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[SUPPLEMENT GRATIS.]



ITALY.—THE LATE POPE PIUS IX.: BORN, MAY 13TH, 1792; DIED, FEBRUARY 7TH, 1878, IN THE THIRTY-SECOND YEAR OF HIS PONTIFICATE.

## THE LATE PIUS IX.

THE CLOSE OF THE LONGEST PONTIFICAL REIGN IN HISTORY.

POPE PIUS IX. died at his palace in Rome on Thursday afternoon, February 7th. His condition had been steadily improving for several weeks previous, and it was believed that within a few days he would have acquired sufficient strength to walk with the aid of crutches. On Wednesday he attempted to take a few steps, supported by two attendants, but was compelled to abandon it. Then suddenly the incision that had been made in his leg, to drain off the humors, closed, and they mounted to his lungs and brain, causing suffocation. He rallied several times during the night, but said to his physicians, "Death wins this time." He was alternately lucid and wandering; his last moments were lucid. He said, "Guard the Church I loved so well and sacredly."

The death agony began shortly after noon on Thursday. The Cardinals who were in Rome, including Manning and Howard, of England, were assembled at the time in council, in a room adjoining that of the dying prelate. When the physicians made the formal announcement of the Pope's fatal condition, these Cardinals and all the dignitaries of the Papal Court were summoned to the bedside, and Cardinal Panbianco administered the last sacraments. At a few minutes before five o'clock in the afternoon the Pope died, his taking-off being free from pain and struggles.

Mgr. Simeoni, the Cardinal Secretary of State, made immediate application to the Italian Government for troops to preserve quiet at the palace, and gave orders that the Ambassadors accredited to the Vatican should be admitted in a body to view the remains and sign the certificate or guarantee of the Pontiff's death. The Italian Government, responding to Cardinal Simeoni's application, tendered him all desired services, and insured the independence of the forthcoming Conclave.

## PREDECESSORS OF PIUS IX.

There have been two hundred and sixty-two chiefs of the Catholic Church from St. Peter to Pius the Ninth. All those of the early centuries of the Church down to St. Felix IV. (526) are honored with the title of saint, and many of them died as martyrs in the early persecutions under the Roman Emperors.

They have succeeded almost immediately after one another, although occasionally vacancies existed for a considerable time. After the death of Honorius, in 625, there was a vacancy for a year and seven months. The longest of all was that after the death of Clement IV., in 1265, when for two years and nine months there was no one to wear the Papal Tiara.

Besides the Popes recognized by the whole Church, there have been several personages known as anti-popes, set up by civil powers or minorities in the College of Cardinals, who refused to recognize the one elected and enthroned. Among those anti-popes is one who belonged to the family of the present King of Italy, showing that the quarrel is a pretty old one. Amadeus, Duke of Savoy, in 1439, was elected Pope by a dissenting body and exercised a limited authority as Pope for a period of ten years, when he made his submission to Pope Nicholas V., and was regarded with great respect for his personal piety.

The title Pope comes from the Greek papa, father, and was applied in the East to all priests, and to this day the Greek priests are called Popes. In the West, however, it was at an early day reserved to the Bishop of Rome, who was regarded as the general father of all Christians.

Gregory VII., in a council held at Rome, A.D. 1076, decreed that the title Papa should be given only to the Bishop of Rome, as a mark of superior respect. There are three offices or dignities united in the person of the Roman pontiff. He is—1, the primate or head of the Roman Catholic world; 2, he is the bishop of Rome and patriarch of the Latin Church; 3, he has been, till recently, the temporal sovereign of the Papal State.

Several Roman Catholic writers have endeavored to trace the growth of the supremacy of the Roman See over the churches of the West, which supremacy, they assert, was once limited to the provinces which constituted, under the Christian emperors, successors of Constantine, the vicariate of Rome; others, on the contrary, contend that the bishop of Rome was by right the metropolitan of the whole West, if not of the whole Roman Empire. Gregory I. (the Great), in token of humility, assumed the title of "Servus Servorum Domini" (the "Servant of the Servants of the Lord"), which his successors have continued to place at the head of their briefs and decretals.

In the early ages the Popes were of all nations, but when, during the Middle Ages, they became rulers, they have, as a rule, been either Italians, or long connected with Italian affairs. Indeed, it was a tacit agreement among the great Powers that the Papal States should always have as ruler a Roman, or at best a native of Italy. The last Pope of foreign birth was Adrian VI., a native of Utrecht, who was elected through the influence of the Emperor Charles V. He was a man of great learning and piety, but totally unacquainted with Roman usages and the people over whom he was called to rule. The result was that no subsequent attempt has been made to elect a non-Italian Pope.

Now that the temporal power of the Pope has ceased, there is no reason why personal merit alone should not prevail, irrespective of nationality. Italy, however, would be loath to lose the prestige of having the chair of St. Peter filled by a native of the Peninsula; and the cardinals would not be likely to choose one whose nativity would be a new matter of discontent, and widen further the breach between the Papacy and Italy.

## A SKETCH OF THE DECEASED PONTIFF,

written by Louisa Muhlbach, a short time previous to her death, we obtain the most interesting and complete narrative of his remarkable career.

Giovanni Maria Mastai-Ferretti, of the noble house of Mastai, was born on the 13th of May, 1792, in the town of Sinigaglia, in the States of the Church, Italy. Sinigaglia, built on the banks of the Misa, looks out on the Adriatic. The period of its foundation dates back to the invasion of Italy by the Gauls. The family of Mastai can be



PIUS IX. AT CIVITA VECCHIA, ON HIS GREAT TOUR, IN 1868, THROUGH THE STATES OF THE CHURCH.

traced back to the thirteenth century. It constantly furnished chiefs of the municipality from the fourteenth century. During the reign of Urban VIII. one of this ancient family commanded the town when it was bombarded by the Venetian fleet. Towards the close of the seventeenth century the title of Count was conferred on the head of the family by Faranese, Duke of Milan and Placentia, in acknowledgment of distinguished services. The name of Ferretti was adopted on the union of the last of that house with one of the Mastai.

The following is an extract from the parish registry of Sinigaglia:

"On the 13th of May, 1792, on Sunday, the illustrious Signor Giovanni Maria Giovan Battista Pietro Pellegrino Isidoro, son of the noble Count Girolamo Mastai-Ferretti, and of the Signora Countess Caterina Sollazzi, of this parish, was baptized by the Most Rev. Signor Canon D. Andrea Mastai Madrina Moroni, sage femme, present. He was born at six A.M. on Saturday.

"RAFFAELA ANGELELDI, Perpetual Vicar."

With a view to avoid the dangers of Francisca di Rimini, Count Mastai determined on a decided course of action. He firmly resolved to free himself from evils to which unsettled habits might expose him. For this purpose he waited on the Prince Barberini, who at that period was Commander-in-Chief of the Pontifical Guards, and solicited from that officer the favor of being enrolled. The Prince contemplated the young man for some time with a scrutinizing attitude, and, shaking his head, exclaimed:

"You a dragoon! It seems to me, judging from your delicate appearance, that the gown of a priest would much better befit you than the uniform of a dragoon."

While smarting under the rebuke he directed his steps straight to the Vatican, to solicit from the Holy Father what Prince Barberini had refused. The benevolent Pope listened good-humoredly to Mastai's eloquence, and readily acceded to his wishes. The youth obtained from the Holy Father a promise that the first vacancy should be reserved for him, and special orders were given that in the



PIUS IX. WASHING THE FEET OF THIRTEEN POOR MEN ON HOLY THURSDAY.

No one knew of him except his beloved parents and other relations who resided at Sinigaglia, his birthplace. In Rome he had a friend in the person of an uncle, the Canon of St. Paul, who was well known to the poor and needy as a liberal dispenser of charity.

There was yet one more person who knew of him—namely, a young and beautiful girl, who had been living for him during the past three years, who for three long years had hoped for his advent, although she must have known that he would never again appear. The young lady was the beautiful daughter of the Widow Devoti, at whose house the Count Mastai had, during several months, been a daily and welcome visitor.

The beauty of Camilla Devoti was equal to her amiability and to her accomplishments. Count Mastai-Ferretti, who largely shared her musical talents, was charmed with Camilla's voice; it seemed to him the voice of an angel, bringing sweet tidings from unknown regions and whispering holy secrets into his ears.

meantime Mastai should be permitted to wear the epaulets of an ensign preparatory to being initiated for military service.

That same evening Mastai-Ferretti narrated to the lovely Camilla the day's experience, pictured to her in glowing terms the prospects of the future, basing his hopes on the promise he had obtained at the Vatican. Camilla listened with the sweetest smiles, and both pictured to themselves a future of the most unbounded happiness. The evening closed, as usual, with music; never had Camilla's voice been sweeter, and when, at an advanced hour, Mastai and Camilla parted from each other, both fondly expressed adieu till to-morrow evening. The evening of the morrow passed by and Camilla had waited in vain for her friend. She waited the next day and another day, but still Mastai did not come. Camilla, full of grief and anxiety, dared not inquire into the cause of the absence of her friend.

## SACRIFICING THE LOVE OF A DEVOTED WOMAN.

At the same time when Camilla was suffering the



PIUS IX.'S RECEPTION-DAY AT THE VATICAN.

height of anguish, Mastai-Ferretti was kneeling at the feet of the Holy Father, of whom he had solicited and obtained an audience. Mournfully and tremblingly he addressed the Pope: "A terrible misfortune has overtaken me; a dreadful malady, from which I suffered in my early youth, and which the physicians thought had abandoned me for ever, has again made its appearance. The evening before last, while returning home from a friendly visit, I was suddenly seized in the open street with an epileptic fit. In a state of unconsciousness I was carried to a hospital, where I found myself the following morning, much injured and with a broken heart. This misfortune, Holy Father, troubles my future and destroys my fondest wishes; it interferes—"

He was unable to give utterance to his thoughts, and lowered his head.

"It interferes with your love," said, sympathetically, the Pope. "Is not that so, my son?"

Mastai was able to reply only with a flow of tears.

The good Pope spread out his hands, pronounced a blessing upon the kneeling youth, and directed him to turn to the Holy Virgin of Loretto and solicit convalescence.

And the following morning the young, pale-faced pilgrim, clad in a black gown, provided with a long staff, the emblem of the pilgrim, and the rosary hanging from his girdle, turned his back upon the Eternal City and bent his way towards Loretto, there to solicit, according to the holy bidding, his convalescence from the Holy Virgin. Month after month passed by; Camilla Devoti looked in vain for the return of her lost friend, for whom she had wept while on her bed of sickness. Her pride was deeply wounded, and she would probably not have recovered, but that she remained strong and firm in the resolution not outwardly to show her grief.

At length, following the counsels of her mother, Camilla yielded to an offer in marriage made to her by the young Baron Cannuccini. Encouraged by Camilla's smiles, the Baron ventured to press his suit. But Camilla's heart was still undecided; she calmly replied, "Grant me three days for consideration. After the lapse of three days you shall hear my decision."

Mastai suddenly appeared, clad in the garb of a priest, and explained his absence. Addressing her lover, Camilla informed him of the Baron's desires, and asked his advice. He urged her to accept the offer. Then she asked if he would solemnize the marriage ceremony, and he assented. Two days later the young priest married his first love to another man.

In 1818 he became the companion of Mgr. Carlo Odescalchi in a missionary excursion to the neighborhood of Sinigaglia. The zeal and talent he displayed in instructing the country people induced Odescalchi to recommend him to be ordained sub-deacon. He obtained permission to receive priest's orders in 1819, and was appointed director of the institution for the education of poor boys, called "Tata Giovanni." In June, 1823, he was chosen secretary to Mgr. Muzi, Apostolic Delegate to Chili, where he chiefly busied himself with ministering to the Indian population of the interior. On his return to Rome, in June, 1825, he was made domestic prelate to Leo XII., and in December became superintendent of the hospital of San Michele a Ripa. He was nominated Archbishop of Spoleto in 1827, and created at his own expense charitable and industrial establishments like those he had governed in Rome.

In 1831 he induced a body of 4,000 insurgents to give up their arms to him, obtained their pardon from the authorities, and governed for a time the provinces of Spoleto and Perugia. In 1832 he did much to alleviate the distress which followed a severe earthquake, and was made Archbishop of Imola.

## RECEIVING THE RED HAT OF A CARDINAL.

Archbishop Mastai led a life pleasing in the sight of God and greatly appreciated by Pope Gregory XVI., who, in acknowledging the services rendered by the worthy prelate, raised him, in the year 1841, to the dignity of a cardinal. In the year 1846 Cardinal Mastai was, in the execution of his duties, called to Rome.

Pope Gregory XVI. had died. A new Pope had to be elected, and for that purpose the cardinals had assembled in solemn conclave at the Vatican, including, of course, Mastai. The latter was not personally known among the great number of cardinals. During the entire period of holding the position as archbishop he had never once left his diocese; nor had he ever visited Rome again. Few of his brother cardinals knew of Mastai's journey to Chili, and they were, therefore, unacquainted with the suffering to which he had been subjected. Moreover, there was only a single cardinal who possessed a just appreciation of his merits. This cardinal was Mgr. Falconieri, the venerable Cardinal of Ravenna.

In a conversation with the latter Pope Gregory had mentioned the benefits which Mastai had bestowed on Imola, and the renowned priest Volterra had on another occasion pointedly said that "the Bishop was not only a good and pious prelate, but a man who was destined to come sooner or later prominently before the world."

With this exception he was a comparative stranger to the cardinals; nor did they care to know Cardinal Mastai; but they strongly favored Cardinal Falconieri, who was well known everywhere and much appreciated as a noble and worthy supporter of the Church.

All the cardinals importuned Falconieri to accept the high dignity they were ready to offer him; they endeavored to combat his objections, and pleasantly declared that all were firmly resolved to elect none but him as Pontiff. Falconieri replied with a burst of tears. He trembled in all his limbs, implored the cardinals not to lay this heavy burden on his shoulders—a burden so heavy that even a strong man could find it difficult to support. "But," he continued, "I will point out to you a man strong enough, and the only man whom I deem fit and capable to bear the burdens with honor and support the dignity of the Church." Falconieri then added: "If you entertain so high an opinion of myself that you deem me worthy to accept from you that high dignity, then you will surely consider me capable to name to you a Pope whom I consider worthy of the honor. Let all of you, one by one, come into my closet. There I will converse with each and give you my opinion."

This occurred on June 13th, 1846, the day prior to the Conclave, when the cardinals were still permitted to hold intercourse with each other, and when they were free to express their opinions. The cardinals visited *seriatim*, as desired, the venerable Falconieri. The latter spoke long and impressively to all, and concluded his counsels by saying: "Elect Cardinal Mastai, the Archbishop of Imola, and you will have a good Pope."

Three days later, when the Council was assembled in the election-hall for the purpose of celebrating holy Mass, the election took place. Two days had been passed in balloting, according to the prescribed forms, and Mastai had gained the lead. After Mass Cardinal Falconieri took a position near the two urns, which were deposited in the middle of the election-hall, and wherein, on ordinary



POPE PIUS IX. AND HIS MINISTRY, IN 1866.

occasions, the votes are recorded. In a loud voice the venerable cardinal said:

"I, for my part, vote that Cardinal Mastai be elected our Pope," and immediately the other cardinals echoed loudly and joyfully, "Mastai be our Pope."

A cry was distinguished clearly above all other voices. The cry escaped the breast of Cardinal Mastai, who had risen from his kneeling position, and, throwing up his arms, swooned away.

**HIS ELECTION AS POPE.**

The cardinals hurried toward the newly-elect, who soon regained consciousness. Thus, surrounded by the cardinals, he received their exhortation to accept, mingled with salutations.

The reform most likely to reconcile the Papal sovereignty with the claims of Italian patriotism was one of the first questions that came up. In deciding upon a constitutional form of government, in the administration of which laymen should have a large part, a commission of cardinals to carry on the government was appointed. The majority of the council were opposed to certain changes the Pope wished to introduce; but Pius dismissed the Swiss troops, and on July 16th granted a general amnesty. The hostility of Austria was augmented by the zeal with which Pius pushed onwards his innovations. He appointed Italian priests to inquire into needed reforms; he reduced his own household expenses, he abolished all pensions not granted for great public services, he imposed a three years' tax on all benefices and wealthy church corporations, reduced the taxes, commanded that all the waste lands between Ostia and Porto d'Anzio should be prepared to grow rice, and diverted the waters of Lake Nemi for the purpose of irrigation. He showed equal zeal for the reform of ecclesiastical institutions, visited in disguise or at unexpected moments the monasteries, schools, hospitals and prisons of Rome, and went about the streets on foot and without the usual guards and attendants. Rome and Italy could scarcely credit their senses. It was one vast concert of praise, one fever of enthusiasm. The Pope could not go into the streets of Rome without being subject to ovations.

Still the radicals of Italy, headed by men like Mazzini and Garibaldi, would not be satisfied with anything short of the establishment of a federative Republic, and the abolition of the Papacy; while the monarchical and conservative parties declared it to be the new Pontiff's duty to push reaction to its extreme limits. Pius IX. not agreeing with their wishes, appeared to them in the light of a dangerous revolutionist. One of his very first steps on his accession to power was to proclaim the freedom of the Press. This raised a perfect storm of anger in Austria, Prussia and Russia. Cardinal Gizzi, who had been trained as a rigid jurist, wished so to frame the law on the Press as to give freedom, yet restrain license. Accordingly the decrees provided for a censorship, and they were published on the 15th of March, 1847, Pius reserving to himself the naming of the censors. The publication of this measure created a storm of opposition among the radicals, while its very moderation seemed among diplomats and conservatives to verge on revolutionary madness.

On June 28th, 1847, occurred an event of immense significance and productive of most important results for the Pope. On that day, by his command, Father Ventara pronounced in the basilica of St. Peter's the funeral oration of Daniel O'Connell. The diplomatic body protested; and then came the resignation of Cardinal Gizzi. The Pope wished to complete the arming of the Civic Guard for the celebration of the anniversary of the general amnesty. Gizzi took fright at the rapidity with which events were hurrying on, and withdrew. Cardinal Ferretti succeeded him on July 26th. The new minister commenced by diminishing the tax on salt, and proposing in the Pope's name a customs union between the States of the Church, Sardinia and Tuscany. Now the Custom-house officials, as indeed the men who filled all the administrative offices, belonged to the old régime. Whenever they did not openly oppose the new projects, they secretly thwarted and

defeated their execution. Hence every one of the Pope's measures was rendered nugatory, while he was held responsible by the radicals for all these shortcomings.

**INSTITUTING AN ADMINISTRATION OF REFORM.**

He had been maturing a plan of administration in conformity with the needs of the period and the country; he wished to see in operation a central municipal government in Rome aided by local municipalities in the departments. At the head of this was to be a Consulta, or Senate, whose members were to be elected by the provinces. The inauguration of this system, and the opening of the Senate, were fixed for Nov. 14th, 1847, under the Presidency of Cardinal Antonelli. Every detail of the project, and every step towards carrying it into execution, provoked the most violent manifestations; and all was made an occasion of insult to the Pope. Several riots occurred, which the Gov-

ernment had to suppress; and finally Cardinal Ferretti, losing heart, resigned, and was succeeded by Antonelli.

The clearly defined purpose of the radicals was to force the Pope to name a lay ministry, and to declare war against Austria. On Feb. 10th, 1848, Pio Nono laid the whole situation before his people, in an appeal of singular frankness and touching indignation. The radical press immediately accused him of wishing to create a party in Italy against the party of freedom and reform. The very next morning the saddened Pontiff heard the excited rabble shouting beneath his windows: "Down with the priests! No more priests in the Government!"

The proclamation of a French Republic in Paris, and the flight of Louis Philippe and his family, fell at this very moment on Rome like a bombshell in a powder magazine. The Roman municipality came to the Pope in a body, and imperiously demanded a representative government. The new Ministry of

Sterbini-Galetti sprang up in this turmoil. They began by banishing the Jesuits. On the 14th the Pope published his "Fundamental Statute for the Temporal Administration of the States of the Church." It was all in vain. The revolutionary tidal wave had lifted the ship from her moorings, and nothing could be stable, no measure could satisfy, until the earthquake had ended. A riot broke out, and the populace tore down from the embassy the arms of Austria, while the radical press furiously demanded the recall of the Papal Nuncio from Vienna.

The Italian Chamber of Deputies waited upon the Pope on August 1st with an address containing all the demands of the mob. On November 15th a radical ministry was forced upon the Pope. The populace, the civic guard, the gendarmerie, the troops of the line and the Roman legion took part in this. The Pope became a prisoner in his own palace, but on November 24th he managed to escape in the disguise of a priest in the carriage of the Bavarian Minister, Count Spaur, to Gaeta. King Ferdinand and his Queen sailed from Naples to meet him, and persuaded him not to accept Spain's hospitality. From all quarters of the world aid and sympathy reached him. He issued a protest against the acts of the revolutionary government, and in February, 1849, he called upon the Catholic Powers—such as France, Spain, Austria and Naples—to give armed help. On February 19th, however, the Roman Constituent Assembly declared the inauguration of a republic, and the deposition of the Pope from temporal authority. On April 25th a French force marched against Rome, and the Austrians and Spaniards proceeded respectively against the north and south provinces.

The Pope re-entered Rome, April 12th, 1850. He set himself heroically to work to repair the ruins made during his absence. The idea of Italian unity and nationality was there, cherished in the hearts of the great majority of his countrymen. The note presented by Cavour to the Congress of Paris, in March, 1856, plainly told Europe that Piedmont wanted those provinces of the Roman States known as the Legations; and the answers of England and France as plainly indicated that Piedmont would be allowed to take them when a proper opportunity offered. In 1859 the opportunity came during a war against Austria. The Legations revolted, and Piedmont occupied them. How Napoleon III. and Victor Emmanuel carried out the remainder of the programme arranged between themselves the world cannot so soon have forgotten. His great measures may thus be summed up: His reform of the great religious bodies began June 17th, 1847; the publication, December 4th, 1864, of the encyclical *Quanta Cura*; the celebration, in 1869-70, of the first session of the Council of the Vatican; the creation in this country of a vast Roman Catholic hierarchy; the conflict with the Russian Government after 1863, in defense of the Polish Catholics. In June, 1876, he completed the thirtieth year of his pontificate, and, having reigned longer than any of his predecessors, contradicted the traditional words uttered at his coronation: "Thou shalt not see the years of Peter."

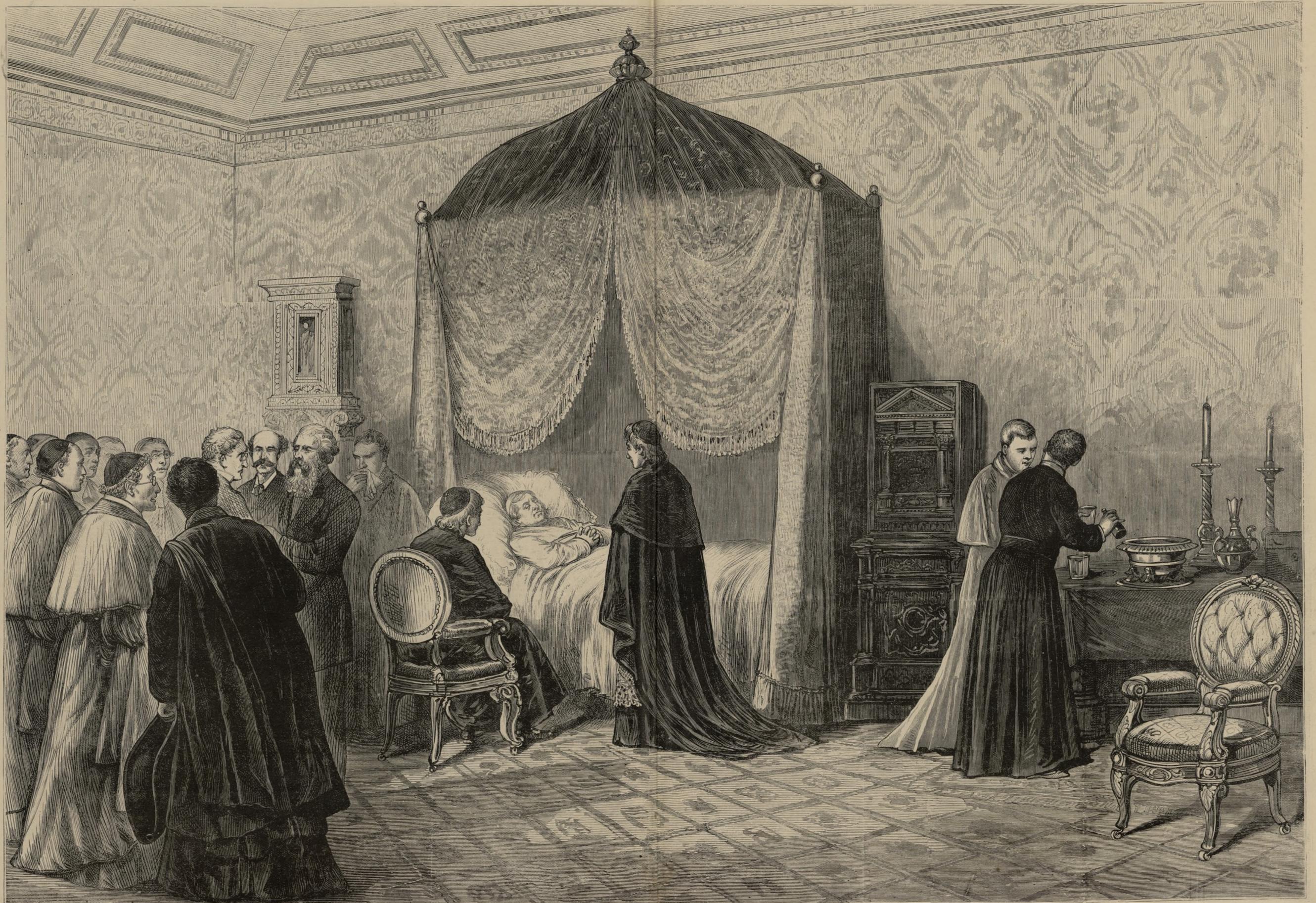
**THE LATE POPE IN HIS PALACE.**

Pius IX. kept up his Swiss Body Guard, his Guardia Nobile, his gorgeously dressed *palefrenieri*, and all the officials of his house; but they are, of course, much reduced in numbers, and they do not flaunt their splendid uniforms in the eyes of the Piedmontese, as the governing class is still styled by all the clerical party. Thus the Swiss who lounge about the Scala Regia, the staircase which leads to the Sistine Chapel and to the Stanze and Loggia of Raphael, always appear in their *tenue de campagne*, their striking uniform completely hidden by a long gray cloak, and the helmet replaced by a flat muffin cap. But when, turning to the right, you ascend another handsome *scala*, which lands you in the courtyard of San Damasco, you find all the functionaries in full dress.

This same courtyard, although high above the level of the piazza, is accessible for vehicles, and



AN AUDIENCE WITH PIUS IX. IN THE VATICAN.



ITALY.—THE CLOSE OF THE LONGEST PONTIFICAL REIGN IN HISTORY—THE DEATH-CHAMBER OF PIUS IX., IN THE VATICAN PALACE, DURING THE LAST DAYS OF JANUARY, 1878.



St. Peter's.

THE VATICAN PALACE, IN WHICH PIUS IX. DIED, ADJOINING ST. PETER'S BASILICA.

Vatican.

however often you may have traced the same steps, you never emerge from the lofty interior staircase to find yourself in a spacious paved *corte*, as large as Leicester Square, London, and traversed by carriages, without a new impression of surprise. This is the courtyard which is, as it were, framed by Raphael's Loggia. A superb staircase, completed only about a quarter of a century ago, leads from it into the palace of the Vatican *proprement dit*. At each flight stands on guard a Swiss in the handsome uniform of red and yellow designed by Michael Angelo, helmet on head and halbert in hand.

The first hall entered is called the "Sala dei Svizzeri," these picturesque-looking gentry mustering in this apartment, where they keep guard of his Holiness and prevent him from being mobbed by his too faithful admirers. Quite as picturesque as the Swiss warriors are the ordinary Papal servants, costumed as they are in rich purple and ask velvet doublets and breeches, long sleeves hanging down straight from the shoulders, and silk stockings to match. These splendid functionaries relieve you of your overcoat, and remind you that you must not complete your ball-room dress with gloves, these coverings not being permitted in the presence of Papal supremacy. The walls of the lofty apartment are covered with frescoes, but you have not time to examine them, for you are ushered through a series of comparatively small rooms into that particular one which is destined for yourself.

Presently there is perceptible a movement of hushed excitement. First glides in the voluble *commentatore*, who is *decano* of the "camerieri segreti di capo e spada." He has much to tell, and he knows how to say it in an interesting manner. Then comes in Monsignor Macchi, the *maestro di camera*, in full ecclesiastical costume. He remembers you perfectly, he assures you, in his urbanest tones, but before the presentation he wants to be quite sure of your full name. A few minutes later and the doors are thrown open; in walks very slowly a gentleman in a strange nondescript blue uniform; he is the custodian—not the curator or director—of the Vatican Museum. In accordance with old custom, he always heads the procession. After him come two *guardie nobili*, in their simple becoming undress *tenue*—two members of the Roman aristocracy—who are as proud to serve the Pope in his misfortune as they were pleased to form his body-guard when he was still a king.

Next in the proceedings of this graphically described interview, which took place last Summer, comes Pius IX. surrounded by the little court which always accompanies him on his daily rounds. The tall, strong, massive-featured man in the scarlet skull-cap, dress and stockings, and heavy chain, with whom the Pope is conversing, and who, when he bends down, smiles as he listens and listens as he smiles, is none other than the famous Cardinal Ledochowski. Behind him is the softer face of Cardinal Mertel, and the tall, ascetic presence of Monsignor Nardi. The Bishop of Laval and Monsignor Cattani, the Nuncio-elect at Madrid, are also at hand, and among the chosen few in multi is the well-known General Kanzler, formerly Minister of War.

IN FRONT OF THIS GROUP WALKS THE POPE.

Over his long white dress is thrown a great scarlet cloak, and his slippers, of course, are of the same hue; but he wears on his head a small white skull-cap, his scarlet hat being carried by some one behind him, in case of need. He leans rather heavily on his stick, and he has lost, to a great extent, the nobly erect carriage which distinguished him but a very few years ago. In fact, he stoops now. His voice, too, is weaker, and his articulation less strikingly distinct.

Following the little procession into the next room,

the Pope was seen blessing a number of Franciscan friars, with whom was a parish priest from Lecce. He had brought from his Calabrian home a present by which he hoped the Holy Father would set some store. His gift consisted of a box of snuff of peculiarly rare quality. The case was worthy of the contents. It was no ordinary box, but it was covered with blue velvet, and made in the semblance of a book, the gold lettering on which set forth in quaint Latin the beneficial results to the nostrils of the letter-press within. It was touching to see the good old priest's face as it rose from the ceremony of kissing the Pope's foot, his eyes filled with tears of joy and his voice choked with emotion.

Pursuing his daily walk, the Pope passed through the great hall, where the Swiss on duty knelt down with outstretched hands, like Mussulmans at prayer, and so gained the open loggia, where his hat was handed to him, and where he found ladies waiting to see him. After walking about, chatting with the attendant cardinals for something less than half an hour, he returned to the Sala dei Svizzeri, and there took leave of his suite before retiring to his apartments, all present kneeling except the two Princes of the Church. Even the Swiss guardsmen in the corridor outside, dimly perceptible through the window, were seen to kneel as his Holiness raised his two fingers in sign of blessing.

Pius IX. does not like solitude. He gives daily audiences even during the heat of Summer. Taciturn persons do not find favor with him. His former physician, Sartori, knew his disposition well, and invariably supplied himself with *bon mots*, anecdotes, or interesting news, before calling upon his illustrious patient. A number of cardinals call daily to entertain him. The banished Prussian, Ledochowski, is a favorite. He is so well acquainted with European affairs and particularly with those of the Prussian court, and has had such interesting personal experiences that he is exceptionally successful in keeping the Pope amused. The antiquarian, Baron Visconti, is a frequent visitor, and one of the most welcome, being very witty and prolific of good sayings. Monsignor Nardi, who is another frequent visitor at the Vatican, and holds a high place in the good-will of his Holiness, looks upon Visconti as a rival, and on Tuesdays and Fridays, when the latter is accustomed to present himself, he usually remains at home to indite a leader for the *Vocedella Verita* or a letter for the *Vienna Volksfreund*. So far the correspondent.

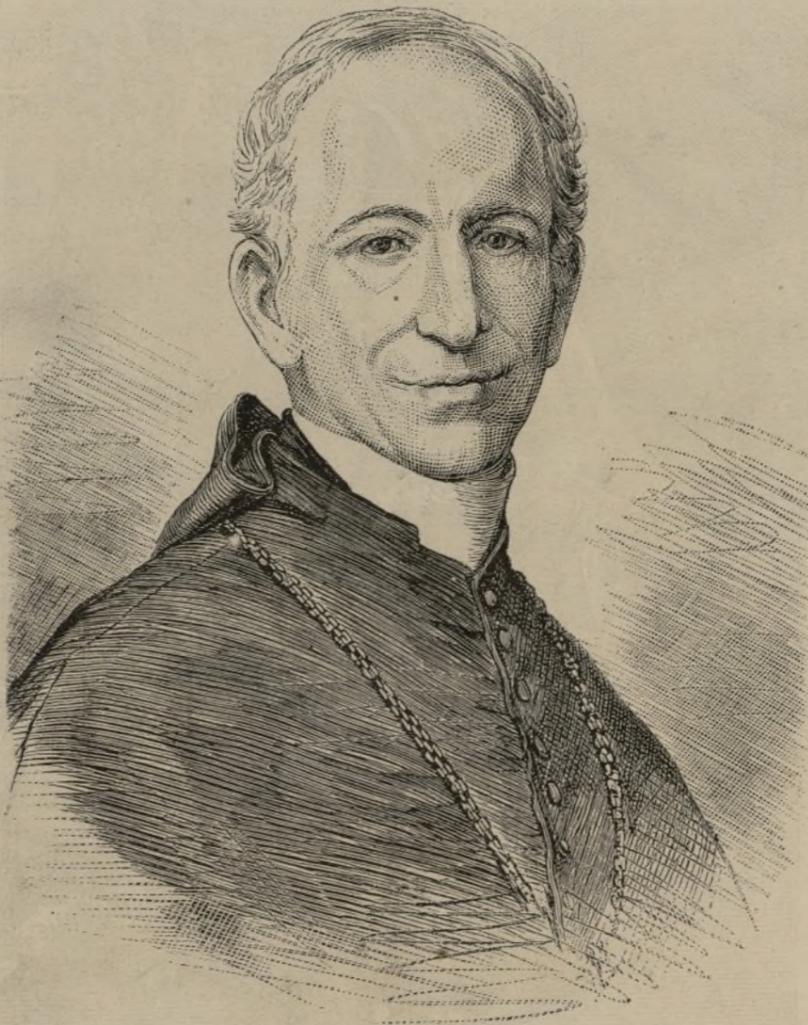
THE DAILY LIFE OF THE LATE POPE.

Since Friday, 16th of September, 1870, the white figure of Pius IX. had not been seen in the streets of Rome. On that day, for the last time, he walked along the Corso from end to end to disprove the report that he had secretly escaped from the city. He went, as usual, down the middle of the road, an attendant cardinal on each side, his chaplain, with two other prelates, following, and behind them a few of the noble guard, walking at a brisk pace, blessing the people who knelt before him with affectionate reverence, stopping from time to time to put his hand on some child's head who had run forward to kiss his ring. Then he crossed the threshold of the Vatican, which he never repassed.

A distinguished correspondent of a French newspaper, a lady who had the *entree* to the Vatican, described the daily life of the Pope a little over a year ago as follows:

At an hour when all in Rome were asleep, lights are already seen behind the high windows of the Vatican. It is half-past five. The Pope's bedroom door suddenly opens, and his Holiness appears. "Buon giorno," says the Pope in a clear, distinct voice to his aged *valet de chambre*, Signor Zangolini, who is dressed in a violet-colored robe, and who occupies his leisure moments in disposing of unheard quantities of snuff. Signor Zangolini then enters the Pope's room, shaves him, dresses him, and then leaves him in his privacy till seven o'clock. At seven o'clock the Pope repairs to his chapel, where he celebrates and also hears Mass. It is at this morning Mass where he administers the sacrament to foreigners of distinction visiting Rome. It is considered a very high honor to receive the sacrament from the hands of his Holiness; but in order to partake of this privilege one must be up and stirring by five in the morning. Every person must be present at the celebration of the two Masses—domestic, Swiss Guards, Palatine Guards.

Service being concluded, Pius IX. passes into the refectory, where already smoking on the table stands a tureen of soup, in which are seen floating the fine *patés* of Genoa. The Pope qualifies the soup with a glass of Orvieto wine, eats four or five moistened biscuits; and now, it is almost nine o'clock, he passes into his business-room. He is seated at his table—before him are the crucifix and the image of the Holy Virgin. Cardinal Antonelli, exhausted and shattered by his long illness, but in whose eyes that singular brightness cannot be quenched, seats himself opposite his sovereign. He wears the court dress of the Vatican, a soutane, a black tight-fitting robe, fringed with red, with small



CARDINAL PECCI, RECENTLY APPOINTED TO SERVE AS THE PAPAL SUBSTITUTE DURING THE INTERREGNUM.

red buttons, and a red silk cloak. The cardinal discusses with his Holiness grave questions of State policy, exhibits to him the dispatches that have arrived the previous evening, and takes his departure. The functionary who is next ushered into the Pope's business-room is a layman, Signor Giacomo Spagna, Prefect of the Apostolic Palace, whose function among others consists in the management of the sums derived from St. Peter's Penny. These funds amount yearly to twenty million francs. A portion is absorbed by the numerous attendants, servitors, guards, gendarmes, who live in the Vatican, by pensions and the expenses of nuncios at foreign courts. The rest is capitalized, and it is said that the day will soon come when the Vatican will possess a revenue equal to the sum which the Italian Government places at its disposal—three million francs—but which the Pope has hitherto refused to accept.

Then comes the hour of the arrival of the post. Pius IX. opens some letters, then hastily makes himself acquainted with the contents of the newspapers. The hour for reception sounds, the solemn time when the Pope grants audience. The hall of the Countess Mathilda is filled with ladies, mostly foreign, in the strict attire required at the Vatican—a black silk dress, the head covered with a black veil, and no jewelry. Gentlemen must be in strict evening costumes, with a white cravat. A noise is heard of the tramp of armed men. The Swiss Guards line the hall; then enters a long array of prelates and other dignitaries of the Church—last of all the Pope. These audiences are often marked by touching incidents. The audience is over. It is now twelve o'clock. The Pope walks in his garden, accompanied by five or six cardinals and other familiars of the palace. It is during this promenade that the Pope hears all that takes place in the city. Nothing of the least importance is concealed from him. He is made aware of all the doings and sayings of the inhabitants. Two hours are thus passed. He is then reconducted to his private apartments, and the cardinals and others take their leave.

THE POPE AT DINNER.

Dinner is served. Do you wish to know what it consists of? There is seldom any change, and I will take upon myself to inform you. The repast, which is invariably the same, except on fasting days, consists of soup, something boiled, a side-dish and some vegetables. Ordinarily, the Pope contents himself with soup, some vegetables and some fruit, without touching the remainder. Pius IX. dines alone, and with the appetite of a man whose life is well regulated. Dinner over, it is time for the *siesta*. This lasts about an hour. Towards four o'clock the Pope goes to the library, accompanied by his particular friends. Amongst these, since the death of Duke Massimo, who was never absent from the Pope, the most important is the archaeologist Visconti, not less famous for his wit and repartee than for his learned illustrations of the ancient monuments. On his way to the library the Pope blesses the mountains of rosaries, chaplets, crosses and scapulars which every day are sent from Rome to the five parts of the globe. Those accompanying the Pope to the library do their utmost to divert and interest their master, who is always of an easy, accommodating temper. The Pope enjoys an epigram, especially if it is neatly turned in verse, and he is not the last to add the spur of his wit to those satirical hits launched at the head of those oppressors, the Piedmontese, and other barbarians. When he has dismissed his attendants, the Pope returns again to work. He occupies himself now with religious affairs with the secretaries of the Congregation of Briefs.

The day at last comes to an end. It is now eight o'clock; the hour for supper has come. His supper is like that of an anchorite—a little bouillon, a couple of boiled potatoes, water, and a little fruit. The Pope, however, does not yet go to bed. He is closeted with a prelate in his private library. If he has a discourse to deliver—an occupation to which he devotes himself very willingly, for the Pope is an excellent orator—he causes the Gospel of the day to be read to him, and picks out the passage which is to be the subject of his text, and immediately improvises an allocution, the groundwork of the discourses to be delivered. If he has nothing particular on hand, the prelate who is with him seeks a book in the library and begins to read. The Holy Father soon discovers that sleep is gathering on him. The prelate stops reading, and kneels. "Holy Father, your Benediction." The Pope lifts his hand, pronouncing the Benediction. It is now ten o'clock. A quarter of an hour later, with the exception of those prelates who have vigils to perform, all are asleep in the Vatican. In the corridors no one is to be seen but the Swiss Guard, habited in his medieval costume, and a Remington rifle on his shoulder. Outside the wind whistles through the immense porticos of the square of St. Peter, and the cold night-wind flutters the green plumes in the hat of the Bersaglieri sentry watching from afar the entrance to the Vatican.

His Holiness was never given to posing; he used to take his snuff and unfold his blue-checked linen handkerchief with perfect indifference while seated upon his throne, the centre of the grandest ceremonies; but he might almost be conscious of the effect he produced as he paused in full sight of every one for a moment on entering the loggia at a reception. He stood a venerable figure, clothed entirely in white—no scrap of color save the tips of his red slippers, and the plain gold chain and cross hanging from his neck—the very picture of a grand old man whose heart overflowed with benevolence, set on a background of scarlet and purple draped stately cardinals and violet monsignori.

His Holiness, who was a great snuff-taker, wore out five cassocks a year; each cassock costs £20. His red cape cost £32; it lasted him about a twelvemonth. His silk stockings, which were made by a Belgian house, cost £4 a pair. His shoes varied in price, according to the nature of the embroidered cross on them; one pair is decorated with crosses of brilliants, worth £4,000. The Pope's old clothes are eagerly sought after by devotees, who keep them as religious relics, and many are the faithful who wrote to him to beg the gift of an old slipper or pocket-handkerchief; but the Holy Father, as a rule, left the matter in the hands of his valet, who naturally made fine pickings.

WHO WILL BE HIS SUCCESSOR?

The Conclave will be a considerable political event, inasmuch as it will prove that the Catholic Church can discharge the most important of its functions, even in the most difficult times, without the aid of the temporal power. It will be more than the election of a high dignitary. It will still be the election of a sovereign—the sovereign of consciences. It is impossible that the future Pontiff can exaggerate the policy of resistance adopted by Pius IX.; neither is it possible that he can altogether renounce it; but from the commencement of his reign there will be manifested a transformation which will gradually assume the character of "accomplished facts." Then Father Curci, who in the eyes of Christians now passes for a heretic because he has preached the compromise which he considers inevitable, will have to be admitted among the number of the prophets after the Conclave.



THE FAVORITE RETREAT OF POPE PIUS IX. IN THE VATICAN GARDENS.

In theory there is no one who can be "called" to the Pontificate. Thus Gregory X. was not a cardinal, but simply Bishop of Liege, when he was elected Pope in 1271. Celestin V., who became St. Celestin, and who was elected Pope in 1294, was a layman. Even a married man might be elected Pope, provided his wife consented to it. Since 1378—that is to say, since the time of Urban VI.—the Pope has always been chosen from among the cardinals. And among the cardinals are always indicated in advance those who have the greatest chance of succeeding to the tiara. They are designated by the title of "Cardinaux Papables."

Speaking in a general way, the cardinals whose names may issue victorious from the urn are five in number. The following are their names: Pecci, Bilio, La Valetta, Simeoni, Franchi.

None of these are fanatics or "saints," to use the expression in favor among the cardinals. Among the five, however, three are more disposed than the others to carry out the policy of Pius IX. They are: Bilio, Simeoni, Franchi.

Of these Cardinal Pecci was the greatest favorite of the late Pope. He was born at Carpi, 1810, elevated to the Bishopric of Perugia in 1846, upon the accession of Pius IX., and appointed cardinal-priest March 15th, 1852. Owing to the Pope's fondness for him, the wily Antonelli grew very jealous, and, believing that his own power and influence might be jeopardized by Pecci's popularity, he confined him almost exclusively to his archdiocese of Perugia. Shortly before Antonelli's death the Pope insisted that his favorite should be stationed closer to his person, and accordingly Cardinal Pecci was summoned to Rome. He is a man of blameless character, sincerely religious, well-versed in ecclesiastical matters, of moderate conservative opinions, and the possessor of fine executive and business abilities. His forced absence from Rome for so many years will count much in his favor by having removed him from the influences of the Vatican intrigues, which he has characterized as unworthy of men, Christians and servants of the Church.

There are six cardinals of the Order of Bishops, the most prominent of whom is Louis Bilio, who was born at Alessandria, Italy, March 25th, 1826. He is Bishop of Sabine, and was named cardinal June 22d, 1866. The cardinals of the Order of Priests number forty-eight. John Simeoni, the

Cardinal Secretary of State, was born at Pagliano, 1817, created Archbishop of Chalcidonia, a nominal see, and appointed cardinal March 15th, 1875. Alexander Franchi was born in Rome, 1819, created Archbishop of Thessalonica, also a nominal see, appointed Prefect of the Propaganda, and named cardinal-priest December 22d, 1873. Raphael Monaco La Valetta di Chieti, was born at Aquila, Italy, 1827, and named cardinal March 13th, 1868.

The cardinals of the Order of Deacons number nine, of whom Mertel, a great jurist, now 72 years old, is considered one of the wisest and most moderate men belonging to the Sacred College. He was a staunch friend of Pius IX. in the troublesome days of 1848, and is a slow, deliberate man, but never swerves from the ground of strict legality and equity.

Of the cardinals residing in Rome several are very old men. Louis Amat is 82, and disabled by repeated apoplectic fits; Asguini is 76, a good-hearted, scrupulous man, fond of high wines and good dinners; Bizzarri is of the same age, but a chronic invalid; Di Pietro, a noble Roman, is 73, is of high and gentlemanly feelings, and lavish of his money to the extremity of extravagance; and De Luca, a deeply learned Sicilian, well versed in worldly affairs, who was Papal Nuncio at Vienna, and would not give into Austrian views, is in his 73d year.

RECEPTION OF THE SAD NEWS IN THE UNITED STATES.

On Friday morning, February 8th, Cardinal McCloskey received a telegram from Rome officially announcing the death of the Pope, and summoning him to Rome. He sailed on the *Iman* steamer *City of New York*, from pier 45, North River, at 9:30 A. M. on Saturday. The Cardinal was accompanied on the trip by Father Farley, his private secretary. At Rome he will make his headquarters at the American College, and will remain until after the enthronement of the coming Pope. The Cardinal made his voyage at the time of his illness, who was Papal Nuncio at Vienna, and although he now goes in the Winter time he has no fear of illness, as his health is excellent.

Father Preston, the Chancellor, has addressed an official letter to the various Catholic priests of the

city by direction of the Cardinal. This letter was read in all the churches on Sunday. In due time requiem Masses will be celebrated in all of the Roman Catholic churches of the city for the repose of the soul of the dead Pontiff.

At the time of the funeral of Victor Emmanuel, Mayor Ely, at the request of representatives of the Italian Government, directed flags to be displayed at half-mast on the City Hall. A similar mark of respect to the memory of Pius IX. should, in his opinion, be manifested. On Friday he received a number of letters inquiring whether it was his intention to have the flags displayed. A prominent member of an American Order called upon him and said that such a display would be an offense to popular sentiment. The Mayor remarked that he did not believe any right-minded citizen could be offended by such a manifestation, as the Pope had been a good Prince and a man of exemplary purity, and the flags were displayed on Saturday.

BALTIMORE, FEBRUARY 8th.—His Grace the Most Reverend Archbishop Gibbons, as Primate of the Catholic Church in America, received the first official intelligence of the Pope's death in a cable dispatch which reached him at nine o'clock this morning. The dispatch requested him to officially announce the fact to the Archbishops and Bishops in the United States, which was done. Until this telegram was received the Archbishop had taken no official action, not recognizing the reports of the death until they reached him from the Vatican. The cathedral bells and those of the other Catholic churches in the city were tolled at six o'clock this evening in memory of the departed Pontiff. The churches will all be draped in mourning and continue so for a period of thirty days, and on the ninth day after the Pope's death, the occasion of the obsequies at Rome, memorial services will be held in all the Catholic churches throughout this archdiocese. At the cathedral they will be very imposing, and will be participated in by leading dignitaries of the church. Until the selection of the Pope's successor, a daily service will also be held in all the churches and prayers offered for divine guidance in selecting the next Pontiff. A number of bishops have already arrived here to take part in the Pallium service on Sunday next.

BROOKLYN, February 8th.—The feeling of sorrow in Brooklyn attendant upon the announcement of the death of the Pope was sincere and profound. Up to last evening Bishop Loughlin had not notified the pastors as to any special ceremonies to be held in the diocese of Brooklyn, but it was expected that he would do so, and that an early day would be designated for the celebration of solemn requiem high Masses in all the churches, and other measures may also be taken to appropriately commemorate the sad event. Yesterday prayers for the repose of the soul of the Pope were offered in all the parochial and convent schools.

PROVIDENCE, R. I., February 8th.—No sooner had the news of the Pope's death been received than Bishop Hendricken, of this diocese, commenced to make arrangements for a solemn high Mass, which was celebrated to-day at the Cathedral. Nearly all the priests of the city and surrounding places were present. Upwards of one thousand children were also present, together with the various religious societies of the place. In the entire aisle in front of the altar was erected a catafalque, supporting a draped coffin and surrounded by lighted tapers. The altar was tastefully draped in black, and the clergy were clothed in their mourning robes. The music of the requiem consisted of the Gregorian chant by the choir and a bass solo. The ceremonies were concluded with the absolution performed by Bishop Hendricken.

NEWARK, N. J., February 8th.—The intelligence of the death of the Pope, which was received in this city yesterday afternoon, caused the deepest sorrow among all the members of the Roman Catholic Church, both priests and laity, in this city; and among all classes who belong to that communion it has been the principal topic of conversation since the sad news was received. As the sad intelligence of the Supreme Pontiff's demise came suddenly at last, no steps have as yet been taken by any of the churches in the matter of special services, and Vicar-General Doane was not able to say at present what would be done, as he had not yet had an opportunity to consult with the Bishop. He said, however, that the prayers of the faithful would be asked in the cathedral and in all the other churches on Sunday for the repose of the soul of the departed Pontiff, and that a solemn pontifical requiem Mass would be celebrated at an early day. This morning the cathedral bell was tolled eighty-six times at nine o'clock, in commemoration of the eighty-six years of the Pope's life.

ALBANY, N. Y., February 8th.—Rt. Rev. Bishop McNeill, of Albany, has issued a circular letter announcing the death of the Pope to the clergy and laity of his diocese, and directing Masses to be celebrated and prayers offered.

PREPARATIONS FOR THE FUNERAL.

ROME, February 8th.—The arrangements for the obsequies of the late Pope and the choosing of his successor are progressing. The attitude of the Italian Government has reassured even the most timid, and there are some indications of the pomp of the Papacy coming forth from its Vatican retreat. The church bells have been tolling all day.

It is certain that no undue haste will be made, and that none of the prescribed formulae will be omitted. As soon as the Pope died the Ambassadors to the Vatican asked the Camerlingue to follow the ancient usage regarding the funeral and the election of a successor. Cardinal Pecci replied that such was the intention of the majority of the Sacred College.

Forty-three cardinals are now here, and ten more have sent notice by telegraph of their intention to come. The French cardinals are expected to reach here to-morrow, and the Austrian and Spanish cardinals on Sunday and Monday. All the cardinals have been informed of the meeting of the Conclave, which will assemble immediately at the Vatican.

The *Italia* says the Congregation of Cardinals decided only by a majority of three to hold the Conclave in Rome. It will wait for the arrival of foreign cardinals before taking any final resolution. The Congregation of Cardinals to-day heard the late Pope's last wishes and instructions relative to the Conclave and his funeral. They were unsealed and read *presente cadavere* by the Chamberlain to all the cardinals now in Rome.

The Cardinal-Vicar's funeral will be celebrated at St. Peter's Cathedral, and orders prayers for the deceased to be offered up in all the Catholic churches throughout the world. A public lying-in-state of the Pope's remains is anticipated.

Funeral services will be held in all the churches, but the one at St. Peter's Cathedral is expected to be very imposing.

The remains are to be temporarily deposited in the Choir Chapel of St. Peter's, and finally buried in the crypt. The Conclave will decide whether the funeral shall be public or private.

Cardinals Bilio, Pecci and Di Pietro will govern the Church pending the election of a Pontiff.



THE LAST AUDIENCE OF POPE PIUS IX. IN THE SWISS HALL, IN THE VATICAN.



POPE PIUS THE NINTH, WHILE YET INVESTED WITH THE TEMPORAL POWER, PROCEEDING IN STATE FROM THE LATERAN TO ST. PETER'S.