

ST. PIUS THE FIFTH.

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May 5th.

CHAPTER I.

THE Order of Friar Preachers, founded by Saint Dominic, has drawn recruits from every condition in life. It has attracted to itself young men and maidens, innocent in virginal purity, taught the secrets of penance to thousands of sinners, has drawn into its ranks the learned, who dedicated their science to the service of God, and the ignorant, who, desirous of rising to degrees of sanctity, otherwise unattainable, donned the black scapular of the lay brother, and spent their lives ministering to the bodily and temporal wants of the more learned of the brethren of the Order. And in return, this holy Order, instead of

4 *The Life of St. Pius the Fifth.*

hiding the learning and holiness of its members in an impenetrable seclusion, has given to the world many remarkable examples of science, as well as holiness, in almost every sphere of life. The names of the eminent architects and painters of the Order of Saint Dominic dwell in the memory of every student of history. Philosophers and theologians are as numerous in its annals as the stars in the heavens. Thousands of missionaries have spread the glad tidings of Christ in all lands and to all peoples. Martyrs innumerable have watered the soil with their heart's blood. Where is the land which has not seen the white-robed Dominican searching for souls? And where the country in which they have not died for the faith? How many holy Bishops have been forced from their beloved monasteries by the voice of the Church, which has pressed the mitre on their unwilling brows, as a reward for their zeal and learning. And the sons of Saint Dominic have been placed by God on the highest throne in the world, the Chair of Saint Peter. Four Popes have shed lustre on the Dominican Order, while they ruled the Church of God

in justice and holiness : Peter of Tarentasia, under the title of Innocent 5th, called Blessed by the annalists of the Order, Nicolas Boccasini, known as Benedict 11th, declared Blessed by the Church, Benedict 13th, a member of the princely family of the Orsini, and Michael Ghislieri, known as Saint Pius the Fifth.

The latter was undoubtedly the most remarkable. This great Saint shows us an example of virtues suited for several states of life. He had the austerity of an anchorite, the burning zeal of an apostle, prudential governing powers of a faithful Christian Bishop, the learning of a Cardinal, and that combination of virtues and natural qualities necessary to make him a great and holy Pope. As a Bishop, he never ceased to be a religious. Clothed in the purple of the Roman Cardinalate, he did penance so severe that his rank might be no snare for the humility of his soul ; with the tiara on his brow he was as humble as when a novice in his monastery, and yet as bold as a lion when the honor and glory of God called him to defend the Church.

6 *The Life of St. Pius the Fifth.*

This great Saint was born January 17th, 1504, at Bosco, a little town near Alexandria, in Piedmont, a province in the north of Italy. His father, Paul Ghislieri, belonged to a family which had once been one of the noble families of the city of Bologna. But in the civil wars of the fifteenth century the Ghislieri lost their wealth, and were banished by a popular sedition. Some fled to Rome, where they adopted the name of Consigliari, but others settled in Bosco, preserving their ancient name. At the end of the 15th century Paul Ghislieri, of Bosco, married Domenica Augeria, and to them, January 17th, 1504, was born a son, whom they named Michael, or according to some authors, Antoninus; the name of Michael having been given him when he entered the Dominican Order. Paul and his wife were poor, but very virtuous, and gave their son a Christian education.

They implanted principles of virtue and religion in his youthful mind, and by the regularity and holiness of their own lives showed him how to live as a true Christian. Their care and piety were richly rewarded. Mich-

ael grew up a pious and modest youth, and very devout, especially to the holy Mother of God. And while he increased in piety he began to show a great aptitude for study.

At the age of twelve he had already learned to desire a happiness higher than that which the enjoyments of life afford, and to long for the quiet contentment and undisturbed peace of the contemplative life. When he first felt attracted to the religious state, he prayed that God might open to him some way of following his attraction. There was no monastery at Bosco, and he was not acquainted with any religious. But one day two Dominicans passed through the town. Michael timidly accosted them, and very soon entered into conversation with them; and when they found that he had a vocation, they asked him if he would go with them, promising him, if he was thought worthy, that he should enter the novitiate. Michael ran to his parents, full of joy, and kneeling down, prayed them to give their consent and blessing. They readily gave permission, happy to have their child in so holy a state of life. Michael, therefore, accompanied the two

Fathers to Voghera, twenty miles from Bosco. In that monastery he served Mass every morning, and devoted the rest of the day to study, with such good will and so evident a zest, that the fathers took great pleasure in teaching him.

When sufficiently advanced he was sent to Vigevani to receive the habit and begin his novitiate; and there he made his profession, in the year 1519, at the age of 15.

When the Father Provincial, who received his vows at profession, asked him by what name he would like to be known in religion, he answered, "Brother Michael of Bosco." But the Father Provincial answered: "No one knows Bosco; in future you will be known as Michael the Alexandrian, because you were born in the neighborhood of Alexandria." This was the name by which he became known, and when he was created Cardinal he was called Cardinal Alexandrine.

After profession he studied philosophy in the monastery at Bologna, and later on theology—in both distinguishing himself—while at the same time he learned the divine science of prayer and contemplation. He

often said that prayer is a powerful means of acquiring knowledge, and that the more the soul is united to God by prayer the more it becomes capable of enriching itself and of enlightening others.

Hardly had he finished his course of philosophy and theology when he was thought capable of teaching. His treatment of theology was what one would look for from a Saint, and one of his biographers (F. John Baptist Feuillet) says that he mingled the thorns of Calvary with the thorns of theology. He was only twenty years old at this time, but such was the opinion formed of him that crowds of students attended his lectures from all parts of Italy.

He was ordained priest at Genoa, being then twenty-four years of age. In his sincere humility he thought himself unworthy to be a priest, and nothing but the authority of the Provincial could induce him to be ordained. Meditating on the fearful responsibilities of a Christian priest, and on the immaculate holiness required of those whose sacred office leads them daily to the altar, there to offer the sacrifice of the holy Mass, and whose

duty it is to administer God's holy sacraments, caused him to tremble lest he should be unworthy of an office so high, and with so fearful a responsibility attached to it. When the time of his ordination drew near he begged to remain a simple religious, free from the cares of the priesthood.

But God, who confers the office of priesthood on whom he pleases, fits them for their duties by sacramental graces, and the Father Provincial gently used his authority to command Brother Michael to set aside his fears. and, in holy obedience, to take upon himself that office for which his virtues and natural talents so eminently fitted him.



CHAPTER II.

SOON after his ordination he was sent to the Provincial chapter held at Parma, where he defended some theological theses, or propositions, against the heretical opinions of the Lutherans, at that time beginning to attract attention. He renewed his diligence in study, so that he might be more able to refute these dangerous errors. Nevertheless, his studies did not hinder him from assisting regularly at the divine office in the choir; nor from fulfilling the other pious duties of holy religion. He read some portion of the Life of Saint Dominic every day, in order to model his life on that of the founder of his beloved Order. He practised rigorous mortifications, and often took upon himself some menial duty, in order to acquire a spirit of humility. The time allowed for recreation he spent in charitable deeds, such as consoling the sad and weary, encouraging the feeble, and instructing the ignorant.

The fathers of the monastery, recognizing

his virtues, regularity of life, and natural capacities, twice elected him Prior of Vigevani, and he filled the same office in the monasteries of Soncino and Alba. As superior, he showed much firmness, tempered with sweetness, and it was thought a great happiness to live in the communities committed to his charge. He had a very remarkable gift of directing souls of an untractable disposition. He often told his community that piety and knowledge are the two breasts from whence religious should draw the milk of devotion, without which the human heart and soul would cease to have an interior unction. "A monk," he would often say, "is like a fish, which cannot live out of its natural element." And he frequently reminded his religious that just as salt returns to water, its first substance, so a religious, that evangelical salt which God withdraws from the world, resumes its false maxims and evil vices when he re-enters it without sufficient cause.

When he was Prior in Lombardy, war and famine desolated the country. Three hundred soldiers arrived one day at the monastery to pillage it. Father Michael met them

without fear and received them as he would receive friendly guests, and by his kindness inspired them with such veneration, that although they remained a whole month in the monastery, they caused no trouble, and the usual monastic discipline and observances were never once interrupted. In fact, many of them went to office in choir, and took their meals with the fathers and brothers in the refectory, listening in deep silence to the brother who, according to monastic custom, read some pious book from a pulpit during meals.

His sermons persuaded many souls to lead a more holy life than is found among ordinary Christians. Among these was the Marquis of Guast, Governor of Milan, who chose him for his director, and made him the distributor of his alms. This duty necessitated a journey of twenty miles, which he always made on foot, carrying his bag on his shoulders, and the Marquis could never persuade him to ride, nor to buy a cloak to keep off the rain. He was very strict with himself and other religious on the observance of the vow of poverty. He maintained that this

vow ought to deprive religious of superfluities, and even of necessities. He always went on foot when he was called to preach in the neighboring towns and villages. He sanctified these journeys by meditating as he walked along, and the beauty which God has so profusely lavished on this earth, drew from him many a fervent act of thanksgiving for his goodness in making the world so fair. When he overtook any one on the way, he entered into conversation with him for a little while, and then he would take his rosary from his belt, and invite his companion to recite the beads with him.



CHAPTER III.

THE new doctrines of Luther, having overrun Switzerland, spread into the northern provinces of Italy. The Cardinals of the Holy Office, after a long and careful deliberation on the best means to preserve the people from these soul-destroying heresies, appointed Father Michael Ghislieri Inquisitor and ordered him to take up his residence at Como.

Probably no beneficial institution has been so calumniated as the Roman Inquisition. Until lately, when its real character has been dispassionately studied by the enemies of the Catholic Church, it was looked upon by Protestants as a bloodthirsty means, unscrupulously made use of, to imprison and murder the enemies of the Catholic religion. Impartial inquiry and calm examination have now shown it to have been a prudent and lawful way of hindering the civil wars and intestine strife which have usually followed the intro-

duction of Protestantism into lands hitherto Catholic.

The Roman Inquisition must not be confounded with the Spanish Inquisition.

The principle on which the Roman Inquisition was based is one common to all religions. It is that heresy, or dissent from the true faith, is a great crime, and that it should be punished as such. Reason teaches that the death of one man is preferable than that thousands should die the death of the soul in consequence of the propagation of heretical doctrines. Universal experience has also taught mankind that the wars which have frequently followed the introduction of heresy into a Catholic country have been among the most terrible known in history, and that therefore it was expedient that some should die rather than many should suffer.

It is difficult to point out the exact date when the Roman Inquisition was founded. In the early centuries of the Christian Church all cases of heresy were tried in secular courts, but in process of time this duty fell into the hands of Bishops, who never punished those who were condemned, but delivered them

over to the secular power to receive their deserts.

The spread of the Waldensian and Albigensian heresies, in the 11th and 12th centuries, induced the Popes to take more stringent measures for exterminating heretical doctrines. The Fourth Council of Lateran, held in the year 1215, may be said to have permanently established the courts of the Roman Inquisition. Gregory 9th gave the care of the Inquisition to the Dominican Fathers in Germany, Arragon, Lombardy, and the south of France. In Spain it became a great power under Cardinal Mendoza, and Ferdinand and Isabella obtained a bull from the Pope authorizing the establishment of the Tribunal of the Inquisition. Thus the famous Spanish Inquisition was from its first commencement more of a royal than ecclesiastical court. The first court was opened in Seville in 1481, and executions became frequent. Many appeals were made to the Popes from the sentences of the Spanish Inquisition, and Rome frequently interfered to moderate its rigor. From the beginning of the 17th century, the Spanish Inquisition became more lenient, and since

then it has been occupied chiefly with the examination of books suspected of heresy. It was several times abolished, finally in 1834.

The Roman Inquisition was established for the whole Catholic Church in 1543. It is universally acknowledged that it was the mildest institution of the kind, and has never inflicted the punishment of death. It was to this Inquisition that Father Michael was appointed. No one, therefore, should be surprised that Saint Pius was an Inquisitor. As soon as he arrived at Como he at once began a personal inspection of all the towns placed under his jurisdiction, being hindered by no hardship or fatigue. In the exercise of his office we learn that, although usually so tender hearted, he could become stern and inflexible, when God's honor and the good of the Church called for vigorous measures.

A book written by one of the most insidious heretics, and printed in the castle of Poschiano was sent to an influential merchant, who undertook to circulate it in Modena and Vincenza. Father Michael seized all the copies, but, the Episcopal See of Como, being vacant at the time, the merchant, who had friends in

the Cathedral Chapter, obtained permission from the Vicar General to have them returned. Father Michael excommunicated all who had taken part in the matter, and went to Rome to place his conduct before the Cardinals of the Holy Office. They approved of what he had done, and cited the Vicar General and Cathedral Chapter to appear before them in Rome.

When Father Michael returned to Como the canons excited the mob against him, and he was stoned in the streets. He took refuge in the castle of Bernard Odeschalci, but some powerful nobleman continued to persecute him, and the Count della Trinita threatened to throw him into a well. "What God wishes will be done," was his calm reply.

The Vicar General complained of him to the Governor of Milan, Ferdinand de Gonzaga, representing him as a dangerous man who was attempting to excite sedition by exaggerated zeal, and demanded that he should be hindered from doing any harm. Father Michael deemed it prudent to leave the city, upon which the Governor cited him to appear and answer the charges brought against

him. Although Saint Pius was thirty miles from Milan when he received the citation, he set out on foot to return. But being warned that the heretics had laid an ambush for him at the same place where the glorious Dominican Martyr, Saint Peter of Verona, died for the faith, he took another road, and travelling on foot all night, appeared next day at the hour fixed. The Governor received him angrily, and left the audience chamber without saying a word to him. The humble Father patiently received the studied affront, and thanked God for humbling him so publicly. Seeing a gentleman on intimate terms with the Governor, he spoke to him, and begged him to make known to the Governor that he was present. This gentleman quickly returned, and brought back word that he was to be imprisoned; a threat, however, not carried into execution.

CHAPTER IV.

FATHER Michael soon afterwards returned to Rome. He arrived at the monastery of Santa Sabina on Christmas eve, fasting, and fatigued with his long journey. The Prior, who did not know him, thinking from his dusty and way-worn appearance that he had come to Rome for purposes of his own, said to him, in a tone of raillery: "Have you come to Rome to see if the Sacred College of Cardinals is disposed to make you Pope?" "I have come to Rome," said the humble Father, "because the interests of the Church call me here. I shall go away as soon as my task is fulfilled. Till then all I ask is a short hospitality and some fodder for my mule."

He presented himself the next day before the Cardinals of the Sacred Office. Cardinal John Peter Caraffa, the founder of the Theatines, afterwards Pope Paul 4th, was among them. He had devoted his whole life to the restoration of Catholic discipline and morals. In the person of the humble Dominican friar

he at once recognized what a great man stood before him. Having obtained from him a faithful narration of all which had taken place in Lombardy, the Cardinals approved of his conduct, and sent him back to Como, to continue his labors. The nomination of a new Bishop of Como, and the submission of the Vicar General and refractory canons, at length restored peace. But new difficulties arose at Coire, a small town in Switzerland. Two canons disputed the possession of a benefice. Both were of rich and powerful families. One, named Laplante, was accused of heretical doctrine, and loose morality, but was warmly supported in his claim by influential friends. Father Michael, having heard of this scandalous dispute, determined to put an end to it, and set off for the town. The Catholics warned him that the country through which he would pass was overrun with heresy, and advised him to take off his Dominican habit so that he might not be recognized. "No," he answered; "when I accepted this office I accepted danger and death at the same time. I could not lose my life in a more glorious cause than by giving it for the faith." Brave

words! revealing the spirit of the martyr; words justified by all the actions of his life. So he set out for Coire publicly in mid-day, and arrived there safely. He condemned Laplante, and quickly put an end to the scandal.

He next went to Bergamo, where a well-known lawyer, George Medulaco, was steadily propagating Protestant doctrines. He had already been reprimanded. Father Michael Ghislieri, therefore, reproved him, but treated him with kindness and allowed a near kinsman of his, Jerome Albano, to visit him in prison, with the hope of leading him back to the Catholic faith. Yet the heretic met all his arguments with abuse and refused to listen.

Medulaco was connected by birth with the leading families of Bergamo, who rose up in arms, and liberated him from prison. Father Michael, is no wise daunted, publicly excommunicated them in the principal square of the city, and had the satisfaction of finding that the citizens had still some respect for the laws of the Church, for they took the rescued heretic back to prison, and implored pardon

for their crime. Medulaco was sent to Venice, and ended his days in deserved obscurity.

The Bishop of Bergamo, Victor Soranzo, of a noble Venitian family, was also infected with heresy, and incited the senate to seek a quarrel with the intrepid Inquisitor. The Bishop was arrested, taken to Rome, deposed from his See, and imprisoned in the castle of San Angelo.

The important and very trustworthy office of Commissary General of the Inquisition having become vacant, in the year 1551, by the death of the Dominican Father Theophilus de Tropeus, Father Michael was recommended for the vacant office by Cardinal Caraffa, and at once installed. A very intimate friendship sprung up between these holy men. Cardinal Caraffa gave him apartments in his own palace, and ordered his attendants to admit him to his presence, no matter at what hour he presented himself. In this new office he worked with indefatigable zeal. Every morning he visited the heretics in prison, and by persuasion and Christian charity endeavored to show them the grievousness of their errors. His zeal was crowned with

success. When any of these misguided men retracted his errors, no kindness was too great for him to show him. He devoted the greater part of the revenues he received from this office to the relief of the poor.

One of the souls he thus rescued from eternal damnation was the famous Sixtus of Siena.

He was born at Siena, in the year 1520, of Jewish parents. He entered the Catholic Church, and according to some authors, became a Franciscan. His knowledge of Greek and Hebrew made him famous, and he taught as well as preached, with great success, in the principal cities of Italy, for ten years. Unhappily he fell into error, for which he was confined in the prisons of the Sacred Office.

But Father Michael could not allow a man so talented and endowed with such a power for good to perish. He earnestly begged God to enlighten him, and to show him the best way to proceed. Fortified with prayer, he sought an interview, and soon led him back to the ways of truth. Sixtus repented, and in the sincerity of his repentance begged to be allowed to do penance for his sins. Father

Michael went at once to the Pope, and did not leave his presence until he had obtained his pardon. Several months afterwards, to his great delight, Sixtus entered the Order of St. Dominic, in which he did severe penance for his sins, and led a very edifying life. His name is well known to Biblical students.

About the same time Father Michael became the friend of another great and famous man: a Franciscan Friar, who became known to the world as Pope Sixtus the Fifth. The way in which these two souls met is very characteristic of the times, and shows us, as nothing but such an incident can, the spirit of inquiry and doubt prevalent at that period. The Catholic faith was attacked everywhere; even under the shadow of the dome of Saint Peter's, in the very heart of Christianity.

A young Franciscan, Father Felix Peretti, was preaching a course of sermons in the Church of the Holy Apostles in Rome, in the year 1551. His eloquence drew crowds, and he became so well known that those in perplexity often gave him letters on his way to the pulpit, containing an account of their religious doubts, or the spiritual wants of

their soul. He was accustomed to read these letters when he paused for a short time at the end of the different divisions of his sermon. One day he received one on the subject of predestination, ending with these words: "Thou liest," written in large letters.

This unexpected attack disconcerted him, and he was obliged to shorten his sermon, not to let his embarrassment be noticed. On his return to the monastery he retired into his cell, but hardly had he entered when he saw a Dominican father follow him. This father entered into conversation with him, and interrogated him on his theological opinions, pressing him with subtle arguments, and sounding the depths of his soul, with all the skill and subtlety of a practised theologian. His answers showed him to be firmly attached to all the doctrines of the Catholic faith. Father Michael, for it was he, at length embraced him with joy, saying: "If you are ever in need of a defender, none but myself shall undertake that duty."

CHAPTER V.

POPE Julius the Third died March 23d, 1555. Before entering into solemn conclave, to elect his successor, the Cardinals invested Father Michael Ghislieri with the full exercise of all their powers; an act unprecedented in the history of the Catholic Church, and one which reveals the influence he had already obtained in the Pontifical Court by his sterling merits and force of natural character.

Marcellus the Second was elected on the fourth day of the Conclave, but died twenty-two days afterwards. He was succeeded by Cardinal Caraffa, who had ever shown himself the staunch friend of Father Michael. He was eighty years of age, and took the name of Paul the Fourth.

Not content with retaining Father Michael as Commissary General of the Inquisition, he nominated him Bishop of Nepi and Sutri, two cities near Rome. Father Michael was over-

come with grief when he heard of the dignity conferred upon him, and went to beseech the Pope to annul the nomination. He begged him to take away the heavy responsibility thus imposed upon him, and to allow him to live and die a simple Friar. The Pope would not listen, and told him to look upon it as the will of God. Upon which Father Michael only asked permission to be allowed to go to his diocese at once; but it was not until January of 1557 that he was released from his Office as Commissary General of the Inquisition, and allowed to take possession of his diocese in person.

His presence soon became felt. He visited every parish, large and small. A Bishop's presence had never been known in many parishes he visited, and his visitation was a cause of much practical good.

Still he turned with sincere regret to the quiet of his dearly loved monastery, and implored the Pope to allow him to resign his see, to return to the society of his fellow Dominicans. Paul the 4th, desirous of destroying all such hopes, answered: "I will attach a chain to your feet so strong, that even after

my death you will not be able to dream of the cloister," and a short time afterwards he sent for him, to tell him that he was about to make him Cardinal in the next consistory. Some difficulties, however, arose, and he was not raised to that princely dignity until March 15th, 1557. As he felt no joy whatever on being elevated to the Cardinalate, he could not express any gratitude to the Pope, but this was done for him by all the other Cardinals, who, by a spontaneous movement, thanked the Pope for giving them a colleague so worthy.

He chose the title of Santa Maria sopra Minerva, which was admitted into the number of titular churches for the first time in his favor. This beautiful Gothic Church was originally under the care of the Greek monks of the Order of Saint Basil, but was given to the Order of Saint Dominic by Gregory the Eleventh, for the sepulture of Saint Catherine of Sienna.

Instead of being known as Cardinal Ghislieri, he was called Cardinal Alexandrine. This was his own wish, to remind him always that he was a Dominican, for it will be re-

membered that the name of Brother Michael of Alexandria was given him on taking the vows in the Dominican Order.

Soon afterwards he was appointed Inquisitor General, in which office he had to decide causes and appeals from all parts of the world, and was invested with authority over all Inquisitors, Delegates, and even Bishops who exercised this authority, and his decision was to be final. This was a power given to none before, and to none since, the Popes always reserving appeals to themselves.

These striking marks of esteem caused him to feel no pride and he was so little elated, that when the Pope spoke to him about creating him Cardinal, he said: "What, holy Father, would you take me out of purgatory to throw me into hell." His sincere and heartfelt modesty made him look upon that dignity as far above his merits, and he was fearful lest he should not be able to fulfil its obligations. He did not abandon the Dominican habit for the Cardinal's robes, and continued to observe faithfully all the fasts and abstinence prescribed by the Dominican rule, in no wise diminished any of the aus-

terities it commands, and lived a life as simple and unostentatious as the humblest monk in the cloister. His household was formed of just so many servants as were necessary. He insisted that they should be of blameless lives; and when he received any one into his service, always warned him that it was not a palace but a monastery he entered, and that he would have to live as austere a life as any monk in the cloister. He watched over his servants, and especially took care that they should often receive the sacraments, appointing certain days when he himself administered holy Communion to them. He even busied himself about the quality of their food, took care that they were allowed ample time for rest, and ordered that no one should be overworked. He was careful to give them no extra trouble, and never called upon them during the time allowed for meals or repose. The most beautiful apartment in his palace became an infirmary for them, and when any were sick he visited them in person.

Paul the Fourth died, August 18, 1559; and was succeeded by Pius the Fourth, who also gave him every mark of esteem and confi-

dence. He confirmed him in the office of Grand Inquisitor, and transferred him from the see of Nepi and Sutri to the more important one of Mondovi in Piedmont.

He determined to go to his new diocese, which was in a deplorable state, but by the advice of his physician paid a visit to the baths of Lucca on his way. The Senate of the City of Genoa dispatched four galleys to meet him. Emmanuel Philbert, Duke of Savoy, received him with unusual honors, and entertained him for three days. Arrived at Mondovi, he gave his whole care to the reformation of the diocese. He preached in every church, administered the sacrament of Confirmation, and spared no efforts to root out the abuses which had arisen, partly from the negligence of the preceding Bishops, and partly from the increase of heretics in the diocese of the neighborhood.

CHAPTER VI.

AS soon as Saint Pius returned to Rome, the Pope placed him on a congregation, established to terminate the difficulties which had arisen in consequence of the reforms in ecclesiastical discipline made by the Council of Trent. In this Office he always showed himself the strenuous upholder of all its salutary decrees. Thus, when the Grand Duke of Tuscany and Modena had asked the Cardinal's hat for two young princes of his house, Ferdinand de Medici, thirty years, and Frederick de Gonzaga, only twenty-one years of age, and the Pope not liking to refuse this favor, Cardinal Ghislieri boldly opposed it in these terms: "Your holiness will allow me to represent to you that the Council of Trent, having carefully toiled to reform morals and to restore ecclesiastical discipline, unhappily relaxed by the evils of the times, all the Bishops would be scandalized to see one of its decrees thus broken. The Church does not

need children, but full-grown men; men capable of upholding her fair fame and holiness." And he resisted the proposal so warmly that the Pope deferred their election. But high-born relations insisted, and the Pope gave way. When, according to custom, the new Cardinals sent representatives to thank each member of the Sacred College, Cardinal Alexandrine could not conceal his sorrow, and said: "You have no cause for gratitude to me, for I opposed with all my might this promotion." And when it was represented to him that this great freedom of thought and speech might draw him into disgrace, he answered that so soon as he was not allowed to speak the truth in Rome he would gladly retire to his diocese.

Soon afterwards he was forced by his conscience to disagree with the Pope. Charles the Ninth of France proposed to Pius the 4th that the legation of Avignon should be taken away from Cardinal Farnese, and given to Charles de Bourbon. The Pope was inclined to assent, but Cardinal Alexandrine, knowing that Cardinal de Bourbon was allied by blood to the Huguenot faction, thought it would not

be for the good of the Church, and therefore vigorously opposed the measure. The Pope acknowledged the truth and force of his objections, but became angry, and finding him inflexible in his opposition, showed his displeasure by restricting his privileges as Inquisitor. He was in no way moved by these marks of evident disgrace, and finding that his diocese required him, at once sent off his effects by sea and was himself preparing to embark, when he learned that Corsairs had captured the ship.

He was attacked by the gravel soon after, and hoped that his death would give him a speedy entrance into heaven. He recovered, however, and the Cardinals, hearing that he was starting for Mondovi, did all they could to keep him in Rome. The Pope also, knowing how great would be his loss, forbade him to leave the eternal city.

CHAPTER VII.

POPE Pius the 4th died December 9th, 1565. When the conclave of Cardinals met, it was expected that Saint Charles Borromeo would be elected Pope. Although only 27 years of age, he had shown great abilities in the management of his diocese, and his uprightness as Cardinal had surrounded him with glory, so that he was universally esteemed as a saint, but during the conclave the unanimous vote centred in St. Pius.

When the Cardinals went to announce his election to him, he was profoundly astonished, and his humility deeply wounded. He declined the honor ; but after many tearful protestations, was at length induced to consent. Being vested in the pontifical robes, he was placed on the throne and the ceremony of adoration, or homage of the Cardinals, took place ; after which his election was publicly announced.

He became Pope, January 9th, 1566. He was sixty-two years of age.

When the Roman people heard of his election they were in great fear. The inflexibility of his conduct when duty required firmness was well known, but the finer and more attractive qualities of sweetness and gentleness were not so universally recognized, and the Romans were afraid the new Pope would rule them with a rod of iron. The expression of their fear came to his ears. "Let us act in such a way," he said, "that they will be more afflicted at my death, than at my election;" and so it came to pass.

Accordingly he began his reign by an act of kindness. He caused a list of all the poor in the city to be given to him, so that he could give each a weekly alms; and instead of scattering money among the crowd at his election, or of having the festivals usual at the coronation of a Pope, he gave the money either to the hospitals of the city, or to those poor who were ashamed to own their poverty. He appointed officials to take care of orphans and young girls till of age to marry, when he dowered them liberally. It was the custom to distribute a thousand crowns to fête the Ambassadors who assisted at the cor-

onation. This money he sent to the poorest and most needy monasteries in Rome, and when several persons found fault with him for doing so, he said: "God will not punish me for depriving the ambassadors of princes of a feast, but he will demand from me an account of the needy, who are his own members." On the day of his coronation he recognized among the crowd a poor laborer of Bergamo, who had formerly received him charitably when he had lost his way, and had concealed him in his house when he was in danger from heretics. He ordered five hundred ducats to be given to him as a reward for his charity.

The times in which Saint Pius was called to guide the bark of Peter were very evil, and the Catholic world was menaced with many dangers. Protestantism and unbridled moral license had ruined some of the finest Catholic countries, and although heresy had received a great check by the wise and prudent labors of the Council of Trent, yet none could view the ravages it had made without profound sorrow. Nevertheless, many were the streams of light amid the darkness of the almost universal corruption.

Saints, not a few were living at that time. The same Order which had given the new Pope to the Church also gave her Saint Catherine of Ricci and Saint Rose of Lima. The founder of the Oratorians, Saint Philip Neri, was leading many souls to God. The Jesuits had Saint Francis Borgia and Saint Stanislaus Kostka, while Saint Felix de Cantalice, Saint John of God, Saint Teresa, Saint Charles Borromeo, and Saint Peter of Alcantara gave a lustre to the Church by their virtues and proved its divinity and the truth of its doctrines by their miracles.

Saint Pius soon showed himself to be a reformer in the true sense of the word. As soon as he was elected, he began to devote his whole energies to the service of the Church, especially to carrying out the decrees of the Council of Trent. He commenced by reforming the pontifical household, and the capital of the Christian world. He fasted and prayed much, to beg the blessing of God on his efforts, and frequently recommended himself to the prayers of religious communities. He published a Jubilee to draw down upon the Church the blessing of God.

He called a meeting of all the dignitaries and domestics of his palace, and gave them a rule of life; he told them plainly that he would never allow anything against morality to take place under his own eyes. He ordered that an hour should be set apart, three times a week, for public spiritual reading in his palace, and provided books of devotion for each one to read privately.

Prayers were said in common every day, and he never failed to be present at them. As soon as he retired to rest in the evening, the palace gates were closed. He was not content with recommending a holy life to others, he set the example himself. He never laid aside the white habit of coarse cloth which he wore when only a simple friar, and in his dignity as supreme head of the Church, when he could have justified himself for indulging in outward state, did not do so, but remained as simple in his tastes and habits as he had always been. Although Pope he was truly a religious. He rose every night, and going into Saint Peter's, visited all the altars; and when any difficulty arose in the government of the Church, he spent a whole night

in prayer begging God to enlighten and guide him.

Not only did he rigorously observe the fasts of the Church, but such was his mortification and love of penance, that, according to a contemporary author, the expense of his table did not amount to more than seventeen cents a day.

His medical advisers having insisted upon his taking wine, he mixed a few drops with water, and imposed upon himself the penance not to drink more than three times at the same meal. And lest the sufferings of his divine Lord Jesus Christ should ever be absent from his mind, he caused a crucifix to be placed on the table, with the inscription written at the foot: "Be it far from me to glory except in the Cross of our Lord Jesus Christ," so that whilst he refreshed his body with necessary food his soul might not be drawn away from the contemplation of heavenly things.

CHAPTER VIII.

SOON after his election, St. Pius gathered the Cardinals together to consider the best means of averting the anger of God, which seemed to have fallen on the world, to consider the surest means for staying the progress of heresy, and to take steps for breaking the aggressive power of the Turks. He boldly reminded them that as they were called by God to rule the Church, they must ever be the first to set a good example. "It is to you," he said, "that Jesus Christ spoke those words: 'You are the light of the world, you are the salt of the earth.'"

He began the work of reformation in faith and morals by reforming Rome, the centre of Christianity. The city was overrun with courtezans. Saint Pius published an edict against them, in which he banished them from the pontifical states; and when several Roman magistrates represented to him that it would be next to impossible to carry out

the decree, Pius could hardly control his indignation, and said: "You ought to blush to make yourselves the advocates of these pests, but if you prefer to live amongst abandoned women, I will myself leave Rome and establish my see elsewhere." His firmness frightened the richest and most notorious among them, and they obeyed his commands, taking refuge in the large cities of Italy. All who remained were forced to live in a very solitary part of the city, and many abandoned their evil life. When Pius heard of this, he assisted them generously from his own purse, to prevent their falling into poverty, and thus be tempted to return to their infamous life. He also expelled the Jews from the states of the Church. They made a trade of telling fortunes by the stars, and were engaged in usury. He allowed them, however, to remain in Rome and Ancona, where they were thought to be necessary to carry on the trade with the Levant. But both in Ancona and Rome, he insisted on their living in a particular quarter of the city, and forbade them to leave it unless they wore an orange-colored hat, so that every one might at once know them to be Jews.

When he was Cardinal he had made great efforts to convince some of the most learned and renowned Jews of their errors. One of them, a Rabbi, Elias Carcossi, wishing to get rid of him, said: "I will become a Christian when you become Pope." He forgot this, but Saint Pius did not. One day the Jew was summoned to the Pope's presence, and gently reminded of his promise. Elias could not deny it, and returned to his home sad and disconsolate. Pius spent the whole night in prayer for his conversion, recommending him especially to the intercession of the Blessed Virgin, the destroyer of heresies, and next morning the Jew, with his three children, went to the Pope, imploring the grace of Christian baptism. Pius baptized them himself, and gave Elias his own name of Michael. The wonderful and sudden conversion of this influential Rabbi led to many others, and they became so numerous that the Pope found it necessary to establish a home for Jewish catechumens, where they could receive full instructions before being received into the Church. He abolished a number of abuses which had been allowed in Rome by his predecessors.

The horse racing during the Carnival took place in front of Saint Peter's. Saint Pius looked upon it as a profanation, that the soil which had been bedewed with the blood of martyrs should be the scene of such irreligious amusements. He did not wish to forbid the races, which attracted thousands of strangers into the city, and were a great benefit to the tradesmen, but he changed the place where they were held.

He found many pagan statues in the art galleries of the Vatican palace, and sent them to the Capitol to be arranged in a museum. The city magistrates were so grateful for this donation that they ordered that in future the magistrates should attend at a solemn Mass in the Dominican Church of the Minerva on the 17th of January, the joint anniversary of Saint Pius' birth and coronation, and that they should offer each year on that day a silver gilt chalice to the Pope; a ceremony observed until recent times. Towards the end of his life the Roman senate, wishing to perpetuate the memory of his government, resolved to erect a bronze statue of him in the Capitol, but no sooner did he hear of their intention

than he strictly forbade it, and said that if any good had been done during his pontificate, he would rather the memory of it should be engraved in the hearts of his beloved people than on a statue.

Saint Pius did much for education. Under his care schools for the children of the poor were multiplied, and amply endowed. He gave a large donation to the Jesuits of Avignon, in France, for educational purposes; and founded and endowed a magnificent college at Pavia which still bears his name. He always encouraged literature. The celebrated Surius, having written the lives of the Saints, he wrote to commend him for his pious labors. The Centuriators of Magdeburg, having concentrated in one work all the malignant calumnies against God's holy Church, Saint Pius wished that a refutation should appear in Germany, the same country in which the attack on the Church had been made.

He also did much to encourage the mechanical arts, and for this purpose gave 10,000 crowns to found a manufactory of woollen stuffs. This establishment employed so many hands, sustained so great a number of fami-

lies, and did so much good in Rome, that the senate caused a laudatory inscription to be put up on the gate of the manufactory, near the Tiberini fountain.

He often visited the hospitals, to teach by his own example what care should be given to the sick. He spoke to all the invalids, consoled them, exhorted them to bear their sickness patiently, and to turn their sufferings into merits, by uniting them to the sufferings of Our Divine Lord. During one of these visits he gave 20,000 crowns to the hospital of the Holy Ghost, and when he had made a thorough visitation of the hospital under the care of the Brothers Hospitallers of Saint John of God, he confirmed their congregation.

He appointed eminent prelates to visit those prisons in which debtors were confined, and gave them power to liberate all who had fallen into sickness in prison, paying their debts himself; and also authorizing them to set at liberty those who never could hope to pay their debts, and those who were willing to pay as much as they were able.

Having learned that many galley-slaves

were still in chains, although their term of punishment had expired, he deputed Prince Andrew Doria to visit all the ships in the pontifical states, and to free those who had been so unjustly detained. He published a Bull excommunicating those who pillaged shipwrecks. He declared slaves who had embraced Christianity Roman citizens, to show his esteem for the holy sacrament of Baptism.

He spent much in works of utility. Good water was brought from Salona to Rome for the public fountains. The two Basilicas of Saint Peter and Saint John Lateran were richly decorated at his expense, and he added many treasures to the Vatican museums.



CHAPTER IX.

SAINT Pius delivered the pontifical states from brigands. The chief brigand, Mariano d'Ascoli, escaped the vigilance of the Pope's officers. One day a peasant went to the Pope to deliver Mariano into his power. "How will you do it?" said Pius to him. "He trusts me," answered the man; "I can easily entice him into my house." "Never," indignantly replied the Pope, "never will I authorize you to do so shameful a deed. God will find me some way of chastising this brigand without thus abusing friendship." Mariano, having heard of this noble answer, voluntarily retired from the Pope's states, and never re-entered them.

Saint Pius next turned his attention to the instruction of ignorant Christians. He looked upon ignorance of Christian doctrine, and of the teachings of morality, as the principal cause of the disorders which affected the Church; rightly judging that a more intimate

knowledge of the teachings of religion would lead to a more perfect practise of Christian virtues. He, therefore, instituted the confraternity of Christian Doctrine, whose members bound themselves to explain the catechism every Sunday and holy-day in certain Churches. And when he saw the eagerness for instruction, and the great good this did, he granted indulgences to the teachers and to those who attended the instructions, and by a bull addressed to the Bishops of the Catholic world he warmly exhorted them to establish this confraternity in their dioceses.

The immense amount of work the Pope had burdened himself with now began to tell on his constitution, and he was advised by his physicians and confessor to choose a confidential friend who could relieve him of some of the temporal duties of his office. It had often been the custom for the Popes to give the Cardinal's hat to some relative who was invested with the temporal charge of the Pontifical States. This custom, although harmless in itself, had been abused, and Saint Pius had made a resolution not to raise any of his relations to ecclesiastical honors ;—but when the

Cardinals themselves chose Michael Bonelli, his sister's grandson, for this office, he could not refuse, especially as Bonelli had shown his fitness for the office. He was a Dominican, and had become known by the name of Cardinal Alexandrine, the same name which Saint Pius had borne before his elevation to the Pontifical throne.

Although Saint Pius had given way, against his own wishes, to the desires of the Cardinals, he soon let it be known that no abuse would be allowed in consequence of this appointment; for the first thing which he ordered his nephew to do was to publish a solemn decree, intended to render nepotism impossible for the future. The pontifical Bull obliged all the Cardinals, by oath, to oppose any future Pope who should wish to give away any of the property of the Church to his relations, and to take an oath that they would never seek to be freed from this oath, nor to accept any dispensation from its binding force, should any future Pope wish to release them from it.

He gave each of his nephews a small donation, suitable to their lowly state in life, but refused to do more for them.

One of his nieces, having married a man of talent, the command of the Castle of San Angelo was confided to him. A nephew was married to the daughter of the Pope's secretary. Saint Pius told the young woman that none of his relations were to hope to become rich simply because they were of the same family as the Pope. He sent her a mule, saddle, and two panniers, recommending her not to travel to Rome in any other way. Another nephew, fighting against the Turks, was made a prisoner. Pius ransomed him, gave him a horse and fire arms, and made him Captain of a troop ;—but the young man misbehaved himself and Saint Pius at once ordered him to leave Rome.

A nobleman from Bosco went in person to express the congratulations of the inhabitants of his native town on his elevation to the papal throne, and presented him with the Lordship of that town. "But what am I to do with the town?" asked Pius. "Your holiness," answered the Marquis, has a family to whom it would be welcome." "True," said the Pope, "true I have many nephews and nieces, but during my lifetime they will

never have any higher title than what they received from their fathers. And you must know, also, that if, after receiving this mark of generosity from Bosco, I should feel obliged to return it with some greater favor, I am not able to do so, having recently tied my hands, as well as those of my successors, by a stringent ordination."

But having refused this homage he accepted one of a different kind, one much more agreeable to him. When he was quite young he assisted a friend one day to set a vine. After they had planted it, St. Pius said: "We have lost our time, no one will ever drink wine made from this vine." He was mistaken, however, for it grew and flourished. When Pius became Pope, the friend of his youth filled a little barrel with wine made from it, and carrying it on his head, appeared one day in his village costume before the Pope. Pius joyfully welcomed him. The man presented the little barrel and said: "Your holiness must allow you were not infallible when you said that no wine would ever be made from the vine you and I planted; behold here is some of it."

His benevolence was not sufficient, however, to screen him from insult. A few days after his election the pious Romans were scandalized to read on the walls of the city the name of Pius the Fifth accompanied by these words: "He was made man," written in irony underneath. The author of this insult turned out to be an ecclesiastic, who had been refused a canonry he had begged from the Pope. When it was known who was the author Pius sent for him, and required an avowal of his fault, and said: "My friend, when you see me in fault I beg of you to let me know of it, so that I may correct it." After which he dismissed him.



CHAPTER X.

SAINT Pius deserves a high place among the prelates of God's holy Church who have merited the name of ecclesiastical reformers.

He began by enforcing the observance of the decrees of the Council of Trent in all parts of the Catholic world. They had been accepted immediately by a few countries only: in Portugal, the republic of Venice, and the Swiss Cantons; Philip the Second published them with certain restrictions in Spain, Flanders and in his Italian states. In France the Queen Regent, Catherine de Medicis, was afraid to offend the Calvinists, who looked upon the decrees as especially directed against themselves, but her son, Charles 9th, promised to publish them, not all at one time, but by degrees. The German Court was not at first more favorably inclined to the decrees than France.--Poland resisted a long time before consenting to their publication.

The name of Pius the Fifth must always be

associated with the Catechism of the Council of Trent. It was already finished when he became Pope, and only awaited the final approbation of the Vicar of Christ. He approved it at once, and ordered that it should be translated into French, German, and Polish. He wrote to many Catholic Bishops to recommend it, and to remind them that they themselves must give a good example by living in conformity with its teachings; and when it seemed as if his letters had produced little effect, he ordered his nuncios to second in every way the intentions of the Council.

Episcopal residence was one of the decrees of the Council, and he did his utmost to see that it was obeyed, reminding Bishops and priests of the care our Divine Redeemer took of his flock, shedding his precious blood for the salvation of sinners.

Another very wise ordination of the Council was the establishment of ecclesiastical seminaries in every diocese. Until then the universities had been the only centres of education open to students, who attended in them lectures of theology, law and medicine. Between the classes the students were masters of their

own time, and in this way became exposed to all the dangers which beset youth uncontrolled by the wholesome influence of home and its sacred ties ; and thus it was that many holy vocations were lost. Several pious ecclesiastics, from time to time, had endeavored to remedy this evil, by founding houses in which ecclesiastical students could live, but such homes were to be found only in one or two cities. The fathers of the Council of Trent wished to extend this custom to the whole world, and had ordered that ecclesiastical seminaries should be established in every diocese. Some Bishops had been very slow in carrying out this decree, but St. Pius wrote to them in energetic terms to remind them of their duty.

He made many reforms in the administration of Church benefices, and put an end to the pernicious practice of making them hereditary in families. And when it was represented to him that the laws he thus made would ruin the Roman Court, he answered, "It were better that the Roman Court should be ruined than the Catholic Church."

He also did much for the reform of relig-

ious orders. He ordered that the Regular clerks, instituted by Saint Jerome Emilian, should in future take the three vows of holy religion. He re-organized the Order of Citeaux in Sicily, where it was almost ruined; he restored unity to the Servites, who had separated into two bodies, and revived strict discipline among the Minims in France. .



CHAPTER XI.

IN England Catholics were groaning under the tyranny of Elizabeth, the illegitimate daughter of Henry the Eighth. Little could the Pope do to aid them, but what little he could he did. It was the aim of St. Pius to unite the Catholic princes of Europe in a league against the countries which had embraced the new religious opinions.

The beautiful Mary Queen of Scots, and the family of her first husband, Francis of Lorraine, belonged to the Catholic party, Elizabeth of England to the Protestant faction. The Queen of England ascended the throne first. As soon as she felt secure she threw off the mask, openly professed Protestantism, and very quickly uprooted and destroyed everything Catholic in her kingdom. Mary Stewart succeeded to the Scottish throne at the death of her father, James the First, when only an infant. She was taken to France, by her mother Mary of Lorraine, when 16 years

of age, and married to the Dauphin, who died soon afterwards. On her return to Scotland she met with a sorry welcome from her subjects, who hated her because she was a devout Catholic. Of exquisite beauty and rare talents, she found herself the rival of Elizabeth, who, to the ability of a man, united the lack of virtue only too common in the lawless age which succeeded the birth of Protestantism. Elizabeth hated her because she knew the throne she disgraced was Mary's birthright, and also on account of her beauty. Cool and crafty, Elizabeth, one of the most odious women in history, watched every movement of her rival, and lay in wait to take advantage of any mistake the warm-hearted young Queen of Scots might make in her career.

Every student of history knows the story of Mary's misfortunes; how the beautiful young Queen was made the tool of ambition, her affections outraged, her virtues denied, her chastity assailed, until at last, overcome by misfortune, she threw herself on the mercy of her merciless rival, and sought protection from her cousin.

When St. Pius became Pope Queen Mary had already travelled far on the road of misfortune. From her prison she wrote several times to him, and he answered her letters in consoling terms, bidding her be resigned under her misfortunes, and promising he would do all in his power to aid her; and when he found that all other means failed, he excommunicated Queen Elizabeth. He kept back the excommunication for some time, hoping the Queen of England would relent; but when he found that Queen Mary was dragged from one prison to another, he issued a Bull, in which Elizabeth was cut off from the body of the faithful of Christ, and her subjects freed from their allegiance. All his efforts were in vain; the Queen of Scots was beheaded in Fotheringay Castle, and with her last breath protested that she was unjustly condemned, and that she died, as she had lived, a Catholic.

CHAPTER XII.

SAINT Pius devoted much of his attention to America, then but recently discovered, and above all set his face against slavery in the new world. The greatest pagan legislators never rose so high as to conceive society without slavery; but Christianity, by boldly proclaiming the equality of man, dealt a fatal blow to this iniquitous system. Our Divine Redeemer, taking upon himself our human nature, raised man to a higher state than that which man had enjoyed before, and the religion which he founded, by declaring every man equal in God's sight, put an end to the degrading theories of antiquity. The Catholic Church never ceased her efforts to destroy slavery until the last chain which bound man captive to the will of him who had made himself his master had been broken, and the dignity of man triumphantly vindicated.

The natives of America listened eagerly to the voice of the missionaries who preached

the Christian faith to them, but when they saw the evil lives of many Christians they concluded that a religion which produced such evil results, could never have come from heaven, and the efforts of the pious missionaries, Benedictines, Jesuits, Franciscans, and Dominicans were thwarted by the cruelty and wickedness of European Christians. The great Dominican missionary de las Casas, died worn out with unceasing efforts on behalf of the Indians, but not until he had seen the see of Peter occupied by a fellow religious, who he knew would befriend his beloved converts in the land of the west.

From America Saint Pius soon received innumerable complaints sent by the missionaries of every religious Order, that the evil lives of the European settlers were destroying all the good they had done. He wrote to the kings of Spain and Portugal to encourage them to propagate the Catholic faith in their new western dominions. He also wrote to Cardinal Spinosa, Minister of Philip the Second, of Spain.

Some evil-minded men attempted his life. They poisoned a crucifix which he used in

his private devotions. One day, after having knelt some time in prayer before this crucifix, little suspecting the danger, he was about to raise himself to its feet, when by a miracle the feet of the image of Christ on the cross drew back. He called his attendants, who took it and wiped it with a piece of bread, which they gave to some dogs to eat. The dogs died immediately. The holy Pope would not allow any attempt to be made to find out the dastardly men who thus cruelly tried to take away his life.

We have already spoken of the friendship between Saint Pius and Saint Charles Borromeo. Saint Pius gave him very great spiritual powers, to enable him to work a complete reformation in morals and discipline in his diocese of Milan. As soon as St. Charles began the needy reform, murmurs arose on all sides. The civil authorities opposed him, and seizing one of the Archbishop's officers, maltreated him and banished him from the city. He complained to the King of Spain, Milan being a part of the Spanish dominions at that time, and also laid a complaint before the Pope.

Saint Charles notified the canons of La Scala that he was about to make an arch-episcopal visitation. They closed their church and house, and went so far as to shoot at the cross which was carried before the Archbishop, when he arrived to make the visitation. "The disciple is not above his Master," said St. Charles; "if they persecute me they will also persecute you." But his meekness did not prevent him from doing his duty; he interdicted the church and excommunicated all the members of the Chapter. After many delays the Governor of Milan was ordered by the King of Spain to withdraw all opposition against the reforms, the canons were compelled to make satisfaction, and the banished officer was recalled.

Saint Charles was accustomed to spend some time every evening, after the Angelus, in prayer with his servants in his private chapel. Many pious persons were also admitted. One evening, as he knelt before the altar praying as usual, he was shot at, and the assassin was proved to be a monk named Jerome Farina, of the Order of the Humiliati, This Order, founded in the twelfth century,

preserved its fervor for hundreds of years, but excessive riches had gradually ruined its monastic spirit. Cardinal Borromeo had been charged by St. Pius with the task of reforming it. At that time the whole Order did not number more than 164 members, but they possessed 94 convents. Saint Charles had convoked the Chapter General of the Order at Cremona, where their ancient rule was re-established. Some of its members, however, rebelled against this decision, and Father Jerome Farina determined to get rid of the reform and their reformer at the same time, by shooting him.

Although Saint Charles had received a deadly wound, he remained calm and continued the prayers as usual ; but when he rose from his knees he found that the ball had not pierced his rochet, nor even blackened it ; it left a slight mark, and then fell at his feet. The wretched monk escaped, and St. Charles ordered that no one should pursue him.

When St. Pius heard of it he shed tears, and assembled a Consistory to invite all the Cardinals to join in thanks to God for the happy escape. He ordered the Bishop of

Lodi to investigate the matter. Two provosts of the Order were arrested, but they disavowed all knowledge of the matter, named the assassin, and said that he had escaped to Savoy. He was arrested, taken to Milan, degraded from his priestly office, and executed, after having confessed his crime with tears of repentance. By a Bull dated Feb. 8th, 1570, Saint Pius forever suppressed the whole Order. Pensions were granted to all those members who had accepted the reform, and the rest of the revenues were distributed to the poor confraternities and charitable institutions, or devoted to founding an ecclesiastical seminary,



CHAPTER XIII.

WE now come to an incident in the life of St. Pius the Fifth which shows us his character in a new light. We have seen how stern he could be when called upon to defend "the truth once delivered to the saints" against the insidious attacks of heresy; now we see how firm he was in defending those who were accused falsely and unjustly.

That bugbear of Protestants, the Inquisition, in its beginning had been a purely ecclesiastical court, but in Spain, under Philip II., it became an odious state power. When Pius the Fifth became Pope, the Dominican Archbishop of Toledo, Bartholomew of Carranza, was languishing in its prisons. He had been employed by Emperor Charles V. in difficult missions in England and Flanders, had been one of the prelates at the Council of Trent, raised to the Archbishopric of Toledo by Philip II., and had assisted at the last moments of Charles Fifth. The

whole of Europe was astonished when this learned and zealous prelate was accused of heresy, and a catechism, which he had compiled, examined by the Spanish Inquisition.

The rapid spread of heresy in the north of Europe caused great alarm in Spain, and several Bishops were suspected of teaching false doctrine. Paul IV. published a Bull, in 1559, in which he says that being afraid of the increase of heresy in Spain, he had cause to suspect several Spanish prelates, and therefore he authorized the Spanish Grand Inquisitor to examine into the doctrine of Bishops, Archbishops, and Primates in Spain; to take action against them if necessary, and, in case of evasion, to detain them in prison, but in all cases to send them to Rome as soon as possible, to be tried there by the proper ecclesiastical courts.

The Archbishop of Toledo was one of those proceeded against in virtue of powers granted by this Bull. He was arrested during an Episcopal visitation. The Grand Inquisitor sent the accusations to Rome, but detained him in prison.

When Pius IV. succeeded to Paul IV. he

allowed the trial to take place in Spain, but reserved to himself the final judgment. Philip wished that judgment should also be pronounced in Spain. The Grand Inquisitor having represented to him what an effect judgment pronounced in Madrid would have on the people, he suggested to the king that he merited the relaxation of ordinary jurisdiction on account of the great services he had done to the Church, and reminded him that the facts which had caused the Archbishop to be accused had taken place before his elevation to the Episcopate, and maintained that the Pope ought to send delegates to Spain to judge the case, in concert with the officers of the Inquisition.

Pius IV. was at length obliged to yield, and sent four prelates to Madrid. They were Buon Compagno, afterwards Gregory XIII., the Archbishop of Rosano, afterwards Urban VII., Aldobrandini, Auditor of the Rota, and the General of the Franciscans, who became Sixtus V. Hardly had they set foot in Spain when the death of the Pope recalled them to Rome.

Pius V. called the Archbishop of Toledo

to Rome, the Grand Inquisitor was deposed, and when King Philip and the Inquisitor opposed the execution of these orders, he sent a nuncio to Madrid, with power to suspend all officers of the Inquisition should they resist any longer. He also wrote to the king, who seeing the determined character of the new Pope, gave way, and the Archbishop was liberated from prison, eleven months after the elevation of Pius, and after seven years of imprisonment. He went to Rome at once with the nuncio, and having been tried, was fully acquitted.

St. Pius next turned his attention to liturgical reform, and made many corrections in the Roman Breviary and Missal. It was he who added the Gospel of St. John, "In the beginning was the Word, &c.," to the end of the Mass, to keep the inestimable benefit of the Incarnation perpetually before the minds of the people. He also re-arranged the beautiful office of the Blessed Virgin Mary.

Ecclesiastical chant also claimed his care. It has always been the spirit of the Catholic Church to use the fine arts as a means of raising the mind to God, the author of all

beauty. Architecture, under the influence of Christianity, has caught something of her heavenward aspirations; the Gothic style shoots upwards, as if attempting to break the bonds which bind us to earth. Painting and sculpture, in the hands of Catholic artists, have cast off all taint of earth, opened to us the gate of paradise, and shown us man, not as seen on earth, but with something of the glorious spirituality of heaven; while music has raised her voice in chants and strains so sublime, that they seem to have been wafted from heaven by angels' wings.

Who has not felt his heart stirred by music? Like a siren, music can lure away the heart from purity and truth, but like an angel she can usher us into the presence of God. In the time of St. Pius church music was in danger of utterly declining. On the one side the cold puritanism of Lutheranism threatened to rob it of all æsthetic beauty; while the voluptuous softness of modern music threatened to estrange it from the service of God. The weird and strange character of ancient ecclesiastical chant had long ago ceased to please the popular ear, and at the

commencement of the sixteenth century had almost entirely disappeared from the churches. Yet nothing better had taken its place. Church music was often a travesty of the meaning of the words, and the musical composers of the time seemed determined to turn churches into theatres.

Various attempts had been made to stay this evil. Pope Marcellus II. meditated forbidding figured music altogether in the churches, but he only reigned twenty-two days, and died before carrying his design into execution. The Council of Trent contented itself with making some general regulations, and commanded all ecclesiastical students to study the church chant. Pius Fourth instituted a commission to examine the question, and placed St. Charles Borromeo and Cardinal Vitellozzi on the commission. St. Charles summoned to their aid an eminent musician, John Pierluigi, commonly called Palestrina, from the name of the city where he was born, requested him to compose a mass in which, while the modern science of music should be fully utilized, due decorum should be observed. With fear and trembling, for

on his success the fate of sacred music depended, Palestrina composed three masses, which were executed in the palace of Cardinal Vitellozzi. One of them he called the Mass of Pope Marcellus, and on the manuscript was written in trembling characters, "Aid me, O God." This Mass was first performed, June 29, 1565, in the presence of Pius IV., and the whole of the sacred college of Cardinals. Figured sacred music was saved. Pius IV. soon after died, but Pius V. had fallen under the influence of the genius of Palestrina. He created him master of the Papal Chapel, and encouraged him in every way in the reform of church music.



CHAPTER XIV.

WHEN we consider the immense amount of work which fell to St. Pius as Pope, we might naturally inquire what time he could devote to the worship of God, or to the care of his soul. Unceasingly engaged in attending to the wants of others, and to the good of the Church, we might suppose that he could give but little attention to private devotion. And yet such was far from being the case. He said Mass every day, and with such fervor that many Jews were converted by having assisted at it. He had a very tender devotion to the passion of Our Divine Lord, upon which he often meditated. He spent a long time in prayer early every morning, and became so absorbed in God, that his servants were frequently obliged to pull him by his habit when they had occasion to speak to him. He obtained from God all he asked in prayer. This became so well known that the Sultan of the Turks feared his prayers more than

the Christian armies. He studied the Holy Scriptures unceasingly, and read some portion of the Life of St. Dominic, or of some other saint of the Dominican Order, every day. He never omitted saying the Rosary of the Blessed Virgin every day. He prayed fervently for the dead, and often said that he had received marvellous assistance in his greatest needs from that devotion.

He gave audience to all kinds of persons, but particularly to the poor, whom he received with such kindness, and listened so patiently to all they had to say, that when he could not grant what they asked, they could see it was a great grief to him to refuse their petitions.

At his meals he often caused the letters of St. Bernard to Pope Eugenius to be read aloud, so that he might profit by the advice of that great Saint. His example caused several Cardinals to revive the ancient custom of reading at table.

St. Pius was accustomed to say that it was only right that the soul should receive those interior lights, which are its true food, while the body received the food which refreshed

it. His ill health never hindered him from attending to his public duties. Every morning when he had said mass he gave audience to those who had business with him, and they were so numerous that it was often late in the evening before he could dismiss the last one. To gain time he sometimes admitted the ambassadors of the Christian powers and men of important business during his meals; and it was no uncommon thing to see a long procession of monks and strangers of all nations wending its way through the narrow streets of Rome by torch-light, early in the morning to the Vatican, to secure an audience with the Pope. He gave one day each month exclusively to the poor.

Throughout his whole life St. Pius was remarkable for his austerity, and towards the end of his earthly career he became more and more self-denying. He suffered much from the stone; this pain he accepted as a penance for his sins and firmly refused all remedies, from which his modesty shrank. He never could be prevailed upon to take the nourishing food recommended by his medical attendants. His repast consisted of

eggs and wild chicory, or some other bitter herb, and he forbade any seasoning to be mixed with it. On fasting days he did not consider this austerity severe enough, and he ate only once, and even limited the number of glasses of water he drank.

If his austerity and spirit of penance was great, his humility was, if possible, even greater. Some serious difficulties having arisen between him and the Viceroy of Naples, he sent Cardinal Corregio an order to place that kingdom under interdict. The Cardinal not only chose to disobey this command, but boldly charged the Pope with unwise haste, and told him every one would look upon this severe step more as the effect of passion than as zeal for the good of the Church. Saint Pius humbly listened to this reproof, thanked the Cardinal for it, and afterwards, in a full consistory of Cardinals, cited his conduct as worthy of approval.

His humility made him wish to abdicate. Accordingly, one day he announced his intention of retiring to the monastery of the Dominican Order which he had built at Bosco, his native place, that he might end his life in

prayer and meditation. But his spiritual adviser and the Cardinals overcame his resolution, by representing to him that the Church needed him, and seeing that God had given him charge over it, it was his duty to fulfil that charge and not to abandon it. He yielded, but with the condition that if God allowed him to see the Turks finally driven out of Christian lands he should be allowed to retire.

He little loved the honors which his exalted dignity merited him. He regarded all such things as painful thorns, useful only in so much as they warned him of the peril in which he was placed. He often declared that he had not had a single moment of peace since he had been Pope, that he was worthy of compassion, and that he bitterly repented having accepted a charge so far above his abilities.

He preserved his chastity inviolate. His confessors, during the process of his canonization, attested that he had never committed any fault, much less any sin against that angelic virtue.

He had a great horror of avarice, and al-

though he sorely needed money during the wars against the Turks, far from levying new taxes, as he was advised to do, he threw the schemes for raising money by taxes proposed to him into the fire. No one could tell the amount he gave in charity during a pestilence which raged in Rome in his pontificate. His love of justice was very great. He was once offered 15,000 crowns to grant a marriage dispensation. He examined the case, and finding sufficient reasons for granting it, acceded to the request, but steadily refused the money. And when it was represented that he could take it with a good conscience, he answered, in the words of the Council of Trent, that such dispensation should be granted "*Raro, ex causa, et gratis,*" that is to say, "seldom, not without cause, and free of expense." A criminal condemned to death offered him 10,000 ducats to grant his life. St. Pius told him that justice is for the rich as well as the poor, and refused to listen to his request.

He forgave those who had rendered him an evil turn, and never did the memory of any injury remain in his mind. He pardoned a

libertine, who had lampooned him, saying to him : " My friend, I would have punished you if you had insulted the Pope, but because you attacked only Michael Ghislieri, go in peace."

He had so great a love for everything holy, and so fervent an admiration of justice and truth, that he hated sin and evil in a very energetic manner. Sometimes it happened that when he had given expression to his detestation of sin, his conscience troubled him lest in his zeal he should have gone beyond the bounds of charity, and he could not rest until he had begged pardon from the person he thought he had offended. The Duke of Savoy once sent the Count della Trinita as ambassador to the Pope. This Count, it will be remembered, had been one of his most violent opposers, when he was Inquisitor in Lombardy. St. Pius saw the Count enter his presence, and could not disguise his surprise. " My lord ambassador," he said, " I am that poor monk you once threatened to throw into a well." But, recalling God to his mind, he continued : " You see how God is always ready to assist the weak." The Count was much confused, but St. Pius assured him in

most affectionate words that he bore him no malice, cordially embraced him, and during the course of his diplomatic mission gave him every possible mark of confidence and esteem.

Many years before, when St. Pius, a poor friar, was travelling on foot along the hot and dusty road to Soncino, a young man, servant to a Milanese nobleman, seeing him carrying his bag on his shoulders, offered to give him a ride on his horse. St. Pius put his bag on the horse's back, and walked along side by side with the young man, entering into conversation with him. At length they came to a river, when the young man paid the father's passage on the ferry, and carried his bag on his horse's back until he came to the end of his journey. Saint Pius never forgot this kind service, and when he became Pope sent for the man, and gave him an honorable office in his household.

CHAPTER XV.

IN the midst of his manifold occupations, and loaded with honors, St. Pius never forgot that he was a son of St. Dominic, and showered benefits upon the Order to which he belonged. In the year 1568 he gave the first rank among the mendicant Orders to the Dominicans. In 1569 he published a decree, in which he confirmed all the privileges and indulgences granted by his predecessors to the Dominican confraternity of the Holy Rosary. In this decree he says: "The Roman Pontiffs have always been accustomed, when they were distressed by wars, spiritual or temporal, to beg the suffrages of the saints by prayers or litanies, and with holy David to raise their eyes to the holy mountains, full of confidence, and with a certain hope of succor. Determined by their example, and inspired, as is believed, by the Holy Spirit, the blessed Dominic, founder of the Order of Friar Preachers, on an occasion similar to that

in which we now find ourselves, at a time when heresy blinded a very large number of secular persons, turning his eyes towards the heavens where the glorious Virgin Mary reigns, conceived an easy way, within the reach of all, called the Rosary, or psalter of the Mother of God, by repeating the angelic salutation one hundred and fifty times, in imitation of the Psalms of David. We ourselves also turn towards that mountain from whence comes all help, with eyes bathed in tears, and we tenderly exhort all faithful disciples of Jesus Christ, in the name of the Lord, to follow his example."

He always wore the Dominican habit, and was very careful that the wool of which it was made should be of the coarsest, and once he severely reprov'd his major-domo, who provided him with a new habit of fine texture, steadily refusing to wear it.

He had a very remarkable devotion to St. Thomas Aquinas.—Pope John the Twenty-second had canonized this holy saint, but Saint Pius declared him Doctor of the Universal Church, and caused a very fine edition of his works to be published.

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During the Carnival he always retired to the monastery of Santa Sabina, and there among his brethren he offered his prayers as an atonement for the sins of the people, who in their wild joy frequently forgot God and disobeyed his holy laws.



CHAPTER XVI.

LET us now briefly review all that St. Pius did in a few years for the good of the Catholic Church, intrusted by God to his care.

He enforced the execution of the wise decrees of the holy Council of Trent, in spite of negligence and opposition; banished many abuses from Rome, the capital of the Christian world; converted Jews by words and example; purified Catholic art and music; extirpated brigands from the states of the Church; promoted education, and reformed many religious orders. He threw the mantle of the Church over America, and defended the liberty of its natives. In his own life and conduct he showed the Catholic world an example of the salutary effect of Catholic doctrine on the weakness of human nature. He combated heresy and gave it an example of true reform, based not on the destructive doctrines of Luther, but founded on true Catholic principles.

Such, in a few words, was the work St. Pius had already done in the Church of God.

We now come to the crowning glory of his life, the great victory obtained by his exertions, and in answer to his prayers, by the Christian armies over the Turks. For six or seven centuries the Turks had been the great enemy of the Christian religion. Ardently attached to their own superstition, they had long and successfully propagated it. The principles on which it was founded, that every true believer was bound to hate all other religions, that only one religion could exist in a state, that it was a most meritorious action to propagate the true religion, even by force of arms, that man is absolutely predestined to an eternity of misery or happiness, consequently that everything which happens is fate, that every true believer in Mahomet must offer to any Christian so unhappy as to fall into his power the bitter alternative of apostasy or death, all this gave a baneful power to Mahometanism, and by pandering to man's passions, allowing him four wives, and as many female slaves as he could afford to keep, the religion of Mahomet made

willing slaves of its deluded disciples. No wonder, then; that this religion, so cruel to its enemies, so indulgent to its votaries, should have gained such rapid progress, and have taken so firm a hold on the people even in Christian lands. At the death of Mahomet, in the year 652, nearly the whole of Arabia had embraced his religion, and within fifty years of his death it had spread into Syria, Palestine, Egypt, North Africa and even into Spain.

For centuries the Turks had been gradually advancing into Europe, beaten back from time to time, yet always extending their conquests. St. Pius was alive to the danger, and as soon as he became Pope set about to oppose their further progress.

The knights of St. John, after a siege of six months, having been forced to evacuate the island of Rhodes, the Emperor Charles the Fifth offered them either the island of Malta, Goza or the City of Tripoli. The latter city was situated very badly for defence, lying in the very midst of Turks. Nor was Goza better able to sustain a siege. The Grand Master Villiers de l'Isle Adam, therefore,

chose the island of Malta, which he at once put into a state of defence. He died in the year 1534.

After several successors came the heroic Lavalette. He was attacked in the year 1551 by Sultan Solyman the Magnificent, against whom he defended the island for four months. Defeat was staring him in the face, when several Sicilian ships appeared on the horizon, and the Turks hastily raised the siege and set sail, leaving Lavalette and his brave knights masters of the island. Only six hundred were left alive, all of them either wounded or incapable of carrying arms. Lavalette went to nearly all the Christian courts to beg assistance. He received warm encouragement from Pius the Fifth, who wrote a brief to him, encouraging him to remain in Malta, and to defend Europe against the Turks. St. Pius wrote also to the Viceroy of Naples and Sicily, to ask him to give all the aid he could, and sent nuncios to the princes of Italy, to the Doge of Venice, the Emperor Charles the Fifth, and Philip the Second of Spain. He himself gave 57,000 gold crowns.

The clergy of the kingdom of Naples were

to be taxed, and Pius, in order to further the good work, gave a dispensation to the workmen employed in the fortifications at Malta to work on Sundays after hearing Mass.

No sooner were the fortifications completed than the Turks again attacked Malta. They were repulsed. But they boldly sailed up the Adriatic into the bay of Venice. As soon as St. Pius heard of this new danger to Christianity he appointed Paul Orsini general of his navy, and sent him to join the Spanish fleet, and to give his personal encouragement to the good work he went to Ancona, to encourage the enlistment of soldiers and the preparation of ships.

The Turks again retreated, but suddenly attacked the island of Scio. The inhabitants were celebrating Easter when the Turkish fleet appeared on the sea. It was not long before the whole island was given up to pillage. Scio was tributary to the Ottoman power, and was governed by the Guistiniani family. The Bishop, Timothy Guistiniani, of the Order of St. Dominic, seeing the barbarians rushing towards the high altar in the cathedral, took the Blessed Sacrament from

the tabernacle, ready to die rather than allow such a profanation. His bearing was so dignified and majestic that the Turks retired with the greatest respect. But the whole of his family was taken prisoner, and sent to Caffa. Two young princes of the family, 10 and 12 years of age, were taken captive, and sent to the palace of the Sultan to be educated in the Mohammedan religion. The Sultan promised to restore to them the estates and fortunes of their family if they would apostatize and persuade their subjects to do the same. But the brave boys refused to purchase liberty at such a price. When all persuasions failed they were condemned to die under the lash. The younger one was tortured first. When he had suffered for some time the strokes were suspended and life was offered him if he would hold up his finger as a mark of obedience to the Sultan's wishes. He closed his fingers tightly and asked for death, which soon came. His brother, having been whipped, was left to die. He lingered three days in fearful agonies, thanking God for the grace of being thought worthy of giving his life for the faith.

When St. Pius heard this, he quickly called a Consistory, and in a voice broken with sobs related what had occurred. He wrote to Charles the 9th of France, who had entered into alliance with the Sultan, to beg him to use his influence for the liberation of the princes of the Guistiniani family, upon which the Sultan gave them their liberty. The intrepid Bishop Timothy Guistiniani obtained permission to return to Scio. He even journeyed to Constantinople to obtain the ransom of some captives. While there he obtained permission to build a new Cathedral, the old one having been destroyed.

In the year 1569 the Italian borders of the Adriatic offered a favorable scope for an Ottoman attack. A famine desolated the country, the magistrates could not provide sufficient food, and the public treasury was emptied. A fire broke out in the Venetian arsenal, which destroyed all the powder, thus the Venetians found themselves without food or means of defence. The Sultan, hearing this, determined to take advantage of their distress and attack them.

When St. Pius learnt this new danger he

equipped twelve ships, which the Venetians had sent to Ancona without crew or soldiers, and sent Louis de Torres, clerk of the Apostolic chamber, to Spain with a brief to Philip the Second, begging him to join the Christian princes in a league against the Turks, whereupon Philip promised to send his fleet to aid that of the Pope. The ships were ready for service in the summer of 1570. The command of the fleet he entrusted to Mark Antony Colonna. The Grand Master of Malta sent three ships, the Duke of Savoy four, Venice twelve and Spain fifteen.

They sailed to the Isle of Cyprus to deliver Nicosia, the capital, and Famagosta, a seaport, both of which had been invested by the Turks. Arrived there they found Nicosia in the hands of the enemy, who had pillaged the town, and slain the heroic Bishop. The Turkish commander filled four ships with treasures and captive maidens and sent them a present to Sultan Selim. One of these unhappy maidens, knowing the infamy to which she and her companions would be exposed, noticed a soldier entering the powder magazine, and threw a light into it, which exploded

the vessel, the fire caught the other three ships, and all were destroyed. Thus this courageous maiden saved herself and her companions from a life of dishonor worse than death.

After the capture of Nicosia the Turks marched to Famagosta. When the Christian fleet arrived near Cyprus, national dissension unhappily broke out among the commanders, and instead of going to the succor of the besieged inhabitants of Famagosta, they returned to their own countries.

One can readily imagine the bitter sorrow and shame which filled the heart of St. Pius, when he heard that the Christian fleet had sailed almost in sight of the beleaguered city, and then returned, without any attempt to succor their Christian brethren. But his courage failed not, and putting his trust in God, after fasting and praying, he again sent ambassadors to the Christian princes, and with signal success. Austria, Spain, Portugal, Poland and the Republic of Venice entered into a league with the Pope to attack the Turks, and to deliver Europe from their fatal sway. A fleet was again fitted out, and put

under the command of Don John of Austria. Many states sent soldiers, at the earnest request of St. Pius. War was declared against the Turks, in the united names of the Pope, Philip the 2d of Spain, and the Republic of Venice. Pius engaged himself to furnish twelve well-manned ships, 3,000 men on foot, 270 horsemen, and to pay one-sixth of the expense. When all was ready Pius celebrated Holy Mass in the Vatican, before the Ambassadors of all the Catholic powers, and at the foot of the altar he announced to the Roman people the formation of the league. He ordered the devotion of the forty hours in all the churches in Rome, and assisted at three days' processions to the Basilicas, during which the Rosary was recited. He published a jubilee for the whole world, to call down upon the Christian army the benediction of God. Such were the events that led to the glorious naval battle of Lepanto.

When all was ready Don John of Austria, the supreme commander of the fleet and armies, left Spain in haste, and sent the Count of Cariglio to Rome to excuse him from seeking a personal audience with the Pope.

St. Pius received the Count gladly, and embracing him said: "Tell his highness never to forget the cause given him to defend; tell him he will obtain the victory, because I promise it in God's name." He spoke similar words to Mark Antony Colonna: "Go," he said, when in a loud voice he blessed him and his fellow officers. "Go in the name of Christ, fight against his enemies; you will win."

At Naples, during a solemn High Mass, Cardinal Grenville bestowed the baton of command upon Don John, and presented him with a standard sent by the Pope. From Naples Don John went to Messina, where Cardinal Odescalchi, Nuncio of the Pope to the army, ordered a three days' fast, published a plenary indulgence in the form of a jubilee, distributed Agnus Dei blessed especially by the Pope for this purpose, and gave the soldiers holy communion with his own hands.

CHAPTER XVII.

IT must have been a grand sight to see the magnificent fleet raise anchor on the morning of September 15, 1571, under the bright rays of the Sicilian sun, and sail away to meet the enemy. It was divided into four squadrons. Don John commanded the main part, comprising 70 ships; Andrew Doria led the right wing of 54 ships; Venieri, the left, composed of the same number of Venetian vessels, and Mark Antony Colonna commanded the Pope's vessels, while John of Cardone went in advance with ten ships to discover the enemy.

St Pius was present in spirit with the Christian fleet. Night and day he poured forth prayers to God for its success. And with reason did the holy pontiff implore the help of heaven, for the triumph of Mahometanism meant persecution of the cruellest kind for Christians, and threatened the very existence of God's holy Church on earth.

Famagosta, the city attacked in Cyprus by the Turks, having been honorably and bravely defended for eleven months, the Commander of the Turkish army, Mustapha Pascha, pretended to grant most honorable terms of capitulation to Bragadini the Governor; but just at the moment when he was entering the tent of the Turkish General to arrange the embarkation of the vanquished Christians, Mustapha, in a sudden transport of violent passion, ordered all the Christians to be put into chains. The unfortunate Governor, was mutilated and condemned to carry stones for repairing the walls of the city. After three days of this humiliating work, Mustapha ordered him to be flayed alive. During his torments Bragadini recited the "Miserere," and when he came to the verse, "Grant me a clean heart, O God," he died. His martyrdom took place August 17, 1571. His skin, stuffed with straw, was hoisted on the sail yard of one of the ships. Later on it was sent by the Christians to Venice, where it was carefully preserved as a holy relic in the Church of Saints John and Paul.

All the neighboring islands fell into the hands of the Turks at the same time.

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When the news of these new disasters reached Rome, Saint Pius increased his alms and austerities. He ordered all the members of the convents and monasteries to pray without ceasing, before the Adorable Sacrament of the altar. He spent hours himself in prayer before the Blessed Sacrament, and when called away for any duty caused some one to take his place until he returned.

One day his treasurer took him from the altar to attend some important business with several Cardinals. All at once, as they were busily engaged, St. Pius rose suddenly, and ran to the window. He opened it eagerly, and leaned out a few moments in profound attention. His attitude, his whole features, his manner showed great excitement, and returning quickly, he cried out: "Let us not speak about business, it is not the time. Let us hasten to thank God; our army has gained the victory." He dismissed his attendants, and threw himself on his knees, in prayer, his face bathed in grateful tears.

The Cardinals quickly spread the news in Rome. They took notice of the date and hour, October 7th, five o'clock in the after-

noon. It was the very moment when the cross triumphed over the crescent in the Bay of Lepanto.

The Turks had been warned of the approach of the Christian fleet, but refused to believe it, not understanding how Christians could show so much courage. Don John reconnoitred the enemy, and then gave the order for attack. He disposed his ships in four separate bodies, taking the centre himself. He hoisted the standard given by the Pope and when the figure of Our Divine Lord was seen, cries of ardent love and devotion saluted it all along the line. He then went from galley to galley, in a small boat, haranguing the soldiers on each ship, and assuring them of a glorious victory. When he boarded his own ship again he knelt down on deck before the holy standard, and called upon God with deep humility to favor the brave men who had devoted their lives to the honor of his holy name. At the same moment a religious gave the signal for prayer, and in a moment every soldier, turning his eyes towards the crucifix, devoutly made an act of contrition for his sins, and begged the for-

givenness of God. When they arose every one was filled with courage, feeling that the honor of God and the safety of the Christian Church depended on his own exertions.

From the very commencement of the combat the elements seemed to favor the Christians. The winds were certainly favorable, and this circumstance increased the soldiers' belief in victory. Hali Pascha, the commander of the Turkish fleet, ordered the first shot. Don John answered by a round of cannon from his own ship. And then the combat became general. The Turks filled the air with their savage cries, to which the discordant sounds of their military music was added. The ships were soon enveloped in a cloud of dense smoke from the cannon, but the winds blew it on to the Turkish fleet, a decided advantage for the Christians.

At the commencement of the battle the Turks were confident of success, and their first attack was terrible; but their confidence soon changed into surprise, and they quickly learned the invincible spirit which animated their adversaries. In less than three hours the issue was no longer doubtful. Hali

Pascha was killed by a musket shot, and a Spanish soldier pulled down the Turkish banner. Colonna captured the ship which contained the children of Hali Pascha. This battle was, in fact, so terrible a punishment to the Turks that it seemed as if God was revenging centuries of cruelty and insults to the Christian faith. The slaughter was so great that the sea was covered with men's arms and legs, drowning men, torn sails, masts, oars and armor, all floating in the water. 10,000 were taken prisoners, among whom were nearly 200 captains. 170 ships fell into the power of the Christians, 90 others were cast on shore and either burnt or dashed to pieces. The Christian loss was small in comparison, about 7500 killed, but thousands were wounded. 15,000 Christian prisoners were set at liberty. Night obliged the Christians to discontinue the pursuit. The Turkish prisoners afterwards declared that they had seen Jesus Christ appear in the sky, with the Holy Apostles Saints Peter and Paul and a multitude of angels, menacing them, which had caused them such terror that they could no longer know what they were doing. This

miracle is commemorated in a picture still preserved in the Vatican. Dispatches were at once sent to the Pope to announce the glorious tidings. But Contarini, to whom they were entrusted, was detained by tempests. Saint Pius, sure of victory by divine revelation, could not conceal his astonishment that no news was received from Don John of Austria. It was not until the end of October that the Doge of Venice, who had received the happy tidings, sent the messenger to Rome to communicate it to the Pope. He arrived in Rome at midnight, and was at once admitted into the Pope's presence. When Saint Pius heard all the particulars of the glorious and complete victory, he fell on his knees, and cried out in the fulness of his heart: "He that is mighty hath done great things unto me and holy is his name." He then caused all the inmates of the pontifical palace to be assembled to join with him in thanking God. The next day the "Te Deum" was solemnly sung in the four great basilicas, and in all the parish and monastic churches in Rome. The universal belief of the Roman people was that the Blessed Virgin Mary had granted this

victory in answer to the prayers of Saint Pius. In memory of this great victory St. Pius added the invocation "Auxilium Christianorum Ora pro nobis," "Help of Christians, pray for us," to the Litany of the Blessed Virgin Mary.

He desired, above all things, to lead the people, flushed with victory, to a spirit of thankfulness to God, and, in order to teach them the value of prayer in human necessities, he instituted a feast, to be observed on the anniversary of this battle, October 7, under the name of "Our Lady of Victories."

The title of this feast was changed in the 16th century, by Pope Gregory 13th, to "Our Lady of the Holy Rosary," under which title it is now kept in the Catholic Church on the first Sunday of October.

CHAPTER XVIII.

IT now only remained for Saint Pius to crown a saintly life with a holy death. During the winter of the year 1571, he suffered excessive pains from the stone; early in January his physicians declared that if he did not undergo an operation his life would be in danger. His modesty shrank from it, and he lived on until it came to Lent, when, although his weakness was very great, he began to fast as strictly as when he was in sound health. His attendants, wishing to keep him alive, mixed gravy with the vegetables he ate, but as soon as he tasted meat he said, "Would you wish me, during the short time I have to live, to break the laws which I have always kept and which God has given me the grace to keep for fifty-three years?"

When the pain increased he was seen to go and kneel before a crucifix, and devoutly kissing it, often heard to murmur: "Lord! Lord! increase the pain, but also increase my patience."

He celebrated Holy Mass as often as he felt strong enough to do so, and when not able to ascend to the altar he assisted at a Mass said in his own room, and communicated often. On Holy Thursday he wished to receive Holy Communion from the hands of his nephew, Cardinal Alexandrine, and when the Cardinal pronounced the words, "May the body of our Lord Jesus Christ preserve thy soul to life everlasting," he said, "I pray you apply to me the words which the Church uses for the dying: 'The Body of Our Lord Jesus Christ conduct your soul to eternal life.'"

The following day, Good Friday, April 4, 1572, he caused a large cross to be carried into his oratory, and arising, went with bare feet to adore it, and to bathe the five wounds of our crucified Lord with his tears.

The Pope's public audiences having been suspended, to allow him to spend the days yet left him in preparing for eternity, the report spread abroad in the city that he was dead, and Rome was filled with mourning and lamentations; and thus it happened that the holy pontiff was able to learn the fulfilment

of the pious wish he made on his elevation to the pontifical dignity, that the Romans would weep more for his death than they had done at his accession.

He was so much moved, on hearing their grief, that he wished to give them his pontifical blessing once more. His spirit triumphed over his body : he donned his pontifical vestments on Easter Sunday, and was carried to the loggia, or balcony, above the principal entrance of St. Peter's, and for the last time blessed the people, with a voice so loud that he could be heard by every one in that vast multitude.

A deputation of the clergy and Roman nobles waited on him, to offer their congratulations on his supposed recovery, but Saint Pius quickly told them of his real state. "My children," he said, "I have no longer any business to transact except with God. The account which I shall soon have to render to him of all the deeds and words of my life requires me to employ all the powers of my soul to prepare for it."

Nevertheless, he wished to take a solemn farewell of the relics of those Saints deposited

in Rome, and on the twenty-first of April he announced his intention of making the stations of the seven churches; and it was in vain that his physicians and attendants attempted to shake his resolution. He set out on foot, upheld by the arms of attendants. His face was so pale that he seemed to be on the point of death. Mark Antony Colonna, who met him, was so alarmed at his state that he threw himself on his knees to beg him to be allowed to be carried back in a litter to his palace. The Holy Father sweetly set him aside and patiently continued on his self-imposed penance, rejoicing to suffer like his Divine Lord who trod the road to Calvary. At the Basilica of St. John Lateran he was again besought to discontinue his penance, and at least to defer the remainder until the following day. He only raised his eyes to heaven, and said, "He who made everything will perfect his work." He ascended the Scala Santa on his knees, kissed the uppermost step three times, and could hardly tear himself away from the holy place.

On his return to the Vatican he learned of the arrival of a number of English Catholics,

who had been forced by the persecutions of the tyrant Elizabeth to leave their native country. He sent for them to his presence, loaded them with every mark of favor, asked many questions about the state of religion in England, and gave them into the care of his nephew, Cardinal Alexandrine, bidding him attend to their temporal necessities. When he bade them farewell, he was heard to say: "O my God! Thou knowest that I have always been ready to shed my blood for the salvation of that nation."

He was so accustomed to the thought of death that he was never seen so calm as when death came near; and when his severe sufferings drew tears from his attendants, he alone was tranquil, and forgetting himself, he set himself to console them.

He ordered prayers to be recited day and night at his bedside, and especially loved to hear the words of the seven penitential psalms, which he requested should be read very slowly, so that he could excite his heart to contrition at every verse. The passion of Christ was read to him several times, and every time the Holy Name of Jesus was pro-

nounced he uncovered his head, and when his hands became cold and lifeless he asked that some one should do that holy service for him.

On the morning of April 30th, he announced that his hours were numbered, and begged the Bishop of Segnia to administer to him the sacrament of extreme unction.

He desired to kneel once more, and in that humble position prayed earnestly for the good of the Catholic Church. He did not wish his relations to be near him at the time — of death, with the exception of Cardinal Alexandrine. He confided his last instructions to members of the sacred college and requested that Father Caballi, Master General of the Dominican Order, and Cardinals Rusticucci, Montalta, and Aquaviva should be with him at the hour of death.

Once, when every one believed him to have passed away, he revived, and with an animation wonderful in a dying man, addressed all present as follows: "If you love my mortal life, full of an infinity of miseries, you ought much more to love that unchangeable and blessed life which by the mercy of God I hope soon

to enjoy in heaven. You know well that the greatest wish of my life has been to see the overthrow of the empire of the infidels, but because my sins and crimes have made me unworthy of enjoying the satisfaction of so happy an event, I adore the depths of the judgment of God, and acknowledge myself to be unworthy of that grace. It only remains for me, then, to recommend to you, with all my soul, that same Church which God committed to my care. Do your utmost to elect a successor full of zeal for the glory of God, who will be attached to no other interest in this world, and who will seek nothing but the welfare of Christianity."

When he said these words a little incident happened which proves the delicate perfection of his chastity. In the movement of his arms one of them became bare. This wounded his natural purity, and he quickly tried to cover it again with the sleeve of his woolen tunic.

He died reciting the Vesper hymn of paschal time. It was May day, 1572, in the evening. He was 68 years of age, and had reigned as Pope 6 years and 3 months.

His physicians wished to testify to his superhuman courage, and made an autopsy, when they found three stones in the bladder. They declared his patience in such sufferings was little short of miraculous.



CHAPTER XIX.

THE body of St. Pius was placed in a chapel in the Vatican, and the next day lay in state in St. Peter's. The crowd was immense, and the eagerness of the people to obtain some relic or memento of this great man and saint was such that they cut off the ornaments of his pontifical vestments and even attempted to pull out hairs from his beard and head, until the Swiss Guard were forced to interfere. For four days the crowd continued to press in, and the vast edifice was filled the whole time. Every one brought a rosary or some pious object, with which they touched his body. At the end of the day his holy body was temporarily placed in the chapel of St. Andrew. He had wished to be buried in the church of the Dominican monastery he had built at Bosco, his native village, not thinking himself worthy of being among the other Popes in Rome, and had caused a simple tomb to be erected where

he wished to be buried, but when Sixtus the Fifth came to the pontifical chair he would not allow the body of his friend and benefactor to be taken away from Rome, and at his own expense built a magnificent chapel in the Basilica of Saint Mary Major, in which he placed a white marble monument, and there Saint Pius was buried January 9th, 1588.

The death of the holy Pope caused great grief throughout the Catholic world. In Spain it was divinely revealed to Saint Teresa, who in presence of her sisters cried out in tears, "Do not be astonished, my sisters! weep rather with me, because the Church is widowed of her holy pastor."

Pope Sixtus the Fifth caused the process of canonization to be commenced, which was continued by Paul the Fifth and Urban the Eighth. The auditors of the Rota, having examined 146 witnesses, testified that Saint Pius had lived and died a virgin, that he never committed a single mortal sin, that he practised all the Christian virtues in an heroic degree, and that God had given him the gift of prophecy, and the grace of working miracles.

After this the sacred congregation decreed that masses of the dead should no longer be said for him, but that on the anniversary of his death the Mass of the Most Holy and Adorable Trinity should be said. Urban the Eighth confirmed this decree.

The Superiors of the Dominican Order from time to time asked for his canonization, in which they were seconded by the kings of France, Spain, and Portugal. Father Thomas Rocaberti, Master General of the Dominican Order, having succeeded in obtaining the canonization of Saint Louis Bertrand and Saint Rose of Lima, took up the cause of Saint Pius with much enthusiasm in the year 1670, and in which he was much aided by the king of France. Saint Pius was beatified by Clement X., April 27th, 1672, and solemnly canonized by Clement XI., May 22d, 1712.

Many miracles were worked by him. He chased demons from the bodies of several possessed persons, and abandoned women were converted merely by gazing at his body lying in state after death. The Agnus Dei blessed by him were found to be possessed of particular power against fires, drowning, and

sudden danger of death. An inundation of the Tiber was stayed in a moment by throwing one of them into the flood, and some soldiers who piously carried them about with them became well-nigh invulnerable.

Pilgrims who go to Rome do not fail to visit the chapel of St. Pius in the Dominican Monastery of Santa Sabina. This chapel is the cell which he occupied when in that monastery. Above the altar is the picture of the miracle of the crucifix, on the right Saint Philip Neri is predicting the tiara to the holy religious, and on the left St. Pius picking up dust from the Vatican, and giving it to the Polish Ambassadors, who had begged some relics, saying to them, "Here is what you desire; this dust was bathed for centuries with the blood of martyrs." On the wall opposite the altar is Saint Pius, kneeling and anxiously gazing through his palace window, while an angel at his side announces the victory of Lepanto. On the altar is a very beautiful crucifix, which belonged to him. It was preserved in the Vatican, until Pius the Ninth, during one of his visits to Santa Sabina, gave it to the Fathers, saying it was to them

rather than to any one else it should belong.

His feast is celebrated throughout the Christian world on May 5th.

Prayer.

Anthem. O Shepherd-Father, deign to keep
Thy mind still on the folded sheep ;
Plead with the Judge now as of old,
For all within the faithful fold.

V. Pray for us, O Blessed Pius,

R. That we may be made worthy of the
promises of Christ.

LET US PRAY.

O God, who wast pleased to elect the Blessed Pius to the office of chief Pontiff, for the defeat of the enemies of thy Church, and the restoration of divine worship, grant that we may be defended by his watchful guardianship, and be so intent upon thy holy service that, overcoming all the wiles of our enemies, we may enjoy eternal peace. Through Christ our Lord. Amen.