn procession to pass through the streets in the day-time. It was to take place after dusk, and to be sparsely attended, and proper police and military precautions were promised to repress any hostile demonstration by the riff-raff and the irreconcilables. A simple hearse, a few carriages, and a modest line of pedestrians formed the procession. They had scarcely moved away from St. Peter's when they were accompanied by the yells, hooting, curses, and ribaldry of small but organised gangs of the brutalised members of the anti-Catholic secret societies of the city. The processionists were hustled, assailed, ill-used, the glass sides of the hearse were smashed in by volleys of stones, which rattled off the coffin that enclosed the remains of the dead Pontiff, a rush was made to seize the body and throw it into the Tiber. The diabolical purpose was frustrated by the gallant stand made by those who followed the remains and by the shocked citizens who came to their rescue. There was no need for calling out the military to suppress this rabid and indecent outburst of ruffianism. And they were not called out. The police were amply sufficient to protect the procession. But they displayed a criminal inactivity which called forth vigorous condemnation from decent people of every class. We were in the Eternal City at the time, and the sad cortege passed close under our windows amidst the uproar and savage yells of the residuum of the ruffianism of the great city. Messages and telegrams of sympathy and protest were poured in upon the Pope from every part of Italy and the civilised world, and in an allocution on the subject Leo said: 'Let the Catholic world see, by what has happened, what security is left for Us in the Eternal City. The world will better understand, by what it has seen, that we cannot at present remain in Rome except as prisoner in the Vatican.'

### Leo and the Slave

It was the Catholic Church that emancipated the slave in Europe. She is, and has ever been, the foe of slavery. Her voice was ever against it in the Southern States and Brazil. It was raised once more against the inhuman traffic in human beings when the earth-hunger of the Powers opened up Darkest Africa to commerce and the Arab slave-raiders did a lucrative business in providing traders with negroes as beasts of burden. Cardinal Lavigerie was the first to direct attention to the inhuman character of the African slave-trade, in a letter to Pope Leo XIII. The Pope supplied him with 300,000 francs to combat the traffic, and the militant Cardinal established a semi-military Order (the White Fathers) to deal with the matter and led the campaign for the enslaved negroes till his death in 1892. The Powers were, by Leo's example, also drawn into the task of suppression of the slave-trade, which now exists only to a small extent.

### The Rights of Labor

It is no very violent transition from the question of slavery to that of the due and proper rights of labor. This is a subject which the late Pope made all his own. On May 15, 1891, he published his famous encyclical on the Condition of Labor. It defined the relative rights of the rich and poor, of capital and labor, and was received with the warmest appreciation, not alone by the Catholic, but by the non-Catholic, world. The London 'Times' said of it that 'it breathed the spirit of Christian Charity, and a goodwill which, if it were imitated and shared widely, would go far to resolve all the industrial questions of the epoch.'

### Leo and the French Republic

France, 'the eldest daughter of the Church,' had ever since the downfall of the Empire, followed a system

of persecution against the Catholic faith. A great number of French Catholics, especially of the higher ranks, associated Republicanism with persecution and saw no hope of security for the free exercise of religion but under a monarchical form of Government. They, therefore, kept apart from public life under the new regime. Others—and a large number—of the Catholic body held quite different views. There was a prospect of dangerous and lasting dissensions. The Pope's opinion was eagerly sought. It came, through Cardinal Lavigerie, on November 12, 1890, and impressed on French Catholics the necessity of accepting the established form of Government as being the expressed will of the people. A few days later Cardinal Rampolla, Secretary of State, gave confirmation to this advice, and in February of the following year the Pope issued an encyclical in which he practically endorsed the view expressed in Cardinal Rampolla's letter.

### Varia

Pope Leo XIII. took a keen and active interest in the Church of the East, established colleges in Rome for the education of their clergy, created (in 1886) a hierarchy of eight ecclesiastical provinces in the East Indies, and did much to further the interests of religion in China and Japan. In 1893 he organised a Eucharistic Congress in Jerusalem with a view of drawing the Eastern schismatic churches into the one true fold.

On February 19, 1893, Pope Leo XIII. celebrated his episcopal jubilee in St. Peter's in the presence of 80,000 people, almost 50,000 of whom were pilgrims of all nationalities, who greeted the Pontiff's entrance into the basilica with enthusiastic plaudits and cries of 'Viva il Papa-Re' ('Long live the Pope-king'). In the early spring of 1895 he addressed his memorable letter 'ad Anglos'—to the English people. It was an affectionate fatherly appeal for unity of faith, in which he invited the English people 'to implore light to know the truth in all its fulness, and to embrace the designs of God's mercy with single and entire faithfulness.' The letter of Leo XIII. was received with much good feeling by the public and press of England. Never since the Reformation was there a time when 'the public heart of England was filled with a more general kindness, and cordiality' towards the head of the Catholic Church. About the same time some members of the Established Church of England appealed to the Pope for recognition of the validity of Anglican Orders. The Papal decision was however, against their validity.

### The Friend of Peace

It is almost unnecessary here to refer to his efforts on behalf of peace, and how through his mediation the European Powers were induced to hold a Conference at the Hague for the consideration of a scheme of general disarmament—a conference from which his Holiness's representative was excluded through the jealous intervention of Italy. The later facts of his life—such as the proclamation of the Universal Jubilee of the Holy Year (1900), his encyclical on social and Christian Democracy, the recent Jubilee celebrations in Rome, the visits of King Edward and of the Emperor of Germany to the Vatican, are sufficiently well known to our readers. He lived far beyond the usual span allotted to man, and his great mind was clear to the last. Not counting St. Peter, only one Pope governed the Church for a longer period than Leo XIII.—namely Pius IX., his immediate predecessor, who bore the tiara from 1846 to 1878. Only two of the long line of Roman Pontiffs lived to a greater age than Leo. One of these was Pope Agatho, who lived to the unusual age of 107 years and died in 682; the other was Gregory IX., who died in 1241 at the age of 99 years.

When the fact of death was ascertained, in accordance with the solemn ceremony already described, the Cardinal-Chamberlain assumed supreme control within the Vatican, assembled the prelates of the Apostolic Chamber, allotted to each his special office during the vacancy of the Holy See, had an inventory taken of the papal apartments, sealed every desk, drawer, and chest, cleared the palace of intruding visitors, notified all the Cardinals of the demise of the illustrious Pontiff, and made arrangements for the conclave for the election of his successor. The body of the deceased Pope was embalmed and clad in purple vestments. The funeral obsequies last for nine days, and on the tenth day begins the solemn conclave, or closed assembly, of Cardinals who are to choose a successor to the great High Priest who in his day pleased God and was found just.

### An Appreciation

In concluding his biographical sketch of Leo XIII. Mr. Justin McCarthy said: 'I am sure the calm judgment of the civilised world, apart from political or sectarian prejudice, one way or another, will accept this summary of Pope Leo's career. I have tried to tell the story of his life as one might tell the story of the life of any other prince or statesman. . . . But it is hard indeed not to grow enthusiastic as one studies the records of such a career. Statesmanship and philanthropy are combined in it, each at its highest and best. Pope Leo loved the working people and the poor, and strove unceasingly with all his power to lighten their burdens and to brighten their lives. He showed to others the best and most practical way to the accomplishment of such objects. He spread the light of education all around him. As a great leader of men, endowed with unrivalled influence, he made it his task to maintain peace among his neighbors. Better praise no man could have earned: a better life no man could have lived.'

May his soul rest in peace!