

Germany. The powers which in former centuries most vigorously sustained the pope have either declined, like Spain and Portugal and Austria, or have been revolutionized from within, like France and Italy. But the papacy, even in remote periods, has frequently been espoused in times of need by the ultra Protestant powers. When Louis XIV was attempting to reduce the world to one kingdom, the pope became an ally of England and Holland and influenced some reactionary powers to come to the general assistance of civilization and freedom.

Above all other popes, and somewhat beyond his own record in earlier life, Leo XIII has been a liberal politician. He has hailed the future rather than deplored the loss of the past. He has been one of the captains in the movement for universal education and has striven to make education and morals confide in each other. Not a single scandal from Rome in his papacy has been conveyed to the world. A certain worldly Talleyrandish flavor which went forth in the time of his predecessor from Antonelli, a very able man, has not been revived in Leo's day. He has shown a friendly disposition to the world and could himself take place in almost any learned faculty or congress and hold his own in general knowledge with scientists, belles-lettres men and doctors.

What was he? Elected pope in February, 1878, he was then almost 68 years of age, and he had been for 32 years the archbishop of one quiet city, Perugia, which once belonged to the papal states, but stood high among the old Italian republics or feudalities for its painters and men of gifts. This region, generally called Umbria, produced the highest triumphs of art in Raphael. In Perugia and its province the archbishop was as distinctly the foremost citizen or subject as the late Phillips Brooks undoubtedly was in Boston or Henry Ward Beecher in Brooklyn.

He was born at a mountain town in the Apennines, not far from Rome, called Carpineti, on March 2, 1810. To this little place of about 5,000 people his ancestors had been expelled from Siena about 350 years ago. They were nobles in Siena, but had taken part against their countrymen when the Medici of Florence resolved to conquer and annex Siena. This independent republic, inspired with passionate hatred against Florence, made a memorable defense, but the odds were too strong.

Retiring into the states of the church the pope's family, named Pecci (pronounced Pechi), formed new friendships, and the pope's father was a count who either volunteered or was drafted into Napoleon's service when he overran Italy. The pope's mother was a countess, who brought property to her husband.

They lived in what is called a palace in Italy, a large building rising from the rocks, two stories and an attic high, with flowers and terraces about its base. The Italians, even those of high rank, are generally frugal and live upon small incomes. It appears that the pope during all his life has known no want, but has enjoyed a private revenue such as a gentleman of noble descent would be apt to have in any country who had kept his estates.

He was born after the French republicans had overrun Italy and been everywhere victorious, and the greatest change had taken place not only in the Italian people, but even in the priesthood. Most of the revolutions in what are called the Latin countries are abetted by a certain proportion of the priests, for men do not lose their political passions necessarily by belonging to this church or that. The most implacable opponents the pope has had as a bishop and incidental civic ruler have been revolutionary priests, and against these he has more than once spoken in reproach.

The ablest author in Europe and the most indefatigable writer at the close of the last century was Voltaire. His frequent books, written with great wit and pith, were translated and universally circulated through Italy when the pope was a child. In this papacy a Voltaire jubilee has been held in Rome.

The pope himself, Pius VII, had been taken captive from Rome to France and was only returned to Rome at the fall of Napoleon in 1814. He restored the Jesuits, who were the secular schoolmasters within the church, but they had fallen under the hostility of several of the kings and been for some time suppressed. Upon their return they opened schools and gave the city of Rome something of its old clerical and literary character.

In 1817 the late pope's mother took her sons to Rome and the next year put them at school at Viterbo, a city on a hill but a few hours' carriage ride from Rome. This lady belonged to one of the orders of the Franciscans and when she died was buried in their brown cloak and cord. Her death was nearly at the same time with that of Pius VII.

The next pope, Leo XII, branched out as an educator. The Jesuits' college was opened in Rome in 1824 with 1,400 students, and among these were the two Pecci boys, of whom Joseph was a Jesuit. He was three years older than his brother. These boys went home to their mountain town on holidays, and the pope was an active hunter and fowler in the mountains. Rome was to them like any American city to a family which lived in the neighboring country and spent the winters in the city.

The name of the pope was Joachim Vincent Raphael Ludovico Pecci. He always went by the name of Vincent Pecci until a certain period after his mother's death, when he became generally known as Joachim Pecci.

He became fluent in the Latin and wrote verses and orations in it and gained prizes. After his mother's death he lived with his uncle in the Muti palace in Rome. He somewhat knew Pope Leo XII and chose his papal name with reference to that prelate.

as with Pius VIII, who lived but a short time, and then came Gregory XVI, in whose household he was one of the prelates.

He first attracted special attention during the cholera in Rome in 1837, when he was 27 years old. He had nerve in an unusual degree, and his intrepid services among the cholera-stricken people marked him among the more (unaid ecclesiastics) as a man who could be of use to them in the dangerous condition of the country.

The states of the church indeed were then in a dreadful condition. After the fall of Napoleon, when the nature of the long war had demoralized nobles as well as peasants, a system of brigandage overran the states of the church. As the pope had no extensive army refugees came into his territories from Naples and the other adjoining states and were often employed in the mountain castles by the predatory nobles for the purposes of violence or revenge. Some of the most terrible of these persons had at one time been clericals.

Made a full priest in the Church of St. Stanislaus in Rome, Joachim Pecci was made at the age of 23 governor of Benevento, a small state in Naples about seven miles square and only a day's journey from that city. Benevento had given the title of Prince of Benevento to Talleyrand, the celebrated French diplomatist, who in his early life had been a Catholic bishop.

The little state was full of reactionary guerrillas and brigands. The young ruler went under the general expectation that he would be the victim of violence. Fortunately for him, he was almost immediately taken ill with the typhoid fever, and his death was supposed to be certain. This calamity softened the nature of the people, and they began to talk about this intellectual young priest who had exposed his life in Rome to the pestilence. Instead of antagonizing him they formed processions and went to public prayers in his behalf, and when he recovered it was looked upon as in the nature of a miracle.

They were mistaken, however, as to his worldly force. There lived in a mountain fastness in the state a celebrated brigand named Pasquale Colletta, who had a band of 14 murderers, and they had committed every species of offense. The priest governor laid his plans well, and one day the people were surprised to see come into the town, manacled and under guard, the chief of the band and every one of his myrmidons. In spite of their threats, promises and penitence they were executed.

Pecci now turned his attention to the lawless nobles who had countenanced such trespasses, and when one of these undertook to browbeat him and threatened to go to Rome and have him recalled the governor said, "Marquis, be-



fore you get to the Vatican you shall pass through the castle of St. Angelo." This was the state prison at Rome, and its name was ominous.

A feeling grew that this young man had special powers with the pope. Evidently hastened to get out of his territory or make their peace.

He searched the lawless castles, began to build good roads, examined and lowered the taxes, made the collection of the revenue effective, and thus spent nearly three years making an orderly state out of a most disorderly one.

Pope Gregory now recalled him to Rome and appointed him governor of Perugia, where he will always be remembered as one of the wisest men who ever took charge of her fortunes. This city stands near Assisi, where is the monastery founded by St. Francis. It was full of Mazzini's revolutionary societies.

The object the papal authorities had was the suppression of these plotting spirits by Pecci, but he commenced in a different way.

Finding that the city was on a high mound or come above a plain or marsh and had a road to it so steep that no vehicle could climb it without the aid of many yokes of oxen, the new governor set to work and in 20 days built a graded road up the height, over which in a little while rode the pope, much to his wonder and satisfaction.

The pope was so delighted with his young engineer governor, then aged 31, that he said as he left a number of presents to be distributed, "I will remember you, my friend, when I get to Rome."

In the meantime Pecci founded a savings bank in Perugia and himself subscribed largely to the stock and began to set up excellent schools. The people felt that a friend and not an enemy had come among them.

Just as he had accomplished remarkable things in that city the pope resolved to send him as nuncio, otherwise minister, to Belgium, which had not long before been separated from Holland by a revolution and created into a new monarchy. Belgium had only been free from Holland about 13 years. The people were Catholics, while those of Holland had been Protestants. Other than church differences existed between them. The Dutch were unimaginative and penurious and hard taskmasters. The Belgians had an antiquity of turbulent freedom and loved the arts and joys.

At 33 Archbishop Pecci, as he now was, appeared in Brussels accredited to King Leopold, who was the uncle of the royal family of England. An interest-

ing account of his gentle yet democratic intercourse is to be found in the "Life of Charles Lever," the novelist, who at that time lived in Brussels and was writing some of his novels. He and the future pope became warm friends. So did the king and queen take most cordially to the nuncio.

He busied himself mainly in rearing up the Catholic schools and universities of Belgium, which had gone into a decline. His acuteness on political affairs was such that Leopold one day said to him, "You are as clever a politician as you are a bright churchman."

Always moderate and always learning, Archbishop Pecci was also active for his church and raised money in Belgium to found a college in Rome to educate the priests of that country.

Before he returned to Rome in 1846 he visited London with letters to Victoria and Albert and was by them well entertained, and he mingled among the best people in England and took close observations upon the country. This species of intercourse no doubt broadened his mind and made him see that the modern world could not be reduced to the haggard outlines of Italy.

From London he went to France and paid a visit to Louis Philippe, who was dangerously near his fall.

When he got to Rome Pope Gregory was dying.

Pecci was well acquainted with Cardinal Ferretti, who soon became Pius IX, and that pope made him archbishop of Perugia at the age of 36. Nearly at the same time the new pope granted a general amnesty for political offenses and was for a time regarded as a man of liberal intentions.

It was fortunate for Archbishop Pecci that he could retire to a distance from Rome in the mountains toward Tuscany and exercise his prerogatives without becoming involved in the rising political passions at the Eternal City, where very soon Mazzini, Garibaldi and others revolutionized Rome and formed a triumvirate of dictators and had to stand a siege by the French, at the close of which the pope was so heartily frightened that he revoked his liberal dispositions.

Retired to a city of about 60,000 people, the archbishop of Perugia, as has been said, lived there 32 years, or down to the year 1878. He was a universal reader, and among the wise saints in the Catholic age he chose St. Charles Borromeo as a man to imitate, the giver of his riches to alms and education. He thereupon gave his mind to the study of education in Perugia.

He made up his mind in the first place to educate his clergy thoroughly and to see that their habits were industrious and pure. Next he set upon the education of the upper classes, many of whom were contemptibly illiterate. Finally he came down to the children and even paid some attention to female education.

At one time the revolutionary elements in Perugia arose, and a conflict took place between them and the papal troops, who were of all nations, Swiss, German, Irish, and even American, and the populace was worsted. The archbishop surrounded himself with friends of like tastes with his own, favorable to education and sincerely desirous of seeing morals made voluntary. He had been received in the city, when he returned there the second time, with a magnificent demonstration. As the ruler, both ecclesiastic and civil, he inhabited the palace upon the public square, which had on one side of it the city hall and on the other the cathedral. Among the friends he took to his heart in this place was Mr. Satolli, the recent legate of the pope in America.

In 1854 he was made a cardinal, and this entitled him to take part in the selection of future popes.

Glancing back for a moment at these dates, we will see that the pope was born in the year after Gladstone; that he became a full priest near the close of General Jackson's administration, and that he became archbishop of Perugia at the time of our Mexican war.

His habits did not differ at any time. He was remarkably laborious, of a spare frame, with a high, capacious forehead, a large mouth, a full, long and expressive nose, and an expression of thorough refinement, purity and acuteness.

Being a nobleman of the best class of Italian descent and of a nation immemorably ardent for knowledge and loving the arts, he was also destitute of sourness and had convictions without being opinionated.

None could impeach his private life. He was ever accessible to his priests and to those people who required him as a spiritual friend, but he also had high spirit, and when browbeaten disclosed something like a military power within, and he could use indignant words. He was too worldly wise to be cheated, too discreet to commit himself in either word or deed, except as his judgment and conscience were touched, and after the Italians in 1890 overran his state they found that he was a difficult man to handle, in that he kept on the side of intelligent public opinion.

In short, he was a pope in spirit, representing the antiquity and authority of the church long before it was probable that he would fill the pontifical chair. He rose to this distinction at last by having deserved it.

Though it is probable that he was not unmindful of the honor and influence of that great office, he knew too well that to reach it in this dangerous age he must deserve it by a combination of character, of courage and of wisdom.

In 1866 the French troops were withdrawn from Rome, and the pope was left to such an army as he could himself create. The Italians, however, six years previously had overrun Sicily and Naples, annexed Tuscany and other states, and finally Venice, and were determined to occupy the papal states.

At this time Cardinal Pecci addressed the priests in words which should be common to all churches, saying:

"The moral conduct of the priests is the mirror into which the people look to find a model for their own demeanor. Every shadow, every stain, is remarked by the vulgar eye, and the mere shadow is enough to make the people lose their esteem of priestly worth. It is impos-

sible that a priest who lays himself open to such reproaches or suspicions, who has the name of being self-indulgent, interested and of irregular living, should give forth that fragrance of a pure life, that sweet odor of Christ, which witnesses to our worth and to our doctrine. The two great means which the Divine Master declares to be indispensable in our high ministry are holiness and knowledge."

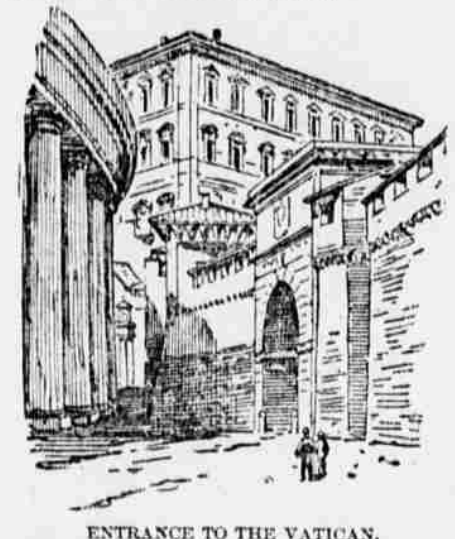
In 1869 he made an effort with the king of Italy to rescue poor clerical students from the military conscription. "The burden of military service," he said, "must inevitably fall on all young men who have devoted themselves to the clerical career. We are deeply saddened by this; we are frightened by the thought that so many parishes will ask us for pastors while we shall have none to give them; that so many pious populations will ask for the food of Christian instruction and the comfort of the sacraments, and that no one will be found to minister to them, and that, such a state of things continuing, there is nothing to prevent religion from dying out in these country places for the very lack of hands to cultivate it."

The government soon sequestrated nearly all ecclesiastical property, seizing upon the residences of the bishops and the church revenues and making exceptions where it saw fit.

At one time bloodshed was threatened in Perugia, when the archbishop came upon the scene and by his courageous and calm interposition prevented a conflict. He pardoned all the malcontents who had been put down in 1859. When the Swiss garrison of Perugia undertook in 1860 to resist the Sardinians, the cardinal in vain attempted to prevent a battle. He was unable to prevent the execution of one of his officials, who was shot by a court martial for having borne arms.

Soon civil marriage was commanded, with penalties to parish priests for interposing. In 1862 he was sued because he had admonished some of his priests who had subscribed a cordial address to a republican priest leader.

He issued an address against modern spiritualism, saying that "religion and morality must condemn the use of these mysterious agencies, whatever truth might be in them, by unprincipled, irreligious and interested persons."



A pastoral letter that he wrote on the temporal dominion of the popes, defending their right to their territories, called special attention to him as one of the champions of the church:

"Let us say nothing of the august right consecrated by 11 centuries of possession, of the most ancient and venerated of European monarchies. If such rights are not sufficient to insure respect, then there is no kingdom, no empire, in Europe which may not be destroyed. It is false that any Catholic holds the temporal dominion to be a dogma of his faith. Such an assertion can only have come from the ignorance or the wickedness of the enemies of the church. But it is most true and must be evident to any intelligent mind that there is a very close connection between this temporal power and the spiritual primacy."

In 1861 the Italian minister of worship demanded that the clergy renounce their allegiance to Pius IX, when Cardinal Pecci wrote a joint letter to the pope standing by him.

He protested against the confiscation of the mountain monasteries, which would yield no revenue to the king and turn into the world a parcel of helpless ecclesiastics.

When he was made cardinal, the prince imperial of Germany was present among many distinguished strangers, and when he came back to Perugia all the people turned out to congratulate him. Especially did the Umbrian academy receive him with a literary entertainment. He gave a splendid feast, and the city was illuminated.

When his silver jubilee came around in 1871 and the pope sent his congratulations, the Italian military authorities stood back, really liking the cardinal.

In 1877 the pope held his fiftieth anniversary or jubilee as a bishop.

The Italian parliament, sitting in Rome, brought in a clerical abuses bill, but Pius IX fluminated against it and the government.

The pope now made Cardinal Pecci camerlingo, or vicar of Rome when the pope should be absent, and this of course raised the highest expectations as to his future promotion, for he had but one step more to go.

Pope Pius IX died Jan. 7, 1878, and the next day King Victor Emmanuel died in the Quirinal palace in Rome.

In some parts of the world it was advocated that a new pope should not be allowed to be elected. Cardinal Pecci altered the old habit of having the pope's corpse lie in the Sistine chapel, where the people would have thronged within a limited area and perhaps called for the interposition of the police.

Cardinal Pecci set 500 men to work to prepare a place for the conclave to meet, and at once closed this conclave to the outside world. Ten days were allowed to expire after the pope's death, according to rule. On Sunday, Feb. 17, the devotions were concluded by a pontifical mass, and the next day everything was ready for the conclave.

one American (McCloskey), the latter being on his way.

Papal elections in the remote past had often been interfered with by the house of Bourbon and others. On this occasion there was no interference.

The second day the door of the conclave's improvised chamber was locked on the inside and the outside, and every portion of the inclosure examined to see that there was no communication with the world.

Cardinal Pecci had a kitchen within the inclosure and cooks and servants ready. Each cardinal sat under a canopy, with a small square table and writing materials before him. Then with folded paper the ballots were dropped into a consecrated chalice. From this chalice they were counted into another one.

On the first ballot there were 23 votes for the vicar, Cardinal Joachim Pecci. The balloting papers were burned, and at the sign of the smoke issuing from the stovepipe in a window the crowd outside knew that no pope had yet been chosen. Cardinal Pecci retired to his cell.

Then came an afternoon session. The cardinal himself voted secretly, like the rest. He sat in great distress and responsibility. Persons present say that great tears rolled down his cheeks, and that when he undertook to write his ballot his hand shook so violently that the pen fell to the ground.

This time he had 38 votes, but not enough. Everything pointed to the probability of his election on the next day, Wednesday.

That day Cardinal Pecci undertook to check the movement toward him, but the third ballot came on, and 44 votes were recorded in his favor, more than two-thirds.

The master of ceremonies went up to his seat and asked him, "Do you accept the election as supreme pontiff of the Catholic church?" He arose and affirmed his unworthiness. At length, however, he bowed.

Then at a clapping of hands all the cardinals rose and stood in homage, and the canopies above all their seats were lowered except that above the pope elect.

"By what name do you wish to be called?"

"By the name of Leo XIII."

The pope elect was now taken aside and clad in white cassock, cincture, rochet, hood and berretta and even stockings. His shoes, however, were scarlet, with a golden cross upon them. He advanced from behind the altar to his throne.

The fisherman's ring is put upon his hand. The cardinals come up and kiss his feet and receive his kiss upon their cheeks. This is called the "adoration."

An aged cardinal advances upon the piazza and declares to the multitude: "I announce to you tidings of great joy. We have a pope, the most eminent and most reverend Joachim Pecci, cardinal priest of the title of St. Chrysogonus, who hath given himself for name Leo XIII."

The bells of the churches rang, but no cannon thundered as of old, and there was no illumination, though some individuals illuminated their palaces.

Perugia was in delight. The pope's term has been unusually active, as might be supposed from the diminution of his temporal or prince powers. He has given his active—sometimes too active—head to corresponding with the churches in all nations. As the Italians preferred their national policy to the pope's interests, he has not been as provincial an Italian as his predecessors. His friendly and reciprocal hand has been felt in distant countries. Teaching the necessity of Christianity, which he considered to be his, or the church to human society, he said:

"Let every member of Christian society reform his own conduct and outward manner of living." He made Cardinal Franchi his state secretary, the chief of the propaganda, and sent him to Ireland to keep the National party there loyal, peaceful and orderly. Franchi died suddenly, and Cardinal Nina succeeded him. The pope spoke of being "compelled to see beneath our eyes in this Rome, the center of the Catholic religion, the progress made by heresy, heterodox temples and schools built freely and in great number."

The pope addressed himself to the good will of Bismarck, who really held Italy up. The Prussian government sold the property of the propaganda and put the church catechism out of the primary schools. Many pilgrims, however, came to Rome bringing gifts. Leo made a peace, rather recklessly broken by his predecessor, with the emperor of Russia, and some of the grand dukes came to see him. He sent crosses to Asiatic rulers and softened their natures. Deprived of some barren mountains and mistmatted plains, he cultivated far abroad the amenities of society and the human heart not all depraved. He made a hierarchy for Scotland, shrewdly saying in the tone of Walter Scott, "The remains still extant of church edifices, monasteries and other religious structures bear splendid testimony to the piety of the ancient Scots." He stopped the silly feuds between various kinds of ruffian Christians in the Turkish parts and gave this confidence to Cardinal Dr. Walsh in 1883, and Mr. Parnell was unable to lead the Irish cause after his social slip. Leo boomed the Catholic university at Washington city, where his vicar, Satolli, now lives.

In Germany eminent Catholics like Dr. Dollinger and Prince Hohenlohe, both of Bavaria, attacked the papal doctrine of infallibility as encouraging rebellion against the civil rulers under Jesuit interpretation. Italy was then the ally of Germany. What was called "the old Catholic church," or Jansenists, was built up to neutralize the Jesuits. The word "kulturkampf" or learning's conflict against sixteenth century Catholicism, was invented. Bruno, the priest philosopher and friend of Galilei, was given a statue in Rome, where he had been burned. In 1873 the Jesuits had been driven out of Germany by Bismarck. But the pope saw the political influence his friends could wield by organization in the Ger-

man parliament, led by Von Windthorst, and he extended to Bismarck the hand of friendship, which disarmed him. A man like this, who could accept the century, was certainly a great advance upon his impolitic and unskillful predecessors.

Ultimately Leo smote with the broad hand the clericals who assumed in the United States to be more retaliatory than himself. He sent his legate to the nation, and with the legate came the pope's bright, happy, active, winning countenance, a fellow man. The world accepted his good will as a pilgrim to higher things, welcoming all joyous and decent travelers upon the road.

The end of the propaganda has been greatly to the strengthening of Catholic education in other parts of the world. The revenue of this see was not over \$12,000 a year, and the university at Washington commenced with about that income.

The pope was actually chosen by Bismarck for mediator between Germany and Spain over some forsaken islets in 1885. Leo gave Spain the sovereignty and Germany a naval station.

Such has been the influence on the better angel of the Vatican, whose active and brotherly spirit wore itself out visiting and assisting his fellow men.

GEORGE ALFRED TOWNSEND.

TRAIN WRECKERS IN THE TOILS.

Planned to Kill All Who Escaped Death in the Smashup.

Roanoke, Va., July 22.—A detective last night arrested James W. Bailey and J. W. Kennedy, near Shenandoah, charged with wrecking a Norfolk and Western passenger train near Greenville, on the night of Dec. 28 last, when Engineer Wesley Bailey was killed. The men pleaded guilty and were sent to Stanton jail without bond. They are charged with murder. In a sworn confession, they say they planned with Mrs. Ellen Paynter to wreck the train and kill all passengers who might escape death in the wreck. Only the engineer was killed and the plan for wholesale murder was abandoned. Mrs. Paynter comes from North Carolina and will be arrested later.

DESPERATE PISTOL DUEL.

Soldiers Lodge Wounded Participants in Jackson Jail.

Jackson, Ky., July 22.—In a desperate pistol duel at Caverun school house, three miles east of Jackson, three persons were severely hurt. James and William Barrett and Jack Howard and his fourteen-year-old son were the principals. A bullet from James Barrett's pistol lodged in the abdomen of James Viles, aged twelve, who was sitting at his desk in the school house. Jack Howard was shot in the arm and his elbow was shattered. James Barrett was shot in the head with buckshot and his skull was fractured. The civil authorities declined to take action and the two details of soldiers from here were sent into the country and made the arrests.

Sapho's Slayer Arrested.

Ottumwa, July 22.—Andrew Tucker, a colored ex-convict wanted in South Omaha for killing a man named Sapho in a fight, was arrested here. He was taken to Omaha.

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