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OF THE HOLY ROSARY

BY

S. M. ANTONY

WITH A PREFACE BY

THE VENERABLE FATHER BENSON, M.A.

Oratio. Amen. Ora pro Nobis

Oratio. Amen. Ora pro Nobis



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WITH A PREFACE BY

THE VERY REV. MONSIGNOR BENSON, M.A.

"Auxilium Christianorum. Ora pro Nobis"

*"Pie Pastor Mirifice, tuorum memor ovium,
Sta coram Summo Iudice pro partibus fidelium"*



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Aihil Obstat :

HENRICUS S. BOWDEN,
Censor Deputatus.

Imprimatur :

EDM. CAN. SURMONT,
Vic. Gen.

WESTMONASTERII, die 26 Junii, 1911.

NO .VINI
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PREFATORY NOTICE.

THE six volumes of the "Friar Saints" Series now published, which have received the warm approval of the authorities of both Orders in England, Ireland, and America, are earnestly recommended to Tertiaries, and to the Catholic public generally.

The Master-General of the Dominicans, at Rome, sending his blessing to the writers and readers of the "Friar Saints" Series, says: "The Lives should teach their readers not only to know the Saints, but also to imitate them".

The Minister-General of the Franciscans, Fr. Denis Schuler, sends his blessing and best wishes for the success of the "Lives of the Friar Saints".

FR. OSMUND, O.F.M., PROVINCIAL,
FR. BEDE JARRETT, O.P.,
C. M. ANTONY.

PREFACE.

POPULAR religion at the present day is based largely upon an axiom that nothing can be absolutely known as true. Certain ethical dogmas, certain probabilities, certain guesses—these are granted generally, or inclined towards, or tolerated; but that a creed should be held with the same degree of certitude (though not perhaps of the same kind), as are the canons of art, or scientific statements, is reckoned as unworthy of the modern man with any claim to a large view of life. To some extent this

tone of thought is to be found amongst dogmatic Christians, and has affected even certain temperaments among Catholics. It is not uncommon to hear even a devout Christian speaking of his religion as true and imperative to himself, and adding that since it is not true to his neighbour it is also not imperative to him. Of course certain social advantages result from this liberal position: for example, it is thought to be almost as intolerable for a Protestant to interfere with a Catholic's faith, as for a Catholic to trouble or coerce a Protestant—almost, but not quite; since a Catholic is bound to be somewhat intolerant from the objective nature of his faith; and intolerance never can claim for itself full and universal toleration. However, liberty to believe as one likes has become inevitably the fruit of the popular axiom that no religion can be known as absolutely true, with the result that the penal laws have disappeared, religious tests for officials (except in the case of the King of England and the chief officials of Catholic Ireland) have vanished from amongst us, and the public and royal blasphemy against Transubstantiation has at last been abolished.

Punishment, therefore, for religious beliefs, is thought to be the one evidently and undeniably unchristian act—so evidently as to need no demonstration; since Christianity is thought to consist not essentially in a code of articles of belief, but in a tolerant attitude towards one's neighbour; and the world would simply refuse to argue at all with a man who was so far lost towards fundamental Christian feeling as to maintain that punishment for religious beliefs may, under certain circumstances, be not only permissible, but an actual duty for Christian rulers. And if the modern world does not extend the same indignant fury (but rather contempt) towards such methods of government

as those of the Index and of Excommunication, it is not because these are regarded with any less hostility, but because spiritual and moral penalties are considered, from the very nature of the case, as less serious in their effects than are physical. A Protestant laughs contemptuously at Excommunication because he does not believe that Peter can bind or loose; he actually welcomes the putting of his books upon the Index, because such action sends up their sales and his profits; but the rack and chains are quite another matter. He is certain that no one can fetter or injure his soul; but he is exceedingly certain that his body is not so happily exempt.

To the modern mind, therefore, Pius V is a brilliant instance of all that a Christian ruler should not be: he is the *reductio ad absurdum* of the Catholic claim that the Catholic religion is certainly true, not only to those who have a taste for it, but in itself eternally and absolutely—of the Catholic claim, in fact, that the Catholic religion is the Revelation of God, divinely safeguarded through the centuries, and not the result of human ratiocination working upon a few doubtful premisses. For Pius V was, first, an Inquisitor, and, next, he excommunicated Queen Elizabeth.

Now Pius V did many things besides these: he was a Religious and a Saint; he imitated the Doctor of the Gentiles himself, in fastings often, in cold and nakedness, he was in perils from robbers, in perils from false brethren; he rose from step to step in his Order, from dignity to dignity in the Church, until at last there came upon him indeed, in a larger sense than even upon St. Paul, the care of all the Churches. Further, an Inquisitor is not wholly occupied with torturing heretics; and England does not loom so large in the history of the Christian world as in her own opinion; yet, for

the average Englishman all else is as nothing before these two facts: Michael Ghislieri, otherwise "St. Pius V," was an Inquisitor; and he dared to excommunicate the Virgin Queen. It is worth while therefore to deal in the preface with these two undoubted facts; for the rest, the book itself will speak eloquently and exhaustively.

Two great facts—the second the corollary of the first—must be remembered if one seriously wishes to understand the existence of the Inquisition as it was in the sixteenth century. First, the whole civilized Western world was far more unanimous upon the objective truth of the Catholic religion, than is the modern Western world unanimous upon any not absolutely demonstrated fact in our own days; and, secondly, the stability of every government of Europe rested upon that assumption.

First, then, the Inquisition was an attempt to safeguard a universally accepted truth upon which the spiritual prosperity of the world was thought wholly to depend; and, next, the penalties that followed, from the civil side (since it was the State and not the Church that, in extreme instances, punished heresy with death) were inflicted in order to safeguard that Society which actually did depend upon the religious sanction. It was no more thought intolerant then to silence an heresiarch, to imprison him, and even in the case of deliberate and repeated spiritual crime, to put him to death, than it is thought intolerant in our own days to punish inflammatory oratory, to destroy seditious pamphlets, or to execute an Anarchist whose bomb has killed a child. In fact it is not an exaggeration to say that the two cases are almost exactly parallel; since in both cases it is Society which punishes with various degrees of severity, up to death itself, those enemies of hers who threaten her very existence. And it is no more and no less

intolerant for an Inquisitor to suppress purely theoretical pamphlets against faith, than it is intolerant for a magistrate to suppress picture post-cards that are thought injurious to morals. And it is no more and no less intolerant for an Inquisitor to strive to arrive at the truth by means of physical torture, than it is intolerant for a Counsel for the Crown to strive to arrive at the truth—(or rather at evidence which suits his case)—by means of the mental torture of the witness-box; or for an American detective to aim at the same end by means of the agony of the “Third degree”;—unless, indeed, modern persons are right who believe the body to be more sacred and inviolable than the mind and soul.

Such, then, is the position. If our modern methods of government are right, on our modern premisses that Society must be protected even to the pain of the individual, sixteenth century methods are also right, *on the same premisses*. It is rather in that the mind and the soul were once thought sacred, and the body comparatively secondary; and that now men think of themselves as animal rather than spiritual, that modern “progress,” and hence modern “thought,” exist. It was as an administrator of a system approved by the entire conscience of Christendom of that date—a system, too, which, so long as Society considers itself justified in defending its existence against intolerant and destructive individualism, must always be fundamentally present under varying terms and based on varying premisses—it was as a careful and conscientious administrator of this system that Michael Ghislieri held the office of Inquisitor.

The second charge against him—that he excommunicated Queen Elizabeth—must be analysed into two or three of its aspects, if it is to be understood, vindicated and explained.

First, it is plain that to those minds which conceive of all excommunication as unjust, minds, that is, who are capable of imagining a Society—and a Divine Society at that—which has no rules that are really imperative or enforceable, it is, of course, impossible to justify the Pope's action at all. But for those more thoughtful minds who, perceiving that every corporation, whether human or divine, must be bound by limitations beyond which transgression must be met by expulsion, grant that excommunication itself is a necessary penalty in certain cases, the question resolves itself into two points—first, did Elizabeth transgress those limitations? and secondly, if so, was Pius V right or wrong in launching his bull? Should he perhaps have waited a little longer, in the hopes of recalling his strayed sheep, before formally declaring her to be no longer of his flock?

As to the first point, it is difficult to know what more Elizabeth could have done to show her complete and final severance, by her own deliberate and repeated acts, from the Holy See. She had given the most solemn pledges to her sister and predecessor that she would be faithful to the Catholic religion; she was crowned with Catholic rites; and, almost before the oil was dry on her forehead and hands, she began to repudiate every promise which she had given. One of her first public acts was to forbid the elevation of the Host in her presence—that supreme ceremony which was the central symbol of the central act of Catholic worship. In 1559 she caused the old Act of Supremacy of 1535—the Act which was the occasion of the martyrdom of such men as Blessed John Fisher and Blessed Thomas More—to be re-enacted with a few trifling alterations; yet whose substance—namely the express repudiation of the right of Peter's successor to tend Christ's sheep—remained unchanged.

And yet it was not until 1570,—until eleven years had passed, during which Elizabeth had continued fearlessly and ruthlessly to work out in detail the strong Protestant principles which she had proclaimed at the beginning, that Pius V at last declared her to be that which she claimed to be, an exile from the Catholic fold and a disobedient daughter of the Vicar of Christ. This bull of his too, of course, contained a statement of that assumption on which all European sovereignty rested, namely that a monarch who rebelled against the “Father of Princes and Kings” could no longer claim the allegiance of his own subjects. This did not, of course, for one instant permit, still less enjoin her assassination at the hands of a private person, as has sometimes been supposed; but only declared that she had forfeited that peculiar sacro-sanctity of the Lord’s Anointed, and that her commands no longer bound in conscience those over whom she had no longer any right to rule. For this was the theory of Christian States: sovereign after sovereign, in country after country, had allowed the principle as freely as the Pope asserted it; and it was the simple re-assertion of this ancient and universally received claim that lay at the heart of this action of Pius.

As regards the further point as to whether it would not have been better to have delayed such strenuous action a little longer, it is unnecessary to add much. For over eleven years Rome had waited; and during this period appeal after appeal had reached Elizabeth, from private personages, from Catholic sovereigns, and from the Pope himself, entreating her by suggestion, by patience, by explanation, as well as by direct argument and prayer, to reconsider that decision, taken with such deliberateness, to break open again the wound that Mary had striven to heal. Eleven years is a long

time in the life of an individual ; it may be, as in this instance, a very significant crisis in the life of a nation. It is inconceivable that one who believed himself to represent the authority of Christ on earth could have delayed longer to take such action as he did, without risking his whole-hearted ambition to be a faithful shepherd of Christ's flock. For excommunication, it must be remembered, is not a final or irrevocable sentence, still less is it a declaration that the soul of the culprit is irremediably lost : it is but such a sentence of severity as God Himself pronounces on those that rebel against Him, as Christ Himself uttered against the incredulous and the obstinate—it is one last appeal, by the motive of fear, to those whom loving-kindness has failed to reach ; a deprivation of honours and privileges inflicted on a person who has forfeited, and indeed himself repudiated, all claim to such things.

It is then as one who believed himself the Vicar of Christ, who was so believed to be by a united Christendom, and who had been accustomed to receive the homage of Sovereigns as well as of their peoples, from immemorial time, that Pius V must be judged. When such corporate faith is dissolved into the private convictions of individuals ; when there is no longer thought to exist an authority on earth greater than that of a democracy, a fair judgment of Popes is impossible : for when every man is his own Pope, yet conscious of his own fallibility, no man dare excommunicate his neighbour. But the sentence that that Church which he ruled so bravely has pronounced upon him who in times of exceptional crisis was not ashamed of the Gospel of Christ, who claimed an Apostolic power as courageously as he exercised Apostolic patience—that sentence was pronounced once and for all, when she raised him to her altars.

ROBERT HUGH BENSON.

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THE Holy Father, through the Very Rev. Father Thomas Esser, O.P., Secretary of the Congregation of the Index, has expressed his great pleasure and satisfaction that the "Friar Saints" Series has been undertaken; and wishes it every success. He bestows "most affectionately" His Apostolic Blessing upon the Editors, Writers, and Readers of the whole Series.

CHAPTER I.

THE MODEL NOVICE. (1504-1528.)

THE cloudless sky and blazing noontide sun of early summer in Italy: a little flock of sheep nibbling the short grass by the roadside along the edge of the wood: in the shadow of a great tree an eager-faced boy, his curved hand shadowing his eyes, gazing earnestly up the dusty, glaring road at two white-robed approaching figures,—Dominican friars making their way home by the little village of Bosco, hidden away just below among the trees.

The shepherd-boy was Michael Ghislieri, the future Dominican, Cardinal, Pope, and Saint; the man who in ruling Christendom was to stir it to its depths, and alter the course of history.

Michael Ghislieri was born and baptized on 17 January, 1504 (Feast of St. Antony, Abbot), at the little village of Bosco near Alessandria, a town about half-way between Turin and Genoa, in the Duchy of Milan, and diocese of Tortona. His parents, though very poor, were of ancient and noble family. His father, Paolo, was grandson of that Sebastian Ghislieri who in 1445 was with his entire family driven out of Bologna by a cruel decree of the

Senate during a civil war. Exiled for political reasons, a few of the family went to Rome.¹ The rest separated, Antonio, the eldest son, settling down at Bosco as a peasant-proprietor, for practically nothing had been saved out of the wreck of the family fortunes.

Of Michael's mother, *Domenica Augeria*, we know only that she was to her little son all that a good mother should be ; that as soon as he could speak she taught him to lisp the holy names of *Jesus* and *Mary* : that from his babyhood she instilled into him a great love for *Our Lady* ; that she taught him to be regular and diligent in his prayers.

They were very poor, for *Paolo* only possessed a small vineyard and a flock of sheep ; but their history was known, and the family was loved and respected. The tiny cottage was a happy home—so happy, so poor, that it has been compared by an old writer to the stable at *Bethlehem*. From his earliest childhood *Michael* loved to be alone. The noisy games of the village children did not amuse him in the least. His greatest delight was to be in church, where he prayed regularly, morning and evening, meditating and hearing *Mass* daily. Never did he pass the church-door without entering to spend a few moments in the presence of his *Maker*. The foundations of the spiritual life of *St. Pius V* were laid at his mother's knee, and in the old

¹ They took the name of *Consigliari*, retaining, however, the family arms. Under this name they became illustrious, and later resumed that of *Ghislieri*.

church at Bosco. No wonder that throughout his life his tenderest memories centred round the little, unknown village.

When Michael was not in church he was at school, for he had a thirst for knowledge. Prayer and study were to him the only things worth living for, and his parents were wise enough not to thwart or repress the tendencies of this boy who was not like other boys. When at the age of twelve they were reluctantly obliged to take him from school to help on the tiny farm, Michael had probably learnt all that his master could teach him, but it was a great grief to him to leave. His parents, especially his mother, longed to send him to college, but it was impossible. They were too poor. Michael must face the prospect of a trade as soon as the other children grew big enough to look after the sheep and help with the vines. His father proposed one or two plans to him, but the boy begged him not to decide on any calling for a year or two. Meantime he watched his father's sheep, and spent hours in prayer, continually reciting the Rosary, to which he ever had a great devotion. In his heart he had decided to enter religion. He had no love for the world; his one desire was to serve God by prayer and study in the habit of one of the great Orders,—he knew not which, for he did not know any of them, and there was no monastery at Bosco. And Our Lady, to whom he prayed, and whom, as Chief Pastor of Christ's Holy Church he was so

greatly to glorify as *Help of Christians*, did not fail him. But it was more than two years later when, as he was saying his Rosary under a great tree, surrounded by his sheep, he saw the two Dominicans coming towards him as the angels came to Abraham of old under the shadow of the oak.

Michael ran to them—he understood that this was his opportunity—but his sensitive shyness almost overcame him, and he spoke to them timidly, though so respectfully and earnestly that they were struck first with his manner and then with his personality. They asked him questions, and he told them his simple story, asking them if they thought it possible that he should ever enter religion. The two friars were deeply touched; the boy showed such “simplicity, candour, uprightness and innocence” that they were much attracted by him. In the conversation which followed they were so impressed by his answers, by his evident gifts of mind as well as of heart, and by his angelic aspect (of which every biographer speaks particularly), that they offered, if he could obtain his parents’ consent, to take him with them to their convent of Voghera, seven miles distant, whither they were now returning; where they promised “to take care of him,” to allow him to study to his heart’s content, and if he was a good boy and a diligent scholar to clothe him after a certain time in the white habit of St. Dominic.

Michael’s heart overflowed. This was the answer to his prayer! Running home, he implored his

father and mother on his knees to give their consent. Perhaps they were taken by storm by their boy's eagerness; perhaps, the signs of vocation being so abundantly evident, they had long looked forward to a sacrifice like this. They consented with tears, but gladly, and the mother embraced her son, whether for the last time his history does not tell us, at any rate for ten years. The Dominicans were awaiting him under a tree just outside the village. He ran to them, turning often to wave his hand, his mother doubtless watching him out of sight, as he set out with his new friends for Voghera, "with a firm and light footstep," holding a fold of the habit of one of the friars. He was not yet fourteen and a half,¹ tall for his age, slight, with a fine, clear-cut face and luminous eyes, full of intelligence, enthusiasm, and zeal.

From the moment of his entrance into the monastery at Voghera, where the Prior received him with true fatherly kindness and affection, Michael was able to indulge his two great desires,—to give

¹ There is a good deal of confusion among his biographers as to dates, at this point. Gabutius, writing in 1605, says Michael was fourteen when he arrived at Voghera, which would fix the year at 1518. Touron, whose history is founded on the process for the canonization of St. Pius, says he was scarcely fourteen when he received the holy habit. As the date of his profession is fixed beyond a doubt (18 May, 1521) it is practically certain that he remained for two years as student and postulant at Voghera, being clothed there, May, 1520. This supposition is borne out by all the details of his story.

himself wholly to God in the Order of St. Dominic, and to study. Every one in the monastery loved the clever, attractive, modest boy, who worked so hard, and absorbed so eagerly the spirit of the Order. Though Voghera was not a novitiate-house a father was specially appointed to teach him Latin and instruct him in spiritual things. And Michael himself, praying and studying to his heart's content, daily serving several Masses in succession (to which practice he had a great devotion), and flitting about the sunny, peaceful cloister, was perfectly and serenely happy. He probably looked back upon these two years and his subsequent novitiate as the happiest in his life. He used them to such good purpose that in 1520 the Prior felt the time had come for so much diligence and zeal to be rewarded. An old French writer speaks of the boy's "passion for learning anything that would help him to become a Friar Preacher". He had completely mastered the Latin language, and his favourite study was the Divine Office, which he always loved. It was probably in May that he received the holy habit from the hands of the Prior of Voghera, in the Conventual Church of Our Lady of Sorrows. He asked to be allowed to retain his baptismal name.¹ It was then the custom for the novice-friar to add to his own name that of the village or town whence he came. The Provincial put the question

¹ "Suo retente nomine, Sanctissimi Dominicani ordinis habitum induit" (*Gabuti*, bk. I, c. 1, p. 5).

to Michael. "I am from Bosco," said the boy. "But no one has ever heard of Bosco!" cried the Provincial; "you must be called Alexandrin,¹ as you come from the neighbourhood of Alessandria." The name thus given him was retained by the holy Friar throughout his life, until his succession to the Pontificate.

Next day he was sent to Vigevano, the novitiate-house of the Dominican Province of Lombardy, not very far from Voghera, and seven leagues from Milan. "Never was seen a novice more humble, more obedient, more modest, a greater lover of prayer, of retreat, of penance." He was intensely in earnest. In the Profession-book at Vigevano are these words: "*Frater Michael Ghislierius, Alexandrinus, de terrâ Boschi, die 18 Maii 1521 fecit Solemnem professionem in manibus P. Fr.: Jacobini de Vigevano nomine conventus Vogheriensis*".

After his profession he remained for a short time at Voghera before beginning the work of instructing others for which the Fathers of the Order considered him eminently and peculiarly fitted. It was a terrible time for Italy. Torn by foreign and civil wars, she was an easy prey to religious dissension and even heresy, especially in Lombardy, Michael's native land. Cradled as he was in war and bloodshed, no doubt he had often heard as a child of the dreaded Cazzari or Patareni, identical with the Albigenses in France against whom St.

¹ Alessandrino.

Dominic had so valiantly fought with that simple weapon, the Holy Rosary. He must have heard, too, of the new Protestant ideas which had already infected Switzerland, and were now attacking many districts of Northern Italy.

Michael, a true son of St. Dominic, determined to be worthily prepared for the battle against heresy. So earnestly did he study, and so promising a pupil was he, that not only did his superiors send him to the famous University of Bologna, to take his degree in theology and philosophy, but as soon as he had done so he was appointed Professor of Philosophy for the province. "The very Fathers who had been his guides now looked upon him as their model." His lectures were crowded. He sought not only to teach philosophy, but to lead the minds of his pupils to heavenly things, and this he did even more by his example than his eloquence. As well now as in later years he was a living illustration of the words: "*Where your treasure is, there will your heart be also*".

After his course of Philosophy, made according to the custom of the Order, he became Professor of Theology (S.T.L.) to the great joy of the religious of the Province; and this office he held for sixteen years. "He treated the Divine Science divinely," says an old writer, "ever mingling with the thorns of learning the thorns of Calvary, and leading his pupils to the foot of the Cross." Thus passed the next seven years of his life, in the friaries of Fermo, Pavia, Ravenna, and Reggio.

THE MODEL NOVICE.

After receiving minor orders, together with the subdiaconate and diaconate, Michael was ordered by his superiors to prepare for the priesthood.

On hearing the news he wrote a long and humble letter to the Provincial, pointing out his own unworthiness and unfitness for the State which demanded such supernatural purity and holiness that angels themselves might dread it. But his earnest pleading only confirmed his superiors in their determination. After the long retreat preparatory to his ordination, during which he solemnly renewed the sacrifice he had made of his entire being to Almighty God in the Dominican Order, he received the priesthood at Genoa, in the early part of 1528, "with the love and humility of a Saint". He was in his twenty-fifth year. He had not been home or seen his parents since the day he left Bosco ten years before, and the Provincial, with tactful kindness, desired the young priest to say his first Mass in the old parish church in his native village. Father Michael set off joyfully at once to walk to Bosco. He pictured to himself the old home—the meeting with his mother—his first Mass at the altar where he had first received Holy Communion. . . .

He found the village—what was left of it—burnt to the ground by the French troops¹ some months before; his little home half-ruined; the church desecrated and roofless. All the inhabitants had fled. This was his home-coming. Was it to

¹ The sack of Rome by the Imperial troops took place in 1527, the previous year. The Battle of Pavia was just over.

teach his courageous soul a still sharper lesson of detachment? He accepted the blow without a murmur. Hearing that his family and friends had taken refuge at the little village of Sezze,¹ a few miles away, he sought them there, across the trampled and desolate fields. It was at Sezze, in the little church which had escaped the fate of Bosco, that he celebrated the Holy Mysteries for the first time among his own people—perhaps in the presence of his father and mother—while the Pope was still the Emperor's prisoner in Rome, and terrible tales of war and misery were in every one's mouth. But in the young priest who stood at dawn at the altar of the little church of Sezze, God was raising up a man after His own heart, one who in virtue of his Divine commission should assert the authority of the Church over mighty princes, and rule Christ's kingdom without fear or favour.

CHAPTER II.

THE MODEL PRIOR. (1528-1543.)

FATHER MICHAEL, on his return to Vigevano was sent to the friary at Pavia as Novice-master, and lecturer on the "Summa" of St. Thomas. Henceforth he was scarcely for a day to be out of office. Except for his annual Retreat, which, to the last year of his life he never failed to make, he never allowed himself a day's rest from his rapidly increasing duties.

The next fifteen years of his life were passed

¹ Scasadia, or Sezza.



BIRTHPLACE OF ST. PIUS, AT BOSCO.
(Reproduced from "Cosmos Illustrato.")

in various monasteries of his Order. Four times he was elected Prior; first at Vigevano, where his fitness for the office was thoroughly understood; next at Soncino, then once more he was elected at Vigevano, whence he was promoted to the important priorate of Alba, where the Dominican nuns in the neighbouring convent begged him so earnestly to become their spiritual director that, after an appeal to the Provincial, Father Michael was fain to yield. "The monasteries," says an old Italian writer, "waited with impatience their turn to secure him as their head."

Father Michael would very much have preferred to remain a simple friar. Responsibility terrified him. He once told a friend that had it been possible to do so without rebelling against the will of God, he would never have accepted any dignity. Sometimes he said he would dread less to be Inquisitor than Prior. "If the glory of God and my duty did not prevent it I would resign to-day, to assure the salvation of my soul, and shake off this responsibility which angels themselves might dread."¹

Yet there was no doubt that he was the ideal man for such an office, perhaps the more so as it caused him very real suffering. His delicate nature, always sensitive and highly-strung, with a certain fine sense of humour, suffered acutely from a hostile atmosphere, from veiled or open dislike. Things which would have been utterly unnoticed by a man

¹ St. Pius had always a great devotion to the Holy Angels, and especially to his patron, St. Michael.

of coarser fibre, or passed over with contempt, became to him real torture—or would have done so had he given way to nature. For his rule, though tender, was severe even to sternness, and doubtless excited certain criticisms. This dominant characteristic of his, the mingling of great strength with angelic tenderness, was the two-edged sword which was to be so mighty a weapon in the armoury of the Church, in the Hands of Almighty God.

All his biographers speak of Fr. Michael's extraordinary spirituality and manifest holiness. He seemed to live in the very presence of God. Without going in any way beyond the Rule, he kept it so literally and exactly, both in spirit and letter, that it is recorded that he was never once known to fail in any detail. In this perfection lay his spirit of mortification. Taking the Rule as the means to his end, he observed it with an exactness which renders him a worthy model for all the sons of St. Dominic. He was an idealist, and worked hard to make the monasteries over which he was set live up to his ideal. To the poor his charity was unbounded. "St. Bernardine" they called him, after the great Franciscan, the fragrance of whose memory, after a hundred years, was still fresh in the country.

To his religious he preached rather by example than by word. Always punctual to the moment for the Divine Office in choir, he never gave permission to his friars to absent themselves, except for serious illness, or for some urgent work of

charity. Slight indispositions he did not consider sufficient excuse. His own health was not good, but his stall was never empty. "Without the Divine Office neither piety nor religion, nor even temporal blessings for our convents," he often said; "on the other hand, everything abounds in our houses when the *Opus Dei* is honoured."

He never used dispensations from the Rule usually granted to those preaching and teaching; he even called them "*relaxations*," only encouraging nature to revolt against spirit. "Without temperance there can be no chastity," he was wont to say; "and a religious should only take food to preserve the strength necessary to fulfil his duties." He scarcely ever drank wine, and when obliged to do so diluted it with water. Scrupulously he observed the long fasts of the Order. Throughout his life, as his confessors bore witness, he preserved his baptismal innocence. He called mental prayer the most efficacious method of acquiring knowledge: "the more a soul is united to God," he said, "the more it becomes capable of receiving Divine illuminations, which constitute and develop knowledge and science in the Saints". "Piety and learning are the two springs from which religious should drink; without them, heart and intellect wither and grow sterile, deprived of all interior unction." Like our Holy Father St. Dominic, he spent the day in working for souls, and the greater part of the night in prayer. Reading and study were his favourite recreations. Daily he read the lives of

the Saints, especially that of St. Dominic, where he loved to search for "examples". To St. Thomas Aquinas Father Michael had a great devotion; he was a diligent student of the Angelic Doctor's works, as well as all those of the early Fathers and Doctors of the Church.

He would never leave the monastery except on business of the community or for some priestly duty. Nor did he easily allow those under his care to go outside the enclosure, especially the young religious. "This measure," says a French writer, "which may appear severe, was to those in his charge the cause of great spiritual progress." He compared a religious out of his monastery to a fish out of water: "if you leave it long enough on the bank it will die". "As salt," he often said, "dissolves when it is thrown into water and becomes indistinguishable from it, thus the religious (by the grace of God the salt of the earth) assimilates with fatal eagerness the maxims and spirit of the world, when he begins to spend his time in a number of unnecessary visits."

Severe though he was to those who sought dispensations, he was still more severe with himself. During his second priorate at Vigevano, seven leagues from Milan, the Governor of that town appointed him his confessor and almoner. It took him six hours to go and return, for he always went on foot. In vain his friars begged him to buy a thick mantle to shelter him from the cold and rain of winter, when, as was his weekly custom,

he walked to the palace at Milan. "It is scarcely worth while to profess poverty if one is as comfortably dressed as people in the world," he replied smiling, and gave every *soldo* of the Duke's alms to the poor, without more thought of himself. He never would ride, though he often went out to preach in far-distant towns, or to the Provincial Chapters. He journeyed on foot like a simple religious, carrying his bundle on his back and scarcely speaking to his companion except now and then of heavenly things, after the example of St. Dominic. He confessed that he hated leaving the monastery. As they walked they would recite the Rosary, always the favourite devotion of the future Pope.

Of his unusual courage and tact two examples may be given. Both took place during his government of the Priory of Alba. The country, devastated as usual by war between France and the Empire, was ravaged by bands of soldiers who, unpaid and masterless, were obliged to pillage, and steal in order to secure food and shelter. A band of these ruffians one day appeared before the gates of the nuns' convent at Alba, and threatened to break down the doors. Happily the Prior was within. He came out, causing the door to be locked behind him, and like a second St. Leo, he harangued the lawless crowd with such fire and passion that, ashamed of themselves, they turned and slunk away.

The other instance was at the monastery itself.

Three hundred French soldiers,¹ pressed by hunger, came to the gates to pillage and destroy. Again the holy Prior came out to them, and his tender heart seems to have been deeply moved by their state of ferocious misery. He asked what they wanted. "Food and shelter," they replied with oaths and threats. "Listen!" cried the brave Dominican: "what can you gain if you do pillage the monastery and slay us all? Nothing but the guilt of murder, for we have only food for a day in the house. Take my advice, and become my guests. Adopt for a time our manner of life, sit with us in the refectory, where we will give you what we have ourselves, and walk with us in the cloister. Accept such hospitality as a poor monastery can offer." The hardened villains, to whom such words had never been addressed in their lives, stared at the white-clad figure in the porch, and at each other; and then, laying down their arms, followed him one by one into the cloister in silence.

For three months they lived in the monastery at Alba, eating the simple fare of the friars in the refectory, listening silently to the spiritual reading, and generally behaving with great correctness!

Then another band of their brethren came to pillage, and incidentally to find out what had happened to the first company. These the Prior exhorted sternly. "There is nothing here!" he cried: "for three months we have fed three hun-

¹ Probably during 1536 or 1537.

dred of your fellows with the best we had. Is the Church itself not safe from your insults? If Catholics, our defenders, treat us thus, what can we expect from our enemies?" One man replied sulkily that the Prior spoke with a good deal of assurance. "I speak as I ought," cried the intrepid Friar, "for I speak for the Church!" Then he told them tenderly he knew how hungry and wretched they were, and he would do his best to feed them. Their comrades came out to tell the new-comers what had been done for them, and finally they all departed together, full of reverence and gratitude to the heroic man whose dauntless courage had preserved both monastery and convent.

Meanwhile in the great world outside the threatening storm had become a downpour. Everywhere was war and discord; everywhere was heresy spreading, flagrant or hidden. In 1534 Pope Paul III had at last published the bull of excommunication against Henry VIII, after his marriage with Anne Boleyn,¹ and the dissolution of the monasteries, the final cause of the Papal action being the desecration and robbery of the shrine of St. Thomas of Canterbury. The danger of the Turkish invasion was looming very large on the horizon.² On

¹ Elizabeth, the child of this illegal marriage, was in her turn to be excommunicated by the future Pope Pius V.

² The Turkish Invasion of Europe (see chapter VII) was even then causing terror and dismay, especially among southern nations. Against this growing danger Pope Paul III formed a league with Charles V and the Venetian Re-

none of the great European Powers, all nominally Catholic, but each swayed by the most selfish political motives, could the aged Pope really rely. The ever-rising flood of Calvinism and Lutheran heresy in Switzerland and Germany was gradually, but steadily, filtering through the Grisons into Northern Italy. Things looked very black indeed towards the close of the first half of the sixteenth century.

In 1542 the Pope consulted with Cardinals Caraffa¹ and Alvarez² as to the best means to stop this constant influx of heresy. Both strongly advised the reorganization of the Inquisition, of which St. Dominic had been the first ruler. The supreme tribunal was to be at Rome, with local dependencies everywhere. "At Rome St. Peter conquered the first heresiarch; at Rome his successor shall put to flight the heresies of the present day!"

On 21 July appeared the bull instituting the Roman Inquisition. Six Cardinals, including Caraffa and Alvarez, were nominated Universal Inquisitors in matters of faith, with power to establish inquisitors wherever it seemed good to them, to decide appeals, and to seize, incarcerate, judge, and condemn if guilty, preachers, teachers, and abettors of heresy.

The Holy Office lost not a moment. Every public (then a great maritime Power). It is only too plain that had it not been for the hopelessly commercial spirit of the Serene Republic the power of the Turks must have been greatly curtailed. Venice placed her commerce before her Faith, and it led in the end to her ruin.

¹ The future Paul IV.

² A Spanish Dominican.

town under suspicion received an inquisitor. Venice, the time-serving; the Swiss frontier; the beautiful lake-country of North Italy, especially Como, needed strong and vigilant men. In 1543 the Dominican Provincial Chapter of Lombardy was sitting at Parma. To the united Fathers the Pope addressed a Brief, urging them steadfastly to combat heresy so insidious that even the cloister was not exempt.¹ The friars wished to hear from Father Michael a refutation of these errors. He was called upon to sustain a thesis of thirty propositions, chiefly against the Lutheran heresy and in defence of pontifical authority. This he did with so much certainty of doctrine, so much ease in the solution of difficulties, and, above all, so much zeal and love for Holy Church that the Fathers were themselves confirmed in the Faith, and when, just at that moment, the Holy Office applied to the Province of Lombardy for the best man they had as inquisitor at the important outpost of Como, the Provincial, with the unanimous and delighted approval of the whole Chapter, nominated Michael Ghislieri.

CHAPTER III.

THE HOLY OFFICE. (1543-1557.)

“WITHOUT attempting to write an apology for the Inquisition it may be useful to state the principle

¹ The notorious Martin Luther, to give only one instance, was a renegade Augustinian friar. In 1525 he had “married” Catherine Bora, an ex-Carmelite nun, whom he had persuaded to break her vows.

on which it was founded. We must remember . . . that what is called in our days 'religious liberty'—that is, the supposed right of every one not only to believe in his own mind, but also to preach and teach his own opinions upon revealed truth, however repugnant those opinions may be to the doctrines of the Church—was utterly unknown anywhere in the sixteenth century. There was only one Church throughout Christendom, with the Pope at its head. The Church was acknowledged by all as a spiritual kingdom founded by Christ, teaching and ruling by His authority; and all men considered it the duty, not only of the Church, but of the secular government also, to prevent heresy from being preached or disseminated by books among the people. All government then was what we should call 'paternal,' and as only one Church and one revealed doctrine was recognized, it was considered high treason against God and the authority of the State, to allow false doctrine to be preached."¹

It is perhaps unnecessary to add that just as "paternal government" is not the accepted ideal of the twentieth century, so punishments that were looked upon in mediaeval days as the inevitable consequences of certain acts,² would now be regarded with horror and amazement.

Perhaps the chief accusation made against the

¹ "Life of St. Pius V," by Fr. Bertrand Wilberforce, O.P. (C.T.S., 1d.).

² In Spain, France, Germany, and Italy the *civil* penalty for blasphemy, even in anger, was death. Legal penalties are still attached to this offence in England.

Inquisition is that it used torture as a means of discovering the truth. In certain cases (with strictly-regulated precautions) it did so, but then, so did every civilized government throughout the world, without precautions! The practice had never been discontinued from pagan times. The sentimental humanitarianism which shrieks at the execution (and sometimes the imprisonment) of a popular murderer, -if sufficiently interesting, was unknown in the sixteenth century.¹

As the future history of St. Pius V is interwoven with that of the Roman Inquisition it is well to make this clear. We are called upon to defend him from those who would arraign him as an active and distinguished member of a cruel and blood-thirsty tribunal. To this charge his own life is the best answer. Appointed in 1543, the year after the re-constitution by Paul III of the Roman Inquisition, as Inquisitor at Como, and in the Swiss Grisons, he accepted the post in all humility, prepared, like St. Peter Martyr, to lay down his life for the Faith.

Switzerland was by that time a teeming centre of heresy. Colporteurs, laden with Lutheran and

¹ In England, up to the eighteenth century, a wife who murdered her husband was burned alive. In the reign of Charles II the penalty for clipping the King's coin was boiling in oil! These barbarous punishments were the order of the day in mediaeval times, and it was perfectly understood that they were the consequences of certain crimes. Our ancestors, less sensitive than ourselves, were curiously indifferent to torture, and even death.

other heretical books, were continually passing across the Italian frontier to scatter their poisonous wares among the simple mountain folk. These books, as might be expected, were not only against faith but against morals, though as their real nature was carefully concealed, and they were seldom openly proclaimed as heretical productions, ignorant Catholics were in much danger of being deceived by them. It was against this importation of books that the new inquisitor waged unceasing war. His first step was to familiarize himself with the new scene of his labours. Night and day he travelled, alone and on foot. No town or village was passed over as unimportant, no heretic did he meet whom he did not try to lead back to the light of Truth. "There was no cave so obscure," says a quaint old writer, "in those savage Grisons into which he had not penetrated." For six years he worked quietly and unremittingly, often in danger of assassination, for traps and ambushes were continually laid for him. But he escaped them all, for his time was not yet.

Great as his zeal was, it never outran discretion. But his passionate devotion to Holy Church was to bring him into sharp collision with Catholics. One of the saddest things in his magnificent story is to see how not once nor twice those who should have been the first to help him and uphold his authority did their best to oppose him, and even appealed against him to the civil power. Their temporal interests, their commerce, had been touched and they resented it hotly.

But Michael Ghislieri was absolutely fearless, absolutely uncompromising, regardless of the opinion either of Catholic or Protestant. Having before his eyes the honour of God only, he did his duty on grand and straightforward lines, whether it was the capture of a bale of heretic books, or the excommunication of a great Queen!

In 1549 he learned that a large consignment of a most virulent heretical book had been secretly printed at Poschiavo, and was to be sent to Como for private distribution.

Occasionally such smuggling had been carried successfully through, but this time the vigilant Inquisitor was forewarned.

He went to the house of the merchant who had brought the books (pretending they were ordinary goods) had the twelve bales opened, seized the volumes, and threatened the merchant with excommunication if he attempted to repossess himself of them.

The See of Como was then vacant, but the enraged merchant rushed to the Vicar-Capitular, to ask him to interfere, and order this high-handed Dominican immediately to restore his property. But the Inquisitor declined to acknowledge the Vicar's authority,¹ for Como was in the position of a town under martial law. He declined to restore the books. In justice to the Vicar-Capitular we must suppose he did not realize their heretical nature.

¹ Inquisitors were directly responsible to the Holy Office; a board of Cardinals in Rome.

The merchant, however, having obtained them by force or fraud, the intrepid Inquisitor excommunicated the Vicar, the Chapter, and all who had assisted the man to withdraw them from his custody! He then sent a detailed report to the Holy Office, where his action was unanimously approved, and the whole Chapter of Como was summoned to Rome! As most of its members belonged to noble or wealthy families, the entire town was raised against the stern Dominican, who was doing his best, so said every one, to spoil the Swiss trade. It is to Como that the distinction belongs of allowing a Dominican Inquisitor, a future Pope and Saint, to be stoned through its streets by a Catholic population! One powerful nobleman so far forgot himself as to threaten to throw Father Michael down a well. "That will be as God chooses," replied the Inquisitor, quietly, and went on with his usual work.

The Chapter next appealed to the civil power,—the regular course for those inclined to heresy. The Inquisitor was imperiously summoned to appear before the Governor of Milan. Warned of an ambush to assassinate him on the way, he chose a different route, and walking the ten leagues during the night, arrived at Milan in the morning. When he appeared before the Governor, Gonzaga, to insult him still further, took no notice of him at all, but left him standing till all the other cases were disposed of; when, glaring angrily at the Inquisitor for a moment, he left the hall. Scarcely

had he done so when a friend of Fr. Michael's hastened to him with the news that he was about to be imprisoned, and counselled him to escape immediately. He thanked the nobleman, went out, procured a mule, and set off at once for Rome, which he reached in a few days.

Arriving at the Monastery of Sta. Sabina, he asked for the Prior. This dignitary, mindful of the rule of the Order, that no friar was ever to come to Rome without special permission, thought well to say ironically: "What do you seek here? Are you thinking of becoming Pope? ¹ Perhaps the Cardinals have already elected you?" To this the holy friar quietly answered: "For the cause of Christ I am here, and for no other reason. I ask only a short hospitality, and a little hay for my mule." It was Christmas Eve, 1549; he was wet, cold and weary. This was the welcome of the future Pope to the Eternal City!

When the Inquisitor presented himself before the Holy Office and told the story of Como with simplicity and directness, the Cardinals were so impressed that the Vicar and Canons of Como, who had by this time all arrived, in much excitement, could prevail nothing. One or two of the Holy Office, however, said to Fr. Michael that perhaps he had been a little severe! "Nothing," cried the

¹ Pope Paul III died 10 Nov., 1549. His successor, Julius III, was not elected till 7 Feb., 1550. The Cardinals were at this time in conclave. It was on this occasion that Cardinal Pole was so nearly elected to the Papacy.

dauntless Dominican, "can be too severe for those who attempt to oppose the ministers of religion by the civil power!" From this simple, essential principle no consideration, personal, temporal, or material, could ever move him.

So greatly did he impress the Holy Office as absolutely fearless and reliable that henceforth he was specially reserved for important tasks. The Vicar and Chapter of Como were condemned and punished. But these things did not make the Inquisitor popular with lax Catholics!

While Father Michael was in Rome in the spring of 1550, a dispute over the election of a new Bishop of Coire, in the Grisons, was referred to the Holy Office, and he was considered the fittest person to judge the cause. It was one of those sad but frequent cases where a bishopric was hotly disputed between two rival candidates. These were two Canons, Pianti and Salici, both of good family, of whom the former had the greater number of votes, but was accused of bribery, suspected of heresy, and known to lead a very lax life. Fr. Michael set out on foot for Coire, and as he had to pass through the very district where he had just made himself so unpopular, and as heretics swarmed in the Grisons, he was strongly advised to lay aside his habit and travel in disguise. To this he replied, characteristically: "When I accepted the office of Inquisitor I also accepted almost certain death. For what more glorious reason could I die than because I wear the white habit

of St. Dominic?" He walked through Lombardy alone, armed only with his staff and his breviary, and such was the respect that even heretics now felt for him that he was unmolested. He reached Coire, passed sentence in the case, condemned Pianti, and installed Salici as Bishop without the slightest attempt being made upon him.

Just at this time the Inquisitor at Bergamo, a beautiful old town near Como, being absent, Fr. Michael was unanimously proposed to take his place. "Whenever some one of marvellous strength and energy is needed, Michael seems to be the person to be sent," quoted the Cardinals.¹ For at Bergamo a certain lawyer, Medolago, was openly preaching the most pestilential heresy. As he was rich and powerful no previous Inquisitor had dared to proceed against him, lest he should run the risk of assassination.²

Father Michael did not imitate this cowardice. Assuring himself first of the heretical propaganda, he caused Medolago to be seized unawares, and flung into prison. He was a convinced and obstinate heretic; all attempts to enlighten him were vain. He was finally condemned and transported to Venice, where he died in prison.³

But a still more serious danger menaced the

¹ St. Gregory, Hom. 34, on the Gospels.

² "In maximum periculum," Gabut, I, 2.

³ His friends, who had actually effected his escape from prison at Bergamo, were so terrified at the censures launched against them by Father Michael that of their own accord they brought him back!

ancient city. Vittorio Soranzo, Bishop of Bergamo, had become secretly a Lutheran. On returning to Rome to report upon the affair of Medolago, Father Michael was sent back to Bergamo to arrange this case, being specially charged by Pope Julius III to watch the Bishop, who was known to have a number of cases of Protestant books in his house, and who was openly surrounded by heretics. It was necessary to act strongly and quickly. Soranzo, however, disliked being watched, and appealed to the Senate. On 5 Dec., 1550, the Dominican Monastery of San Stefano was surrounded in the night by a band of assassins. The Fathers, suddenly awakened, rushed to warn the Inquisitor. Always prepared for death, he passed into the church, to kneel for a moment before the Blessed Sacrament, and then confided to a Franciscan friar,¹ a guest at the monastery, the process which he had drawn up against the Bishop, begging him to bring or send it secretly next day to a spot which he named. Then, crossing the court without any attempt at concealment, he opened the gate and escaped. Lost in the night, he found refuge in the hut of a poor peasant. Next day he met Fra Aurelio at the appointed place, received the process, went on to Rome and presented himself before the Cardinals of the Holy Office, who were enthusiastic in his praise. The Bishop of Bergamo was seized, brought to Rome, and imprisoned in Sant' Angelo, where by means of Father

¹ Fra Aurelio Griani, a Conventual.

Michael he was convicted of holding heretical doctrines and of having spread them among his flock. He was deposed, exiled, and died in his native town of Venice, 1558.

In June, 1551, soon after the great Dominican returned to Rome for the second time from Bergamo, the Commissary-General of the Inquisition, Father Tropæus, O.P., died. He had held the office since 1542. The Master-General of the Order submitted to the Holy Office the names of several suitable successors,¹ but Cardinal Caraffa, who had long observed Father Michael, seeing what an opportunity this was to retain his services permanently in Rome, nominated him, and he was unanimously elected; for as Caraffa said to the Pope, he was "a servant of God, worthy of the highest honours, and most eminent dignities". Reluctantly and humbly the saintly Dominican consented, under obedience, to accept the important office. He had been living at his monastery of Santa Sabina,² but Caraffa now obtained permission to lodge his friend in his own palace. Here the new Commissary-General lived like a simple

¹ The office of Commissary was, of course, always held by a Dominican.

² The convent church of Santa Sabina dates from the Pontificate of St. Celestin I (fifth century). It was restored by Gregory IX in the thirteenth century. The cell inhabited by St. Pius, on the great staircase, a little way above that of St. Dominic, is to-day a chapel where his memory is venerated by the faithful. Here he came regularly when Pope to make his annual retreat.

religious, permitting himself no sort of dispensation in food or personal comfort. Caraffa so honoured him that he gave orders that Father Michael should at all times enter his presence without ceremony, and unannounced; and his high opinion of his friend was shared by his brother-Cardinals.

The work of the Commissary-General lay in Rome. It was his daily duty to visit those who lay in prison accused of heresy, and in this, perhaps even more than in any work he undertook, Father Michael's single desire for God's glory, and the Christ-like tenderness of his character, are conspicuous. His joy was to seek out among the prisoners those who showed the least signs of a desire to renounce their error, and to gain them to the Faith. It was a thorny task, and he had not a few failures. He went amongst the prisoners like a true father, doing more perhaps by his radiant holiness and charity to win souls to Christ than by his spoken words. As soon as he was convinced of the sincerity of a prisoner's repentance he asked very humbly his prayers for himself, and not only did all he could to improve his lot till the prisoner should be released by public recantation, but invited him to visit him, and dine at his simple table.

The case of the celebrated Sixtus of Sienna must be specially mentioned. Some years before, a young Jew who had become a Catholic while still a boy, had entered the Order of Friars Minor. Here his brilliant gifts brought him into great prominence. He became a popular preacher—always a

special snare. But his horrified superiors discovered his discourses, and indeed his faith, to be tainted with heresy, imbibed from Ambrose Catharin, his former professor.¹ The matter was reported to the Holy Office, the young friar arrested and imprisoned. When examined he replied ingenuously that he really believed the heresy in question, as it seemed to him to illumine much that was obscure in the Catholic religion! He however, abjured, was released, and returned to his Order. Again beginning to preach he was again convicted of heresy. But this time there was no hope of escape. The penalty for a relapsed heretic was death by fire. Father Michael, walking through the prison, was struck by the attractive personality and profound misery of the young Franciscan. Having discovered his name and history, he spoke to him kindly, begging him to confide in him as a friend. This, after long persuasion, Sixtus did, but so great was his despair that he told the Commissary his only hope now was to expiate his shame by death, for the enormity of his sin seemed to have stunned him. The Inquisitor, deeply touched, redoubled his prayers and his visits. Day by day he offered the Holy Sacrifice for the conversion of this wanderer; daily he talked to the prisoner, full of sympathy and tenderness. "Even if I were to live," said Sixtus once, "I could never return to my Order. It has cast me off. The only

¹ This heresy was on the subject of freewill and predestination.

thing for me is to die." "Do you not think," asked the Inquisitor quietly, "that it might be even harder to live a life of penance?"

He had struck the right chord. The whole nature of the unhappy prisoner responded to it. He burst into tears—the first he had shed since his arrest. "For that," he said, "I might be willing to live!" The Commissary left him, and hastened to the Pope. From him he begged and obtained the young friar's pardon. Such was the Pope's implicit confidence in him that, as one of his old biographers says: "what the Holy Father would not have granted to Kings he granted to Father Michael!"

Sixtus was pardoned, made full abjuration of his heresy, confessed to his preserver, and received absolution. The Inquisitor undertook to provide for his future, for Sixtus steadfastly refused to return to the Franciscan Order, whose habit, he said, he had utterly disgraced. Father Michael admitted him into the Order of Friars Preachers, himself clothing him with one of his own tunics, and adopting him as his spiritual child. Sixtus became one of the greatest Scripture scholars of his century and was never tired of saying that he owed not only his temporal but his eternal salvation to Father Michael.¹

¹ In the Dedication of his "*Bibliotheca Sancta*," to St. Pius V in 1566, Sixtus says: "Where could I find a more powerful protector than yourself, who once dragged me from the gates of Hell? Never can I tell all your benefits, and to no one on earth could I owe what I do to you."

Perhaps an even more striking case is that of Father Felix of Montalto,¹ who has been already mentioned. This learned and eloquent Franciscan was preaching in St. Peter's to crowded congregations when, one day, just as he was going into the pulpit an unknown person slipped into his hand a piece of folded paper. Thinking it was one of the questions so often presented to him, which he was in the habit of answering during the latter part of his sermon, Father Felix began to preach with his usual fire—for he was an orator of no mean capacity—and half-way through his discourse stopped to unfold the paper, and answer the question. These words met his eye: "*Liar! you preach what you do not yourself believe!*"

The Franciscan was so much distressed that he found it impossible to continue. He trembled, grew pale, and after a few disconnected sentences left the pulpit and the church, and hastened back to his monastery. But his curious behaviour had caused great surprise, and some one had immediately reported the matter to the Holy Office. Scarcely had Father Felix reached the door of his convent than he was confronted by a representative of the Inquisition. Sounded, in a long interview, to the depths of his soul, and questioned closely on almost every point of importance in dogmatic theology, Father Felix in a long and exhaustive examination so clearly expressed his faith, and spoke with such luminous simplicity and

¹ Peretti.

earnestness, that his visitor at length rose, and holding out his arms cried, with tears in his eyes: "Come to me, if you ever need a defender!"

Two future Popes, Pius V and Sixtus V thus embraced each other!

The friendship was lifelong. The great Dominican honoured Father Felix with his confidence and consulted him on all matters of Faith.

On 23 March, 1555, Pope Julius III died, and Cardinal Marcello Cervini¹ became Pope as Marcellus II (9 April, 1555). He only survived his election a fortnight, and on 1 May, after a somewhat excited conclave (during which the name of Cardinal Pole, Legate in England, which he had just reconciled to the Church, was again freely mentioned as that of the future Pontiff) Cardinal Caraffa, then 80 years old, was elected Pope as Paul IV.

Of his deep affection for Michael Alexandrin the new Pope soon gave abundant proof. During the two spring conclaves of 1555, while the last national embassy from England was winding its way across the Alps to pay homage to the Pope, all authority was delegated by the Cardinals of the Holy Office to their Commissary, for the first time in history,² such was the confidence felt by the whole Roman Court in the integrity and holiness of the austere Dominican friar.

¹ Di Sta. Croce in Gerusalemme. He was a member of the Holy Office, and a friend of Cardinal Pole.

² "*Paucis nonnullis atrocioribus causis exceptis*" (Gabut, I, 3).

When Father Michael went to congratulate the new Pope, Paul IV told him that he would soon have to bear "half the burden of the Papacy". Father Michael began to explain how utterly unfit he was for any great charge, alluding to his humble birth, and begging the Pope to allow him to remain a simple religious. He was deeply moved, but Paul IV smiled, and commanded him, by holy obedience, instantly to accept whatever office or dignity might be laid upon him, for the glory of God, and the salvation of souls. In September, 1556, he was consecrated Bishop of Nepi and Sutri,¹ a see to which he had been presented by the Pope the previous year. He begged to be released from his office of Commissary, that he might go and live in his diocese. Paul IV refused, and appointed him in addition Prefect of the Palace, and it was not till January, 1557, after repeated appeals, that the Saint was allowed to leave Rome.

Arrived in his diocese he led the life of an apostle, travelling on foot in his white habit through every town and village, making acquaintance personally with all his people, preaching, confirming, ordaining, for two months. Then, feeling the responsibility of even so small a see too great, he returned once more to Rome to plead with the Pope to release him.

¹ In 1463 these two tiny Episcopal sees had been amalgamated, as singly the revenue of each was not sufficient to support a bishop. Both were a few miles from Rome, along the Via Flaminia.

Paul IV's reply was that he should bind the Bishop to the service of the Church with chains so strong that he should never, even after the Pontiff's death, be able to break them. A day or two after the Pope suddenly sent for his friend, and told him he was about to be created Cardinal, at the consistory to be held that day. However, for some reason—perhaps to test him, the Saint was not on that occasion raised to the purple. He was so delighted that he could not contain his joy. "We have escaped!" he cried gleefully. There were not, however, wanting those who jeered at him for so cleverly concealing what, it seemed to them, must be his intense disappointment.

But his joy was of short duration. At the next consistory, 15 March, 1557, Michael Alexandrin was created Cardinal, under title of *Sta. Maria sopra Minerva*.¹

CHAPTER IV.

"THE CARDINAL OF GOD." (1557-1566.)

WHEN our Saint realized that the Pope had actually created him Cardinal he was speechless, and unable to return thanks in the accustomed formula. It fell to the lot of the other Cardinals to express their gratitude to the Holy Father for having given them such a colleague. Instead of resuming

¹ This church was originally occupied by Greek Basilian monks. Gregory IX gave it to the Dominican Order, and it became the burial-place of St. Catherine of Sienna. This was the first time it had appeared as a titular church.

his family name he chose to be called Cardinal Alexandrin,—the title he had borne in religion. Paul IV's great object was to attach to himself one worthy, holy, wise and learned, utterly uninfluenced by ambition or party-feeling, and inspired alone by the desire to serve God and His Church. In fact the esteem and confidence in Cardinal Alexandrin displayed by the Pope might well have turned a weaker man's head. His advice, never given unasked, was always accepted, and on 14 September,¹ 1558, Paul IV in full consistory, conferred upon his friend a unique office, which he was the first and last to hold. He was created Supreme Inquisitor; his authority was to be final and without appeal, superseding even that of bishops in their own dioceses.

Such power was a fearful responsibility, but he did not flinch, though after his resignation it was considered wiser not to trust any one with so important an office again, the authority reverting to the board of Cardinals of the Holy Office, for "there were not two Cardinal Alexandrins". With all his heart and soul he set himself to fight against heresy, and in this battle the Society of Jesus, lately founded by St. Ignatius Loyola, was to be one of his most powerful allies.

Cardinal Alexandrin's life was a continuation of what it had ever been. Except on state occasions, when obliged to put on his Cardinal's robes, he wore the habit of a simple friar, and this was of the

¹ Some biographers say 14 December.

coarsest white serge. Once, when one of fine new cloth was substituted for the old one by his servant, who thought the rough serge beneath a Cardinal's dignity, the Saint made him bring the old one back, and refused to wear the other.

His meals—he never had more than two daily,—as far as possible his hours, his rule of life, his fasts, his prayers, all were the same as before. Even after he became Pope he observed most strictly the Dominican Rule. Three times a week, much against his will, he ate “a very little meat,” by medical order. His usual food was bread, with boiled herbs—“not pleasant herbs,” his first biographer¹ tells us, but bitter chicory. “He ever set his face against sweet things.” He seldom breakfasted, that he might have more time for audiences, for he was accessible to every one. When he did he took a little broth, or an egg. He made a rule only to drink once during a meal,² but his doctor discovered this, and made him drink twice as much. When ordered wine he mixed a few drops with water.

He hated display as well as luxury, and only employed as few servants as possible—about twenty—and those were most carefully chosen. They were warned they were coming to serve in a monastery, not in a palace! His care for his household was beautiful. The largest room in the palace was set

¹ *Catena*, writing fifteen years after the Saint's death, 1587.

² “*Un' bicchiere ben' piccolo.*”

apart as an infirmary, and fitted up with great care to receive any who might be ill, and needing medical advice. He gave his servants a rule of life, appointing days when they should approach the Sacraments, and three times a week, an hour of spiritual reading, the food of mental prayer. He himself was chaplain to his household, and lent books to his servants, in each of whom he took a close personal interest, and to whom he was rather a father than a master. They attended Mass every morning and family prayer every evening. He never would allow them to be disturbed while resting, or at meals, and would open his own door, rather than call his servant to answer a bell, were he at dinner. Cardinal Alexandrin's servants must have found him a friend indeed!

When one considers the princely style in which almost all Cardinals lived in those days, some of them of royal, and most of noble blood, the sharp contrast presented by the life of such a man as Cardinal Alexandrin is the more startling. Perhaps it says more for him than anything else that his simple goodness and single-heartedness won the respect and even affection of his fellow-Cardinals and made him no enemies.

All this time he was suffering from an agonizing internal complaint which caused him ceaseless pain, and of which he never spoke.

He set his face steadily against all abuse of his new dignity. To all requests made by his relations for advancement he turned a deaf ear. Never, he

said, would he enrich his kinsfolk with the goods of the Church! His niece wrote to congratulate him on his Cardinalate, and to ask him to procure some post for her brother-in-law. The Saint told her¹ that she should thank God for his new dignity, and be the more careful to increase in virtue. "As regards your request, you had better understand at once that benefices are not bestowed upon one's relations, but upon those who deserve them." However, he adds that should the bishop of the diocese send him a good report of the priest in question, he (Cardinal Alexandrin) would willingly do what he could for him.

On 18 August, 1559, Pope Paul IV died. He was exceedingly unpopular in Rome, partly on account of his violent political hatred of Spain—now master of a great part of Italy—and partly because of the excesses of his family, for which (though he had severely punished the offenders) he was most unjustly held responsible. His death was the signal for most unbecoming rejoicings on the part of the "fierce and fickle population of Rome".² His great desire had been to save his country and to reform the Church. "Reformation! we need reformation!" was his frequent cry. "Yes, Holiness," replied one day Cardinal Pacheco, "a reformation that will begin with ourselves!" He was right, and it was this reformation which our Saint,

¹ 26 March, 1558.

² His statue on the Capitol was destroyed, and the head rolled through the streets into the Tiber.

by example, word, and act, was ever trying to bring about.

On Christmas night, 1559, Giovanni Angelo, Cardinal de Medicis¹ was elected Pope, and took the name of Pius IV. A sharp reaction took place against the friends and favourites of the late Pontiff. Many were executed, the rest banished. The downfall of Cardinal Alexandrin was looked for, but he was the only person absolutely unaffected by the storm. Against the Dominican Cardinal-Inquisitor nobody spoke a word. Indeed the new Pope soon gave public proof of his esteem for him, by an exceptional favour confirmed him in the rank of Supreme Inquisitor, and in 1560 transferred him from his small bishopric to the important one of Mondovi, or Montreal, in Piedmont.

He was suffering greatly at this time. Leaving Rome on 28 June he travelled to Mondovi by way of the Baths of Lucca, at his doctors' advice, but though "tormented" by his cruel malady, he obtained little relief there. Genoa, under the Duke of Savoy, gave him a royal welcome as he passed through the city. But his one desire was to continue his work for souls. His first care was to re-establish in his new Cathedral the recitation of the Divine Office, and to hold a chapter of the Canons, in which he urged upon them all to live a good and holy life. He then entered upon a thorough visitation of his diocese, which, owing to

¹ Not a member of the notorious Florentine family.

lax and non-resident bishops had fallen into a deplorable state.

After some months he paid a visit to Bosco. He had not been there since 1528, when, going to say his first Mass in his old parish church, he had found it in ruins. Here his friends, overcome with joy that so great a dignitary should have come from their tiny village, gave him an overwhelming reception. It was on this occasion that he determined to build at Bosco a large Dominican monastery, the fabric of which still exists,¹ as a thankoffering to Almighty God. His parents were at this time almost certainly dead. From Bosco the Cardinal-Bishop went on to Vigevano, his old novitiate house, where he was received with reverent joy. Many of his old fellow-students were still there to welcome him. Thence he travelled to Milan, and finally to Rome, whither in October he had been summoned, as Pius IV found his presence indispensable. He reached the Holy City on 25 November, 1560.

Pius IV., a pontiff of weak, though amiable and gentle character, whose unexpected severities upon the Caraffa family had caused some consternation, as well as rejoicing, in Rome, was anxious to complete and put in practical form the deliberations of the Œcumenical Council of Trent, which had now sat through the reigns of four Popes.² Most

¹ It is now a prison.

² The Council of Trent sat from 1545-63, through the reigns of Paul III, Julius III (Marcellus II), Paul IV, and

especially was he anxious that the new regulations for the discipline of the clergy should be put in force. It was to this end our Saint was recalled. Another Saint, the nephew of Pius IV, Cardinal Charles Borromèo, was doing much to achieve the same purpose, but he was very young, and Cardinal Alexandrin's presence was felt to be necessary. He realized, says an old writer, that ideal which St. Bernard¹ proposed to Cardinals in the councils of the Pope, for instead of advising what was acceptable, he advised what from his heart he believed to be right. Cardinal Bossuti said one day: "the vote of Cardinal Alexandrin is worth more than those of all the rest of us put together!" He never temporized.

But this inflexibility of purpose was to bring him into sharp conflict with the Pope. In 1563 Pius IV, on the anniversary of his Coronation, gave a great banquet to the Cardinals and ambassadors who had come to congratulate him. As they were rising from table the Holy Father declared his intention of raising to the purple Ferdinand de Medici,² a boy of thirteen, and Frederic di Gonzaga,³ a youth of

Pius IV; held twenty-five sessions, and decreed 127 canons. The famous Cardinal Pole was one of the first three Legates; Julius III was another.

¹ *Letter to Pope Eugenius III*: "Choose such [Cardinals] as are immovable pillars of the Church, capable of sustaining, or directing if necessary, the resolutions of the Vicar of Jesus Christ."

² Son of the Duke of Florence.

³ Brother of the Duke of Mantua. These appointments

twenty. Taken by surprise, the assembled Cardinals weakly assented. With a bad grace, each one said "*Placet*". All but Cardinal Alexandrin! "Most Holy Father," he cried earnestly, "after the Council of Trent has taken such pains to reform abuses, especially among the clergy, and to establish discipline, hitherto so miserably relaxed, what will be thought, if the Vicar of Jesus Christ ignores one of its most important decrees, that of admitting to ecclesiastical dignities only those subjects of suitable age and worth? With all humility I declare to your Holiness that I for one will not wound my conscience by subscribing to this promotion! The Church does not want children in her Councils, she wants strong men! These young princes cannot yet know if their vocation is to an ecclesiastical career.¹ Some day even they may wish to marry. Let them enter Holy Orders in the usual way, and with their birth and gifts it will surely not be long before they become Cardinals! Your Holiness must also permit me to say that this banquet is not a Consistory, at which alone such claims can be properly decided!"

This electrifying speech, no less remarkable for its courage than its sterling common-sense, so impressed those present that the Cardinal of St. Angelo said afterwards: "I would have given all I possess were political, and complimentary. The policy of Pius IV, unlike that of his predecessor, was one of conciliation.

¹ Twenty-five years later Ferdinand de Medici abandoned his Cardinalate, and became Grand Duke of Tuscany in place of his brother Francis. The Saint's prophecy was realized.

sessed to have had the courage to speak like that!" The Pope, though startled, was not angry, but the negotiations were too far advanced for him to withdraw, and shortly after the two boys were created Cardinals. When the Florentine ambassador came, as was customary, to thank Cardinal Alexandrin for having with his fellows opened the Sacred College to his master, the intrepid Dominican answered: "Do not thank me! the promotion was absolutely against my desires! On the contrary, I opposed it with all my might, not out of hostility to the Medici family, but because my conscience would not allow me to approve of a child of thirteen becoming a Cardinal."

The father of the young Prince, when these words were repeated to him, instead of showing anger, exclaimed: "Cardinal Alexandrin is in very truth a Cardinal of God!"

The next point at issue was the question of the Cardinal-Legate for France. Pius IV wished, for political reasons, to substitute for Cardinal Farnese, the French Cardinal de Bourbon. In the cause of religion this was highly undesirable, the heretics in France choosing to regard it as a sign of favour to themselves. As Supreme Inquisitor, Cardinal Alexandrin protested strongly. Cardinal de Bourbon's own orthodoxy was of course not in question, but he was allied to all the great Huguenot families in France. The Pope, however, persisted in the change, and was annoyed at the objection.

About this time the Emperor Maximilian, the

weak and vacillating ruler of what was still known as the Holy Roman Empire, together with a few German Princes, approached the Pontiff on a very important question. They requested—nominally for the avoidance of scandals—that priests in their dominions should be allowed to marry, contrary to the age-long discipline of the Western Church. Pius IV, true to his policy of conciliation, called a Consistory to discuss the matter, though, of course, fully aware that it was impossible to yield a point so important. Cardinal Alexandrin, deeply moved, spoke most strongly on the subject, the gist of his argument being: "Do not evil that good may come". So clearly did he point out the impossibility of granting the request, and the reasons against it, that it only remained for the Pope to write to the Emperor (18 May, 1564) explaining that the discipline of the Church could not be infringed for the sake of a few wicked men whose lives needed reformation, and that the idea must be absolutely and finally abandoned.

Shortly afterwards Cardinal Alexandrin came the third time most unwillingly into collision with the Pope, whose annoyance, as is not uncommon with characters of a certain type, had been slowly and silently growing. Pius IV, whose health was failing, had desired to settle before his death a pension of 100,000 ducats upon his nephew (brother-in-law of Cardinal Borromèò), out of the funds of the Sacred College, as the Papal treasury was nearly empty. Again the Cardinals very unwillingly

agreed. Again Cardinal Alexandrin opposed the scheme with all his might. He pointed out that Church property was not intended to be alienated to lay-folk ; and that, on the other hand, the Pope's nephew had wealthy and powerful relatives.

This was the last straw ! Seeing the Pope's real vexation he withdrew from the Consistory, and it was speedily rumoured that he was to be imprisoned in Sant' Angelo, but the Pope did not go as far as that, though he withdrew some of the Saint's privileges as Inquisitor, and even requested him to vacate the apartments which he inhabited in the Quirinal. This the holy Cardinal did willingly, nor did he feel any of the slights offered him. "I can always take refuge in my monastery !" he said, "if I am not allowed to speak the truth in Consistory". But the Pope's anger did not last long, and indeed Cardinal Alexandrin's services were indispensable.

In July, 1564, his cruel illness attacked him so sharply that his end seemed near. He caused a tomb to be prepared for him in the Minerva, and himself composed his own epitaph. But his time was not yet. Slowly the disease relaxed its hold on him, and he grew stronger. As a measure of health returned to him he determined to go back to Mondovi, where indeed his thoughts had been during his illness, and which he had only left under obedience. He prepared to go to Genoa by sea, and had already packed his books, valuable papers, and furniture on a galley when the Pope requested him to remain in Rome. He did so, but the

galley had sailed, and news came almost immediately that it had been captured by Algerian corsairs and destroyed. The blow can only be fully realized by a student and book-lover! But Cardinal Alexandrin did not murmur. He renewed his request for leave to go to Mondovi, but he was formally ordered to remain in Rome, for the affairs of Holy Office urgently demanded his presence.

The Pope's health was rapidly failing, and on 9 December, 1565, in the arms of two Saints, Charles Borromèo and Philip Neri, Pius IV passed away.

On 26 December fifty Cardinals entered into conclave, the leading spirit in which was, in spite of his youth,¹ the saintly nephew of the late Pope, Cardinal Charles Borromèo. The choice at first seemed to lie between two learned and holy Cardinals, Morone and Sirleto, but the Holy Ghost had not chosen these, and St. Charles began to understand they would not be elected. "Whom shall we elect?" asked a Cardinal of him, as they entered the conclave. "Him whom God hath chosen!" replied Cardinal Borromèo solemnly. His attention became riveted on Cardinal Alexandrin. "Believing as I did," he wrote not long after to the King of Portugal, "that were he elected he would govern the Church gloriously, I . . . employed my whole influence to elect him to St. Peter's Chair. The Holy Spirit visibly favoured my hopes by miraculously uniting on him the votes of the Cardinals."

Nearly a week before it took place the election

¹ Cardinal Borromèo was then twenty-seven years old.

was foretold by St. Philip Neri, in his cell at the Oratory. The Dominican Prior at the Minerva saw in a dream the tiara on the head of Michael Alexandrin. The night before the election the aged Cardinal Gonzaga was dying, having entered the conclave sick unto death. Suddenly raising himself he cried loudly: "Why did you not tell me that Cardinal Alexandrin was elected Pope, that I might go and adore¹ him?"

That night—it was 7 January, 1566—Cardinal Alexandrin was in his cell, praying earnestly that the Holy Ghost would make known the man whom he had chosen, when, looking up, he saw St. Charles Borromèo standing in the doorway accompanied by several Cardinals. Gently they announced to him the unanimous vote of the conclave, against his will they drew him away to the Chapel, where the ceremony of Adoration took place. His trembling lips could scarcely form the final word: "*Acceptamus*". The Cardinal-Chamberlain slipped on to his finger the Fisherman's ring; the Cardinal-Deacon (St. Charles) approaching the window just unwall'd for the purpose, announced to the impatient waiting crowds without that the Church had a new Pope, Cardinal Alexandrin, who had taken the name of Pius V.

The suspense was over! The Pope of the Holy Rosary had ascended the throne of St. Peter!

¹ The homage paid to the newly elected Pontiff.

It is pathetic to read that, for the first time in his life, that night he slept a long, peaceful sleep of eleven hours!

CHAPTER V.

THE FATHER OF CHRISTENDOM. (1566-1570.)

ST. PIUS was an idealist. His standard was perfection. For this he laboured, for this he prayed. To this ideal he strove to bring, as Father of Christendom and spiritual monarch of the world, the kingdoms committed to his care. No scheme so vast, no detail so insignificant, but was modelled on the lines of ideal perfection. From the affairs of the great Powers to the management of his household, from the direction of a Queen to his own private prayers, all his acts bear the stamp of a supreme conscientiousness. He sought to be perfect as his Father in Heaven was perfect. Not one of St. Peter's successors has had a loftier standard, a more comprehensive grasp of the necessities of the world, to the present and future. For he was eminently practical. His was the true Dominican spirit,—to pray continually, and to give forth the fruits of his prayer. It was this electric combination of the ideal and the practical which makes his brief reign one of the greatest in history. From it stand out in letters of flame his glorious achievements—the reform of Catholics, the conquest of heretics, the destruction of the infidel—on a background of beautiful detail of exquisite

and simple perfection. And he had the courage of his convictions ; he was as brave as he was holy. He had, of course, the defects of his temperament. In a certain sense, he was intolerant. The very loftiness of his ideal made it impossible for him to judge men except from his own standpoint. His zeal for God carried him to extremes which in any but a Saint might almost be termed fanaticism. " His fierceness, his impetuosity," says a Dominican of our own day, " at times led him to misunderstand character." Still, if he erred, it was in the right direction. Had the monarchs of Europe possessed one tithe of his magnificent idealism, his splendid faith, his undaunted energy—above all, of his spirit of prayer,—the world might have been Christian to-day !

On 17 January, 1566, Feast of St. Antony Abbot, and his sixty-second birthday, St. Pius was crowned in the Basilica of St. Peter and St. Paul. His reign had opened in troublous times. Three distinct dangers menaced the Church : the appalling prospect of a Turkish invasion ;¹ the rapid spread of the German and Swiss Protestant heresies, now rampant in England and militant in France ; and the apathy of Catholics in presence of these

¹ In 1565 nothing but the glorious defence of the Rock of Malta by the heroic Knights of St. John had prevented Soliman the Magnificent from ravaging the South of Europe. He greatly desired an alliance with the Lutheran heretics ; Martin Luther, he said, was an instrument raised up by God to fight against the Catholic Church from within !

perils, together with a certain opposition to the reforms so urgently needed from within.

But St. Pius was quite fearless. The reforms began from the very day of his coronation. Instead of the general scramble by the vast crowds in the Piazza for the large sums of money flung to them in small coins as a token of rejoicing, the new Pope ordered double the equivalent of the usual amount to be distributed privately amongst the very poor. It was the custom to set aside a thousand crowns for a great feast to the Cardinals and ambassadors, to celebrate a coronation. St. Pius ordered the thousand crowns to be distributed among the poorest convents in Rome. "I am not afraid that God will take me to task for not having given a banquet to Cardinals and ambassadors," he said, when some one ventured to remonstrate, "but I should certainly fear that He would be angry were I to neglect the poor!" His alms to the needy and deserving amounted to 40,000 crowns; and this fact somewhat allayed public anxiety in Rome, where it was feared that a Pontiff of such stern and heroic virtue would be unduly severe. "We will try," said the Saint, when this was repeated to him, "so to rule that they shall mourn for Our death more than for Our accession."

The Pope's right-hand in all administrative work was his great-nephew, Michael Bonelli, also a Dominican, whom he raised to the purple under the title of Cardinal Alexandrin. In his horror of the prevalent practice of nepotism the Pope had refused

at first to allow any of his relations to come to Rome, lest it should be said he had favoured them unduly. But he was induced to modify this resolution in the case of the learned and able young Dominican, who became to his uncle all that St. Charles Borromèo had been to Pius IV. The new Cardinal Alexandrin was forbidden to hold any benefice, and lived a life as simple and austere as that of his predecessor in the title.

At his accession St. Pius had, while redoubling his own devotions, begged prayers throughout Rome, particularly from all religious houses, and published a Jubilee.

Then he set himself to the task of reform at home—a task which it is only possible barely to outline.

He insisted first upon reform amongst the Cardinals. Many lived in the luxury of princes, thinking thereby to add to the dignity of the Apostolic See. The Saint exhorted them to moderation, to simplicity—even to holy poverty. “You are the light of the world, the salt of the earth!” he cried. “Enlighten the people by the purity of your lives, by the brilliance of your holiness! God does not ask from you merely ordinary virtue, but downright perfection!”

He exhorted to justice and holiness all grades of magistrates and rulers, and personally supervised their appointment. Numerous were the laws he made for the improvement of public morals—men and women of bad character, and Jewish usurers, being remorselessly banished—and for purity of life. Some of these laws, which sound curious

to modern ears, were directed against innkeepers (who were forbidden to sell drink to their fellow-citizens at what were houses of entertainment only for travellers and strangers); against brigands, wreckers, and pirates. They were not, however, considered too severe in the sixteenth century. The measures taken against blasphemy in any form were particularly strong.

These laws, at once put into force, were eminently successful. In less than a year the aspect of affairs had changed. Even three months after the Saint's accession¹ a German nobleman writes of the edifying piety of the whole city of Rome during Lent, and especially in Holy Week, when the churches could not contain the penitents, who slept on the bare ground and fasted rigorously. "As long as I live I shall witness, to the shame of Satan and all his ministers, that I saw in Rome at this time the most marvellous works of penitence and piety. . . . But nothing can astonish me under such a Pope. His fasts, his humility, his innocence, his holiness, his zeal for the faith, shine so brilliantly that he seems a second St. Leo, or St. Gregory the Great. . . . I do not hesitate to say that had Calvin himself been raised from the tomb on Easter Day, and seen the holy Pope . . . blessing his kneeling people . . . in spite of himself he would have recognized and venerated the true representative of Jesus Christ!"

¹9 April, 1566. See De Falloux, "Hist. de St. Pie V.," p. 127.

The Pope's measures for the reform of the Church were drastic. All bishops were bidden on pain of deprivation to return to their sees within one month; to live there, and to become true Fathers of their people. Seminaries were everywhere established, and at Fribourg a great college. The Decrees of the Council of Trent were to be rigorously observed by all grades of clergy. The most severe laws were passed against the detestable practice of simony. In France, great benefices and even bishoprics were actually held by women, who received all revenues, and paid an ecclesiastic to perform all necessary functions.¹ This terrible state of things was sternly swept away. Strict regulations were made for all religious houses; perpetual enclosure being enjoined upon all convents of nuns, "except in cases of fire, leprosy, or pestilence," according to the Decrees of the Council of Trent, confirmed by two Bulls of St. Pius in 1566. The recital of the Divine office was strictly enforced in every church (particularly in the 360 churches of Rome), and the strongest measures were taken against irreverence in church. Conversations of any kind, whispering, jokes and laughter were sternly prohibited, as offending Almighty God in the Blessed Sacrament, and most severely punished, in the first instance by a heavy fine; in the second, by prison or exile. Priests, sacristans and officials

¹ The sister-in-law of the Duc de Montpensier actually held the bishopric of Glandèves-sur-Var, and two abbeys in Brittany and Normandy! (Joyau, "Vie," etc., p. 109).

were charged to enforce this decree. The crowds of beggars which assembled within the churches were no longer allowed to pass beyond the porch, except to pray.

In September, 1566, appeared the Catechism of the Council of Trent, drawn up under the Pontiff's direction.¹ The new edition of the Breviary,² revised by him, was published 9 July, 1568, and the revised missal two years later. Church music received much attention, the old Gregorian plainchant being restored in its splendid simplicity. Few Catholics are perhaps aware how nearly music was forbidden altogether as an accessory of worship. To Palestrina, the great composer, belongs the honour of preserving it to the Church. Pius IV, in 1565, had held a commission on Church music, then become almost operatic in its extravagantly secular character. Palestrina was bidden to compose three Masses, in order that the Commission might see if it was possible to combine beautiful music with real devotion. On the manuscript of one of these,—the "Mass of Pope Marcellus II"—can be seen, written in a trembling hand, the touching

¹ St. Pius had it translated into French, Italian, German, and Polish.

² By a special decree, those Orders which could show a rite of their own in existence for 200 years, approved by the Apostolic See, were permitted to retain it. Thus, Benedictines, Carthusians, Cistercians, Carmelites, and Dominicans kept their ancient office; and the Cathedral Chapter of Milan retained the Ambrosian Rite; Toledo the Mozarabic; the French Churches their own uses, etc.

words: "Help me, O God!"¹ So exquisite was this Mass that Pius IV, on hearing it, cried with emotion: "This must be the New Song which John the Apostle heard in the Celestial City!" St. Pius V appointed Palestrina master of the Papal chapel and choir.

Such is the briefest sketch of the great reforms wrought by St. Pius in the Church, and for the moral welfare of his people. A necessarily brief survey must also be taken of his world-wide political energies, though in order fully to appreciate these it would be necessary carefully to study the eighty volumes of the Pope's correspondence, preserved in the Vatican! His outlook and his dominion embraced the world, which was leavened by his holy influence.²

The weak and vacillating Emperor Maximilian II, hard pressed by the Lutherans at the Council of Augsburg, had almost decided to grant all their demands. Cardinal Commendone, an experienced diplomatist, was straightway dispatched to point out the grave danger of yielding to political necessity those truths which in his heart the Emperor held sacred. He was bidden to exact profession of Catholic faith from all prelates of his empire, and to enjoin upon all the strict observance of the Tridentine Decrees. But Maximilian could not make up his mind to offend the powerful Lutheran party, already in possession of many sees. He admitted

¹ "Deus, in adiutorium meum intende."

² See "Dublin Review," Oct., 1866 (St. Pius V).

ST. PIUS V.

to the Legate that the Pope was right, but that he dared not refuse "liberty of conscience" to all! That night appeared to him a vision of St. Pius, with a fiery sword in his hand, which so terrified the time-serving Emperor that he at once promised obedience! His brother Ferdinand was also moved by a brief of St. Pius to abandon a certain disloyal course of political action.

But it was not only on Germany that the Saint's eyes were turned. Sigismund, King of Poland, who had repudiated his Queen, Catherine, actually applied for a divorce. St. Pius told him plainly that he had been inspired by heretics, and by the memory of Henry VIII. As he well knew, the sacrament of matrimony was indissoluble. The death of Queen Catherine alone prevented Sigismund from seeking a reconciliation with her. But heresy was rife in Poland, and it seemed at one time as if the King would countenance the persecution of Catholics. Again the Holy Father intervened, and his stern reproof saved the unhappy country. By his decrees countless abuses were reformed there. It was through his influence alone that the Grand Duke of Moscow was dissuaded from invading Poland, and brought to consider instead the advisability of joining the League against the Turks! Nor did his dauntless courage fail to gain him the respect—even the affection—of the princes he reprimanded.

✠ Spain, under Philip II, was then at the zenith of her glory. Under her flag in the Old World and

the New, the Catholic faith was zealously guarded, and Franciscans and Dominicans, followed later by the Society of Jesus, preached and baptized among many heathen nations. St. Pius sought to redouble the zeal of those missionaries already in the field, as well as to increase their numbers; and many and wise were the regulations he laid down for the native converts. He warned Philip, then in the Netherlands, of the threatened rising of the Moors in Spain (1567-68)—a warning at first almost disregarded, but which, when repeated, woke Philip at last to the terrible danger. He prohibited bull-fights—the national pastime—most strictly; and forbade Christian burial to any who should be killed while taking part in them. He reformed many ecclesiastical abuses of old standing. It was through the Holy Father's advice that Philip II undertook in the Netherlands that campaign against the heretics for which he, and the Duke of Alva, his commander-in-chief, have been branded by Protestants (who know nothing of the appalling outrages and rebellious attitude of their co-religionists) as monsters of cruelty. St. Pius supplied the King with money for this war, and with French and Italian troops. He legislated wisely against Mohammedans and Jews in Spain.

It was the condition of France, however, under Catherine de Medici, which caused St. Pius the gravest anxiety. "The eldest daughter of the Church" was indeed in sore straits. The Queen-regent, whose conduct is so much the more inex-

cusable than Elizabeth's, in that she professed herself a Catholic, had for many years been intriguing with the rapidly increasing Huguenot party, in spite of its avowedly anarchist and anti-Catholic tenets; in spite of countless outrages committed upon the Blessed Sacrament, and all holy things, of the murder of priests, of the destruction of churches and relics. Catherine "tolerated" the Huguenots, but this did not save France from continual war and rebellion stirred up by these heretics.

Cardinal Turriani was dispatched as Nuncio to the French Court, and through him the Pope's fiery representations took effect. The heretic counsellors—among them Cardinal Chatillon, Bishop of Beauvais—were banished, and the decrees of the Council of Trent published. Avignon, the ancient city of the Popes, was safeguarded from an irruption of heresy.

Catherine lost little time in representing to the Pope (whom she thanked warmly for his timely assistance!) that the royal treasury was empty, informing him at the same time of her earnest desire to see the Huguenot heresy extirpated in France. St. Pius, though not deceived by these representations, nor believing, as Catherine asserted, that she only tolerated heretics because she had no money to take up arms against them, came generously to the rescue. He sent 150,000 crowns, and 6000 soldiers, and finding this insufficient, requested Philip II and the Italian Princes to come to the aid of France. A tax was imposed on the clergy,

and on several rich monasteries, and with the voluntary offering of 100,000 crowns from his people, called "the subsidy of charity," sufficient funds were raised for a campaign. In order to avoid pillage and rapine, the worst horrors of warfare, the Holy Father insisted upon his soldiers being well-fed, and regularly paid. At Jarnac (12 March, 1569) a great victory was gained over the rebel troops by the Duke of Anjou. St. Pius caused a solemn *Te Deum* of thanksgiving to be sung in St. Peter's, and earnestly begged the Duke to follow up his advantage, which he did at Montcontour (3 Sept., 1569), when, chiefly through the valour of the pontifical troops, the Huguenots sustained a crushing defeat. The heretics themselves declared that when the Pope's standard was unfurled they saw the heavens full of soldiers in shining armour, each brandishing a drawn sword,—a sight which greatly discomfited them.¹

The growth of the Portuguese dominions in the East was followed attentively by the Pope, who, on the representation of his friend, St. Francis Borgia, General of the Society, consecrated three Jesuit bishops for Goa, and further India. Nor did he forget the needs of China and Japan, in the former of which countries the glorious Church founded by "Christ's wandering Friars"² in the thirteenth and

¹ "The glory of the victory of Montcontour," writes his earliest biographer, "belongs undoubtedly to the Pope." The same might with equal truth be said of Jarnac.

² A society of Dominican and Franciscan missionaries established by Innocent IV, and named, gloriously: "Societas

fourteenth centuries had been drowned in a sea of blood. His fatherly care was felt in all parts of the world. He did not forget Italy. The terrible struggle between Corsica and Genoa was ended by his diplomacy; Naples and Sicily were pacified; heresy was firmly stamped out in Lombardy, particularly in Milan, where St. Charles Borromèo was only saved by a miracle from the bullet of an assassin, while praying in his private chapel, 26 October, 1569. St. Pius, deeply shocked, abolished (7 February, 1571) the shamefully relaxed Order of *Humiliati*, of which the would-be murderer was a member. The whole tragic story belongs rather to the life of St. Charles than to that of St Pius, but it is well to mention it here.

One single instance may be given of the Saint's manner of showing gratitude to his friends. Cosmo de Medici, Duke of Tuscany—the very prince who had once called him “the Cardinal of God,” had been eminently loyal and devoted to the Holy See since his accession, particularly in regard to his generous assistance in the war with the Huguenots. St. Pius invited him to Rome during the Lent of 1570, received him as an honoured guest; and during Solemn High Mass in St. Peter's on Mid-Lent Sunday, crowned him with his own hands as Grand Duke of Tuscany. To the Austrian ambassador, who ventured to remonstrate—for Cosmo was not a vassal of the Pope—the Saint replied that the *Fratrum Peregrinantium propter Christum*”. Pekin and Sultanieh each had an archbishop with seven suffragans.

Church alone conferred on Christian princes their dignities and titles ; and sent Cardinal Commendone to explain to the Emperor, from historical precedents, that he was within his prerogative in so acting. Criticism, in the face of such energy and sincerity, was gradually silenced.

But it is not even by events like these that the name of St. Pius will be ever honoured. Catholics may forget his great reforms, his missionary zeal, his war against the Huguenots, but they cannot forget the Excommunication of Elizabeth, and the Battle of Lepanto.

CHAPTER VI.

THE EXCOMMUNICATION OF ELIZABETH. (1570.)

ST. PIUS V needs no apologist ! But as his policy towards Elizabeth is even now called in question by Catholics of repute, it will be well to consider briefly the plain facts of the case : (1) the action of St. Pius ; (2) what Elizabeth had done to merit that action.

On 25 February, 1570, the Pope issued a Bull of Excommunication and Deposition against Elizabeth, absolving her subjects from their allegiance ; and on 25 May a copy was nailed to the door of the Protestant Bishop of London by John Felton, an heroic Catholic gentleman, who was captured, tortured, refused to admit from whom he had received it, and who was finally hanged and butchered in St. Paul's Churchyard, 8 August, 1570. He has been beatified.

Why did the Supreme Pontiff think it right to proceed to so severe a measure? We have the testimony of contemporary documents and state-papers to prove that he had not acted hastily, but had been kept continually informed of all that was passing in England, and had taken every means in his power to stave off the inevitable crisis. Kindness, as St. Pius was only too well aware, had been tried by his predecessor ten years before, and had failed lamentably. On 5 May, 1560, Pope Pius IV. had written Elizabeth a letter so beautiful in its mildness, so generous in its promises, that it might have touched any heart less stonily selfish. "If," said the Pontiff, "as We desire and hope, you return into the bosom of the Church, We shall be ready to receive you with the same love, honour and rejoicing as the father in the Gospel did his son returning to him, although Our joy is like to be the greater."¹ He beseeches Elizabeth "to take the fear of God into council" with her, and promises her in return for her submission "whatsoever you shall desire from Us, for the establishing and confirming of your princely dignity." At this letter the Queen had merely mocked, refusing to allow the Nuncio who brought it even to land in England.²

¹ On account of the return of the nation.

² The popular belief among Anglicans that Pius IV offered to authorize the "Book of Common Prayer" is absolutely untrue (see Dr. F. G. Lee's valuable work for this, and translation of letter, from MS. *Vatican*, 2896, No. 214, Brit. Museum).



Photo: Marie Léon

THE CORONATION OF COSMO DE MEDICI.
From an old print.

St. Pius himself had made every possible generous overture towards a reconciliation. It will be remembered that Elizabeth's title was but a Parliamentary one, as she was the illegitimate daughter of Henry VIII and Anne Boleyn, born during the lifetime of the true Queen, and had subsequently, on Henry's marriage with Jane Seymour, been declared illegitimate by Act of Parliament, at her father's command. St. Pius had offered to legitimize her. On 2 December, 1566, the Spanish ambassador in England writes to King Philip that the Pope, hearing that Elizabeth was well-disposed towards Catholicism but "dared not show it," had declared that "if she wished to reform he would legitimize her, and, if necessary, again invest her with the Kingdom". Da Silva adds that he mentioned the matter to Elizabeth, who said she "was much obliged. She . . . praised the good and pious character of the Pope, and then said laughing she thought he and she would get married."¹ Thirteen days later the ambassador warned Elizabeth that if the present state of things continued unchecked the Pope might "take steps" which he had not done hitherto. He renewed the promise already made. "She said it was true the Pope offered what I said, but he asked for everything and left her nothing. I said . . . he . . . would only ask for what was fitting, particularly seeing the character of the present Pope." But all was vain. Affairs went from bad to worse till, in the Pontiff's opinion, only one

¹ Spanish State Papers, 1566.

course of action was possible, for the glory of God and the honour of Holy Church, and he took it.

It is of course immediately evident that it is the Deposition, not the Excommunication of Elizabeth which has been called in question. "I presume," says Bishop Milner,¹ "that you will not dispute the Pontiff's right to declare who are, and who are not, members of His communion?" It is perfectly clear to any unprejudiced person who has carefully studied the question, whether Catholic or Protestant, that St. Pius could not have done otherwise than excommunicate the apostate Queen, whose private as well as whose public life had become the scandal of Christendom. On that point there is no doubt. But in the matter of the Deposition it is not so easy to decide. Not only the Pope's wisdom in deposing, but his actual right to depose is called in question. Many, judging *post factum*, declare plainly that to take so momentous a step against a powerful and practically despotic sovereign (as a result of which no English Catholic could be loyal at once both to Church and Queen) was something more than unwise.

This may be said at once: (1) St. Pius himself was convinced of his power as Supreme Pontiff both to depose and to confer rank (cf. his creating Cosmo de Medici Grand Duke of Tuscany); and (2) it was with him a case of conscience. Had he failed in what he believed to be his duty towards

¹"Letters to a Prebendary," vi. p. 154.

England he would have regarded himself as sinning against light.

That the Bull, as regards the Deposition, failed in its effect, as did that of Paul III against Henry VIII, is due not to St. Pius, but to those princes who, nominally Catholic, passed it over in silence, politically ignoring it from the lowest motives of self-interest, instead of courageously uniting with the Holy Father to enforce it upon Elizabeth and England. Here again we may be certain from contemporary evidence that (at least at this stage of the Queen's career) threats would have been sufficient. Temporal weapons were the only ones feared by Elizabeth, and the knowledge that the great Powers of Europe stood prepared to support the Holy Father in his sentence against her would speedily have brought her to her knees, and certainly altered the whole course of history. On them the blame of failure—if it was failure—must be laid! If through them Elizabeth had been coerced even into a semblance of obedience we should probably hear no criticisms of the Saintly Pope's action! But, alas! "by foreign Powers the Bull was suffered to sleep in silence". Elizabeth, while affecting to disregard it, in reality felt both uneasiness and alarm.

St. Pius, then, believed that he possessed the Deposing Power and the right to use it. In 1559 Pope Paul IV had issued a Bull declaring heretical sovereigns incapable of reigning; and it was universally admitted by mediaeval statesmen and rulers

that in disputed cases of succession, etc., the Pope was the final arbiter.¹

The real difficulty can be put into a nutshell: Is the Deposing Power of the Pope of Divine Right? And it is impossible authoritatively to answer this question in the affirmative, because it is still a matter of controversy among theologians. In the Middle Ages the nature of this power was warmly debated, some holding that the power of the Pope in temporal affairs is a Divine Right inherent in the spiritual power; and others that it was a right tacitly conceded to the Pope by all mediaeval princes and rulers. The weight of opinion certainly favours the former view.

And in any case, whether the Deposing Power was an inherent part of the Papal Power or merely a tacit concession of mediaeval princes, the point is that the Power was recognized. The whole question in the Middle Ages seems to be inseparably part of

¹One of the most familiar cases of the deposition of a King by the Pope is that of John of England (1199-1216). For gross political, social, and religious offences Pope Innocent III first excommunicated him, and then laid the country under an Interdict. John attempted to brazen the matter out, but on the Pope's calling on the King of France to support his sentence King John, terrified, made immediate submission to the Papal Legate, yielded his crown for a day to the Pope, in admission of his right to bestow it, and received it back as the Holy Father's vassal. Here was the Deposing Power rightly and nobly used by a fearless Pope supported by a loyal Catholic King. To say that this took place in the ages of Faith, and is therefore not a case in point, is surely to beg the question.

the Feudal System. The Pope was a spiritual Lord Paramount ; Kings and rulers, in a spiritual sense, his vassals ; and while it was their business to look after the temporal affairs of their subjects it was his to see that they did their duty wisely and well ; keeping the Coronation oaths they had sworn at their accession ; and if they failed, to remove them. In their turn, temporal rulers were not ashamed openly to acknowledge that their power came from God through His Vicar on earth, and this, broadly speaking, was the state of things from the beginning of the ninth century, when we first find special exercise of the Deposing Power, right up to the rising of that turbid flood of slightly artificial Paganism which we call the Renaissance, which swamped so many of the old landmarks, and changed the face of so many of the countries over which it swept in the sixteenth century,—countries which, like Italy, have never since recovered from its effects.

This, of course, is the general aspect of the question. As regards the particular case of St. Pius and Elizabeth it is possible to give two explanations of the Pope's action : (1) he deposed the Queen in virtue of what he firmly believed to be his Divine right to do so ; (2) he released her subjects from their allegiance—from the implicit contract into which they entered with their Queen at her coronation—because she had failed to keep her own promises.

In this second hypothesis the Pope would merely

be acting as arbiter between Queen and people, since on the principle that no man is judge in his own cause, the latter were not themselves in a position to take definite action.

What, then, are the facts as to Elizabeth?

She had been crowned by a Catholic prelate, with Catholic rites, had taken the tremendous oath of Catholic sovereigns—the last of the royal line of England to do so—and had received Holy Communion in one kind during the Coronation Mass. She had promised to govern as a Catholic Queen. Ten days later, Parliament (always Elizabeth's servile tool) met, and proceeded to pass the first of that series of laws by which the reigning sovereign was made head of the Church of England, "Supreme Governor in all ecclesiastical and spiritual things . . . as well as temporal";¹ the Papal authority repudiated,² Mass "abolished," the Catholic Bishops deprived, imprisoned and exiled, while their sees were filled by "certain hungry companions from Geneva, shaped into sheepskins".³ Before the first year of Elizabeth's reign was over the acts of Queen Mary and Cardinal Pole had "vanished into smoke," and before ten years had passed the Penal Laws were in full force; the fervent exhortations of Cardinal Allen against any appearance of outward conformity to Elizabeth's new religion having done much to increase their severity. The words "traitor" and "Catholic"

¹ Stat. I Eliz. Cap. I. ² Stat. I Eliz. Cap. I.

³ "Apologie for the English Seminaries," CIII.

had become synonymous, and priests were drawn, hanged and quartered for saying Mass. The "Book of Common Prayer" had been substituted for the Missal; the Thirty-nine Articles passed as they now stand in 1562 (in which year it was proposed in Convocation to "abolish" Saints' days); and Protestantism, henceforth "by law established," was now the recognized State religion of England. When St. Pius ascended the Papal throne Elizabeth the apostate had for seven years been trying to uproot the Catholic Faith. But still he held his hand, watching the tragedy deepen, as the unhappy nation accepted in sullen resentment the new religion forced upon it by the rope and knife, until the moment came for him to strike a decisive blow.

Queen Mary Stuart, Elizabeth's cousin, and heir-apparent to the crown of England, driven from Scotland by the appalling disloyalty of the powerful Calvinist party, had thrown herself upon her rival's mercy, against the advice of all her friends, in May, 1568, Elizabeth having promised "all aid for the recovery of her kingdom".

No sooner was she in England than the Queen of Scots was made a close prisoner, and henceforth, till her execution in 1587, her life is a record of plots, intrigues and slanders. St. Pius had long taken the strongest paternal interest in the widowed Queen. During her imprisonment his beautiful letters to her were her greatest comfort, and hers to him perhaps some of the most touching ever written. He granted her the unspeakable blessing

of receiving Holy Communion (though she was never allowed to see a priest) by sending her a golden pyx containing consecrated Hosts. This unique favour shows his opinion of her, though Elizabeth spread a report even in Rome that Mary had apostatized! He appealed continually, but vainly, to the great Catholic Powers to come to the rescue of the captive Queen. But the age of chivalry, as well as that of Faith, was dead! All, for political reasons, declined to interfere. Mary herself had appealed passionately to France, to Spain, even to Elizabeth . . . all in vain.

St. Pius saw what others did not—the true nature of Elizabeth. He knew that no reliance could be placed on her. What the ambassadors discovered by a slow series of painful surprises he knew by intuition. “The moment he knew Elizabeth had committed the cognizance of [Mary’s] cause to the Commissions at York and Westminster,¹ he [commenced] proceedings against her in the Papal Court.”²

In October, 1569, a great rising took place in the North. Its primary object was the release of Mary Stuart, “but to have put this idea prominently forward would be to sign her death-warrant, and the proclamation merely set forth that [the Catholics] had taken up arms in defence of the true religion”. The tragic story is too well known to need repetition. Mass was celebrated—for the last time—in Durham Cathedral, in the presence

¹ July, 1568.

² Lingard, “History,” Vol. VI., 222.

of crowding thousands, and a few weeks later the Northern Rising was drowned in a sea of blood. All prisoners were butchered, and about a thousand suspects "strung up" without benefit of clergy. Hundreds more were beaten, starved and tortured. The condition of pardon was the taking of the Oaths of Supremacy and Allegiance.

The Bull of Excommunication was already drawn up, but "forcible objections . . . were urged, and St. Pius himself hesitated to confirm it with his signature". When, however, he heard the piteous story of the awful cruelties perpetrated by Elizabeth on the Northern Rising; when the cry of thousands of his children, martyrs for the cause of God and the Faith, wrung his heart, he hesitated no longer. The Bull¹ was signed, 25 February, 1570.

"To his fiery faith," says a non-Catholic historian² "every means of warfare seemed hallowed by the sanctity of his cause. . . . The force of the Pope's effort lay in its concentration of every energy on a single aim. . . . What raised the warfare of Pius into grandeur was the scale upon which he warred. His hand was everywhere throughout Christendom. . . . Its history of the Papacy widened again, as in the Middle Ages, into the history of the world." "Nowhere in the page of history is . . . fatherly character more visibly traced than on the calm steadfast brow which bears the brunt of Protestant and infidel hostility as that of the stern Inquisitor,

¹ "Regnans in Excelsis."

² Green, "A Short History," etc., Vol. II, Bk. iv., p. 367.

the furious bigot, the fomentor at once of persecution and rebellion, who roused the gentle spirit of Elizabeth Tudor to the reluctant retaliation of the gibbet and the axe!"¹

It should be unnecessary to add that the action of St. Pius cannot be judged by its results. These, in a question of right or wrong are negligible. It is enough to know that the Saint, guided by the light of the Holy Spirit, believed that, come what might, to depose Elizabeth was the only course open to him. The alternatives were to wait—for what?—and to refuse to exercise the Deposing Power altogether. Had he weakened, from fear of consequences, Elizabeth would have been the first to deride him. Like her father, she mistook lenity for cowardice, and she had incurred with her eyes open the penalty of excommunication since the first year of her reign. How else could St. Pius have defined the policy of the Catholic Church? Could St. Dominic's noblest son, the Father of Christendom, have waited silently in Rome while priests and nobles, men, women, and even children were daily butchered in England for no other crime than that of loyalty to the Catholic Church of which he was the Head?

We wait—we must continue to wait for the answer to the question: What else could St. Pius have done?

¹ "Dublin Review," "St. Pius V.," October, 1866.

CHAPTER VII.

THE BATTLE OF LEPANTO. (1571.)

“THE Turkish successes,” says Cardinal Newman, “began in the middle of the eleventh century. They ended in the sixteenth. Selim the Sot came to the throne of Othman, and St. Pius V to the throne of the Apostle” (1566).

Soliman II, the Magnificent, had reigned from 1520-66. Under his sway the Turkish dominions in Asia, Africa, and Europe had increased alarmingly. The capture of Tripoli, and the defeat of two fleets sent against him by Charles V had given rise to the saying: “If the Turk is terrible by land he is invincible by sea”. The Sultan possessed the most formidable fleet, and in the Janissaries¹ the finest body of infantry in the world. Since the resignation of Charles V in 1555 no European monarch had been found great enough to overawe him. His first check was at Malta, in 1565. Besieged by 260 warships, the Grand Master of the Knights of St. John, La Valette, could only defend the island with magnificent courage; he could not attack the enemy. It was not until a sustained siege had closed with twenty-two consecutive attacks that the Turks were driven away. But the victory was dearly bought, for the gallant defenders, having neither money nor men to repair the ruined defences, decided to abandon Malta altogether.

¹The Janissaries, of whom there were 30,000 to 32,000, were abolished (by massacre) in 1826.

St. Pius, however, would not suffer this. In a letter dated 22 March, 1566, he commanded the heroes to remain at this outpost of Christendom, sending to La Valette at the same time 57,000 golden crowns, and promising 4000 crowns monthly to the rebuilding of the ruins. The Knights kissed the Brief. "*Hic Domus, hic requies mea!*" they cried,—and Malta was saved. England to-day owes Valetta—the new city built by the Pope's bounty—to St. Pius. Six days later the first stone was laid by the hero from whom it takes its name.

Soliman, angry at his rebuff, now appeared before Chios¹ with 130,000 men in a fleet of 140 galleys. Explaining his presence by a very futile excuse, he immediately invited the governor, Giustiniani, and his council, to a banquet on board his own ship. It was Easter, and though they had all made their duties, the doomed guests, certain of treachery, again went to confession. The moment they were all on the Sultan's ship each was murdered. Giustiniani's last words were: "O Lord, accept our lives, but spare this Christian nation!" But Chios was not spared. The city was sacked, and all the inhabitants massacred. The Church of St. Dominic was turned into a mosque; the Cathedral of San Pietro was utterly destroyed. The aged bishop² rushed to the altar to defend the Blessed Sacrament, as the Turks entered the church. "Is this

¹ An island in the Greek Archipelago, sold to the Genoese by the Emperor Constantine; and a great centre of commerce.

² Timotèo Giustiniani, O.P.

thy God?" blasphemously cried the captain; ¹ "He is at least worth 200 ducats, with His pearl decorations!" Seizing the ciborium, he was about to empty the Sacred Hosts on the ground and trample on them (though the bishop begged him to slay him on the spot rather than thus offend Almighty God), when he was prevented by his own officers.

Two children ² of the Giustiniani family were beaten to death. The younger, almost cut to pieces, was offered life if he would hold up one finger—the Mohammedan symbol of faith.³ He clenched both hands so tight that they could not be opened after his death. The massacres lasted three days. Chios was left, a pile of corpses and smoking ruins.

But the tyrant's hour was come. He had dispatched 90,000 men into Hungary, where after many successes he had laid siege to Szigeth. St. Pius, whose heart was wrung by the tragedy of Chios, ordered the Forty Hours' Devotion in Rome, with public prayers, and three great processions, in which he himself took part. "I fear the prayers of the Pope much more than I do the arms of his soldiers!" remarked Soliman, with great reason, when he heard of these arrangements. On the day of the third procession the Sultan died! Szigeth

¹ A renegade Jew. There were many among the Turks.

² Aged ten and twelve. The Giustiniani had always been renowned for heroism. On this occasion twenty-one of the family were martyred. Touron places the massacre at Constantinople (IV, 299).

³ As a protest against the doctrine of the Holy Trinity, the most hated Catholic dogma.

fell three days later, having resisted to the last drop of its blood; but the Janissaries were obliged to hasten to salute the new Sultan; Vienna was spared; Austria was saved!

The Sultan Soliman II was succeeded by his son, Selim the Sot, whose great ambition was the conquest of Italy and the destruction of Christianity. He proceeded with all speed to pick a quarrel with Venice. Cyprus, the most important island in the Mediterranean, belonged to the Serene Republic,¹ which had offered an asylum there to the refugees from the siege of Malta. On 13 September, 1569, a terrible catastrophe occurred: the arsenal of Venice was blown up. The shock was felt at Treviso and Padua, where it was thought to be an earthquake.² The city had not time to recover from this disaster when Selim insolently sent to demand the instant cession of Cyprus, as forming part of his Egyptian conquests. The Venetians, who happened to have a commercial treaty with the Turk, replied indignantly that this was bad faith; and the red flag floated over San Marco! Mean-

¹ Through Caterina Cornaro, a noble Venetian lady, who had married the last King of Cyprus, Jacques de Lusignan (d. 1473).

² The Grand Canal rose several feet, entering the palaces, some of which fell down. "Une ruïne si espouvantable qu'ung chacun se creust venu au jour du grand et ultime jugement." It was the work of a renegade Jew, Miguel, who formerly when fleeing from justice had been sheltered at Chioggia, and so was acquainted with Venice and her arsenal.

while extraordinary effort was made to rebuild and restock the arsenal. Family jewels and treasures were sold, taxes were joyfully paid, and the noblest patricians worked like labourers on the new building, while their wives and daughters brought them food. The Signory appealed frantically to the Pope.

St. Pius did not fail his people. The enemy was at their gates. At his prayer Philip of Spain¹ furnished a small fleet, which with the ships presented by the Pope and the Venetian contingent was ordered to proceed to Cyprus immediately, under the Venetian admiral, Dandolo; and on Sunday, 14 June, 1570, St. Pius, after High Mass, solemnly blessed the standard² of the pontifical troops, and presented it.

Alas! through the insane pride and obstinacy of Dandolo and the ceaseless dissensions between the rival Powers, Venice and Spain, the campaign was unsuccessful from the first. The Pope's idea of a Holy War seemed forgotten. To us, looking back, it seems extraordinary that, when the safety, not only of Christendom, but of all civilisation was at stake, and Europe was threatened by the power of the Turk, foolish quarrels and trivial jealousies about precedence should have ceaselessly imperilled the existence of the Holy League.

¹The other Catholic monarchs excused themselves. France had less to lose by the Turk, and the Emperor was terrified at offending the Sultan.

²It was of crimson silk, bearing a great crucifix richly wrought, the Apostles Peter and Paul on either hand, and the motto: "*In hoc signo vinces*".

Meanwhile Nicosia, the capital of Cyprus, besieged by a huge Turkish force, was reduced to extremities.¹ But the Christian fleet, now in the harbour of Suda, did nothing. Dandolo had felt bound to oppose those who wished to attack the Turks immediately. "Let them all perish rather than a man disobey me!" he cried when the Spanish general demurred. But only the Pontifical and Maltese troops were anxious to fight. Dandolo, after some delay, ordered the fleet to Famagusta, a town defended by the glorious hero Bragadino, and a few other noble Venetians. "It is vain!" he replied to Dandolo's overtures; "you have lost Famagusta, and will not save Nicosia!" It was too true. Dandolo set sail for Nicosia, where he ordered a skirmishing attack to be made on the Turks. In this action he paid for his insensate folly with his life. It was the pride as well as the avarice of her sons which eventually brought about the ruin of Venice.

On 8 September the Turkish commander Mustapha made a final attack upon the doomed city. Nicosia was sacked, and 20,000 persons, including the Dominican Bishop Amalthei² massacred. The Turks made a huge pile of corpses, which they

¹ It had a great wall, 11 bastions, 3 gates, 200 pieces of great artillery. Eighty of its 365 churches (including the magnificent monastery of Lusignan, where were the tombs of the Kings of Jerusalem and Cyprus, 16 archbishops and 200 monks) had been pitilessly levelled to strengthen the defences. All was vain!

² Touron IV, 382.

surrounded with beams and broken wood, tying to stakes above it the wounded, and any left alive; set fire to the whole, and joining hands, danced around it, crying to the Catholics to call on their Christ to save them. This lasted for eight days, amid orgies indescribable. Four ships of the fleet were filled with treasure, and crowded with 1000 women and children, to be sold as slaves. One heroic girl followed a soldier secretly into the powder-magazine, threw a light into the nearest barrel, and the next moment the ship and its hapless freight had perished in the explosion. All four ships were destroyed, so great was the shock, and all the slaves, and 2000 Turks killed.

Still more awful was the fate of Famagusta. During the blockade which lasted from 16 September, 1570, till the following summer the new Venetian commander¹ had succeeded in reinforcing the garrison and in sending in supplies. On 30 June, 1571, a sharp skirmish took place; 3000 Janissaries were killed, and Mustapha, furious, swore to take Famagusta or perish. The Bishop (Raggazzoni), a Venetian Dominican escaped, and fled to Venice for help. Admitted to the presence of the terrible Council, he complained bitterly of the folly which had lost Nicosia, and of the slowness in succouring Famagusta. He asked for ships. "What else do you want?" sneered the Council, which did not approve of this outspokenness. "Six bastions² in good condition," replied the in-

¹ Marc' Antonio Quirini.

² Strong forts.

trepid friar; "health for those who have lost it, and ten thousand measures of fresh blood to repair the strength of the wounded, from whom it is still flowing!" The Council, furious, ordered "Fra Hieronymo" back to his monastery, with the significant intimation that it would be better for his health to remain there!

But its members were again braved by the wife of an officer in Famagusta, who with a crowd of ladies invaded the Council-chamber, swearing that unless Venice came to the rescue of Cyprus she would raise Corsica—her native country—against the Republic! At last a reinforcement was sent—too late!

Seven thousand soldiers, under Bragadino, had sustained the siege magnificently for ten months. The Turkish attacks were always repulsed, and at last Mustapha offered honourable terms if the garrison would capitulate. There was no food left in the City—the men were dying of starvation. They must have wondered sometimes what Venice was doing. Bragadino accepted, and on 3 August, 1571, Famagusta was evacuated. Three days later Mustapha ostentatiously broke an article of the treaty, and on Bragadino's remonstrance, ordered a general massacre. The other Venetian officers were immediately executed. Bragadino's ears and nose were cut off, his nails torn out, and his teeth broken; he was stripped, flogged most cruelly, paraded on an ass through the streets of the town with an old sack over his shoulders, and then forced

to work like a slave at his own fortifications. This continued for twelve days in the blazing sun, the martyr being often cruelly beaten. At the end, he was flayed alive, Mustapha standing by and crying: "Come, where is your God now?" Bragadino recited the "Miserere" in a clear voice, throughout his torments. They were but half-ended, when as he said, "*Cor mundum crea in me, Deus,*" it failed, and ceased. The martyr had entered into the joy of his Lord.¹

These terrible pages from European history convey to us some faint idea of the meaning of a Turkish invasion of Christendom. Rome was to share the fate of Nicosia; all Christian princes that of Bragadino. Yet the only person fully awake even now to this appalling danger was St. Pius. "The Saint found it impossible to move Christendom to its own defence. How indeed was this to be done when Christendom was [leavened with] Protestantism, and secretly perhaps felt, as the Greeks felt, that the Turk was its friend and ally?"²

¹ 17 August, 1571. His skin, stuffed with straw was tied on the back of a cow and paraded through the city he had so gloriously defended. It was then sent to Selim as a trophy, and was displayed at Constantinople to terrorize the thousands of Christian slaves in that city, but was finally rescued, and restored to his native Venice—which had betrayed him. The relic was placed in a magnificent tomb in the great Dominican Church of SS. Giovanni e Paolo—"the Venetian Westminster Abbey"—where it still remains.

² It is instructive to notice that Elizabeth, in her negotiations with the Porte, styles herself: *Vera fidei contra idol-*

The results of international jealousy have been seen in the tragedies of Nicosia and Famagusta. It was possible only to one man to league the jealous nations beneath the standard of the Holy Cross against the power of the Turk ; and he sat on St. Peter's throne.

Since his accession St. Pius had been trying to arouse Europe to its danger, but in 1570, to every Court save to England, Cardinal-legates were specially sent to preach a crusade, to beg for ships, men and money. Every Court save that of Spain returned an excuse. Portugal had a valid reason ;¹ Poland temporized ; France and the Empire made elaborate excuses.² Venice, whose very existence was threatened, joined the League, and so did every

atras falso Christi nomen profitentes invicta et potentissima propugnatrix !" The Turk, however, was under no delusion ! The Grand Vizier observed derisively to the Imperial Ambassador that the English wanted now nothing to be true Moslems but the raising of one finger on high, and the cry : "There is One God !" (Hammer, "Osmangeschichte," bk. iv. s. 208). A common hatred of the Pope and the King of Spain soon cemented the alliance between England and the Turk, though Harburn (Elizabeth's agent) tried in vain to persuade the Turks to attack Spain at the time of the Armada. In 1578 Harburn presented himself to Sultan Amarath III with a letter from Queen Elizabeth, begging his friendship, and permission to trade in the Mediterranean under her own flag. The Porte "did not deign" to reply till 1583 (Dyer, "Modern Europe," XXVII, bk. III. pp. 90-91).

¹ Her fleet was decimated by plague, and the Moorish pirates.

² "I would rather see the earth open beneath my feet than offer any obstacle to so Holy a League !" said the King of

State in Italy. The Knights of Malta sent literally every man they had. The Holy Pope, sick unto death and in grievous pain, rested neither night nor day, and left no means untried to secure success. What would have happened if craven Christendom had risen *en masse*? Doubtless the total destruction of the barbarous Ottoman Empire, which for four centuries had been the scourge of civilization. "One is struck by the extreme difficulty which the Sovereign Pontiff had to form the League; by the brilliant victory; and by the almost immediate rupture of the Christian alliance on the death of the Pope. It all happened like a flash of lightning at night. One can only conclude that God, yielding to the supplication of His Vicar on earth, designed for his sake to save the Christian Nations, but that these did not deserve what was due only to the merits of the Saint. One reads at the same time in the story of Lepanto the mercy and the wrath of God; mercy towards His threatened Church, anger against the sovereigns and the nations given to heresy at the very moment when the prayers of St. Pius snatched them from peril. Two nations were chosen for the combat—Venice and Spain. The others, rejected, were delivered to France—whose goodwill was confined to fair words. Maximilian, who was frankly terrified, said he had an eight years' truce with the Turks, and could not break it! There was some question of inviting the Duke of Moscow to join the League, but the Russians were schismatics, and at that time almost barbarians. It was thought better not to include them.

ous civil and religious wars. What would have happened to France [had she] accepted the mission offered by St. Pius? God measures His blessings by services rendered." ¹

To the Spanish ² and Venetian ³ Ambassadors St. Pius vehemently insisted on the necessity of all national jealousy being laid aside in this Holy War, pointing out the terrible danger that they would otherwise incur. The question of leadership was discussed. Obviously, the chief must be neither Venetian nor Spaniard! The Duke of Savoy, approached, declared with touching humility that the rival nations would both disapprove of his appointment, and begged to serve as a common soldier. In a moment of inspiration the eyes of the Saint fell on Don Juan of Austria.⁴ This young Prince of the Imperial House, who had already distinguished himself in war with the Moors, hastily resigning his governorship, accepted the charge with intense emotion. "Go, my son," was the message sent to him by St. Pius, through the Legate Odescalchi, who was to accompany the expedition: "Go, for I know of a surety God will give you the Victory!"

On 24 May,⁵ 1571, in Consistory-extraordinary, an offensive and defensive League against the

¹ M. Hervé Bazin.

² Cardinals Granville and Pacheco.

³ Surian.

⁴ His father was Charles V. He was at this time only twenty-four.

⁵ 24 May is now observed as the Feast of Our Lady. Help of Christians.

Turk was signed and sworn to by the Pope, the King of Spain, and the Venetian Republic. The agreement, drawn up with consummate skill, dealt with the supplies to be furnished by each nation, and with the settlement of disputes. The Pope was in everything to be final judge. An honourable rank was reserved for the Emperor, and the Kings of France and Portugal if they would join the League at the eleventh hour; and all other Christian Princes were invited.

St. Pius made tremendous sacrifices to obtain money for the expedition. The Papal treasury was emptied. His subjects, rich and poor, followed his example. Dignities were resigned and sold. Twelve great monasteries sent a splendid donation. But St. Pius indignantly rejected the suggestion of the imposition of a super-tax on the people. The offerings were voluntary.

Nor was this the chief part of the preparation. St. Pius ordered the Devotion of the Forty Hours to be extended over three days, with public processions, during which the Rosary was recited. The whole expedition was placed under the protection of the Queen of the Holy Rosary.¹ The devotion was not only to be practised daily in each ship; the beads of the Rosary were the weapons with which those left at home should storm Heaven for the success of the League. "The holy Pope,"

¹ By the Bull "*Consueverunt*" (17 Sept., 1569) the recitation of the Rosary was enjoined on the faithful, against heresy and infidelity, by the Dominican Pope.

writes Cardinal Newman, "had been interesting the Holy Virgin in his cause."

On 21 July, 1571, the Papal fleet sailed for Naples, where it was to meet Don Juan and the allies. It was time to act! The Turks had just captured 15,000 Catholic slaves from Dalmatia (then Venetian), which they had ravaged, together with several islands, and were now masters of the Mediterranean. The Genoese contingent, however, was delayed, and it was not till 14 August, when Famagusta had fallen, that the Cardinal-ambassador of Spain presented Don Juan with the Banner¹ of the League, the gift of St. Pius, in the church of the Poor Clares at Naples.

The fleet was still unfortunately delayed by the weather. The galleys² were obliged to wait for a calm. It was not until 16 September that Don Juan, sailing from Messina, finally marshalled his fleet in order to battle. There were six great *galéasses*,³ and about 250 galleys and smaller vessels.⁴ The *galéasses* were placed in a line in front of the

¹ It was of white satin, richly embroidered; on the right, a crucifix; on the left the pontifical arms, between those of Spain and Venice. Beneath the crossed keys of St. Peter was the scutcheon of Don Juan.

² Ships manned by hundreds of rowers,—either slaves, convicts, or volunteers to whom a small salary was paid.

³ A sort of floating fort, impenetrable to ordinary bullets. They carried cannon, and were designed to sustain the first shock of an attack.

⁴ The numbers of both fleets vary slightly. Those given are taken from P. Farochon's *Chypre et Lépante*, which tells the whole story in fascinating detail.

rest of the fleet. Behind them were three squadrons of galleys. Behind these were two other squadrons, with wings to right and left. A strong force was held in reserve, and a few of the swiftest vessels were detached as a flying-squadron, to look out for the enemy. The whole fleet being brought to anchor, the Rosary was devoutly recited, and from the galley " Vittoria " the legate gave the Apostolic Benediction to 65,000 kneeling men. All, before sailing, had approached the sacraments; no bad characters were allowed to join; and on each ship were religious, as chaplains. It was the ideal of Christian warfare. Here were only " Christian soldiers fighting for the Church ".

For nearly three weeks they sought the enemy.¹ Early on Sunday morning, 7 October, the two fleets came face to face in the Bay of Lepanto.² The splendid Turkish warships, anchored in crescent form, filled with desperate freebooters, greatly outnumbered the Christian host, above which waved the white banner of the Pope. In the luminous pearly haze a couple of Greek islands lay dim upon the horizon, like clouds of rosy gold. The crimson crescent and star of the Mohammedan flag and the gorgeous painted sails made vivid patches of colour against the pale turquoise of the sky, and the shining, rippling water. For three hours the two fleets lay, gazing, it seemed, in admiration at the

¹ The Spaniards counselled caution. The Venetians were wild to avenge their losses.

² Off the coast of Greece, near Cephalonia and Zante.

glorious sight. On each Christian ship the Rosary was recited for the last time, and Our Lady's help earnestly invoked. On each ship a religious gave general absolution, and Don Juan made the round of the fleet, exhorting and cheering his men.

It was the turning-point of the history of Christendom. At that moment there knelt in the Vatican, as he had knelt throughout the preceding night,—as he knelt till all was over—the figure of the aged Pope, worn by fasting, broken by illness, miraculously aware that this was the day which should decide the fate of the world. He prayed, as Aaron the High Priest prayed upon Mount Hor, while throughout the Holy City processions were organized and prayers offered for the success of the Christian arms and a hundred leagues away his people fought—and won.

The wind, which had been against the Christians, suddenly dropped, and the most decisive battle of the world was arrayed.¹ But the intercession of Our Lady and the prayers of the Vicar of Christ prevailed. Though from a human standpoint it is perfectly evident that only Don Juan's clear head and skilful generalship,² and (at one supreme moment) the magnificent valour of the Knights of Malta³ saved the day, the Turks themselves felt

¹ Even non-Catholic writers do not hesitate to compare Lepanto and Salamis.

² His plan of battle is universally admitted to have been "a miracle of skill".

³ To repair an error of the Venetian admiral's they allowed themselves to be cut to pieces, to save a squadron,

that Heaven was against them. The sea was thick with wreck and spar, with wounded and dead. At 4:30 p.m. the Turks gave way. They had lost 240 ships and 33,000 men,¹ whereas the Catholics had only lost 7000 to 8000, and comparatively few vessels. A great storm arose, and completed the destruction, while the victors made for the nearest harbour,² Their first care was to pray for the dead; their second to send swift messengers to Rome, and the other great cities.

But St. Pius needed no messenger. He was sitting that afternoon in his study with his Pontifical treasurer Busotti when, rising suddenly, he opened a window to the east, and stood for a few moments gazing into the sky. Then: "This is no time to talk of business!" he cried. "Let us thank Almighty God that our army has gained a great victory over the Turks!" and passing through the room, he went to kneel for hours before the Blessed Sacrament.

It was the first Sunday in October, a day since hallowed in the Church as Rosary Sunday.³ The words of the Holy Pope, immediately written down,

in a charge as glorious and as hopeless as that of Balaclava. Each fleet had its own commander, over whom Don Juan was supreme.

¹ Out of a fleet of 290 warships and 85,000 to 88,000 men. The forces were in the proportion of about four to three.

² Among them were two great-nephews of St. Pius.

³ The first Sunday in October was appointed to be observed as the Feast of Our Lady, Queen of the Holy Rosary, in memory of Lepanto, by Pope Gregory XIII, successor of St. Pius, 1 April, 1573.

repeated to the Cardinals, signed, and sealed, but not published, were not confirmed for a fortnight. It was not until midnight, 21 October, that delayed by storms, a messenger arrived post-haste from the Doge Mocenigo at Venice, bearing the glorious tidings. Rome went mad with joy. When Don Juan¹ followed, not long after, to kneel at the feet of the Saint on his way to King Philip, a splendid "Triumph" was prepared for him. St. Pius presented him with a beautiful buckler of wrought and beaten iron, on which was a crucifix, with the glorious motto: "CHRISTUS VINCIT: CHRISTUS REGNAT: CHRISTUS IMPERAT".

To Colonna, the Papal commander, another great reception was given. Throughout, the rejoicings took the form of Masses of thanksgiving, solemn *Te Deums*, and processions, so thoroughly had the spirit of St. Pius permeated the people; so entirely did they realize that the victory was of God, through His Blessed Mother and His Vicar on earth. Venice, Spain, Genoa, all Italy rejoiced together.

And what of Malta? An old Dominican chronicler answers the question. As all that remained of the Maltese fleet neared Valetta, the Bishop, the Grand Master, the clergy,—the entire population, went down the precipitous streets to the water's-

¹ This young Prince, who died before he was 31, would gladly have continued the campaign, but Venetian jealousy prevented it. (Not long after the Serene Republic made a truce with the Turks!) St. Pius greeted Don Juan with the words he had uttered on his appointment: "*Fuit homo missus a Deo, cui nomen Joannes*".

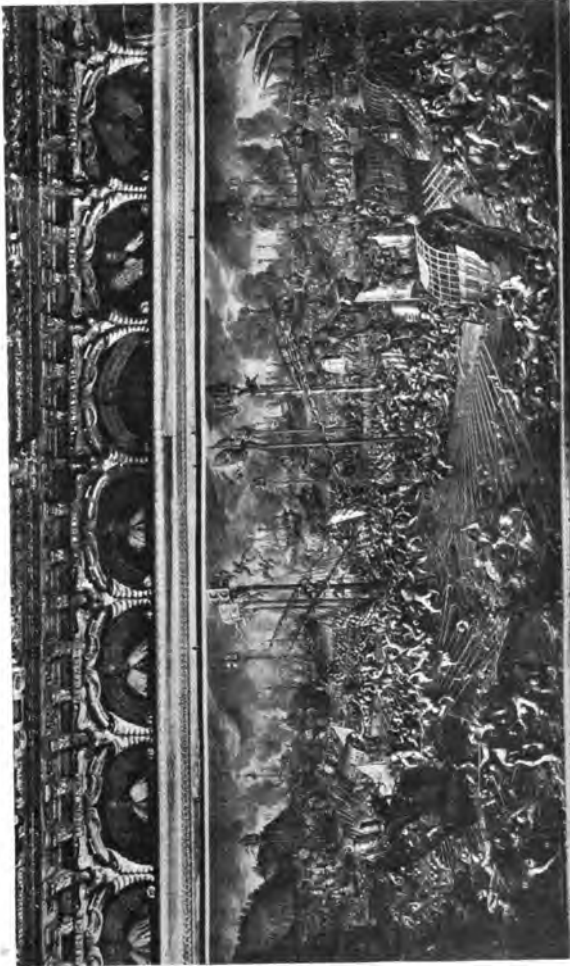


Photo: W. A. Maunsell & Co.

THE BATTLE OF LEPANTO.

(From a contemporary picture by Licentino, in the Doges' Palace, Venice.)

edge to receive their heroes. The cannon roared and thundered in the Barracca above them as the ships were moored to the great quay. "At the sight of those mutilated ships, half-mended in haste, those empty decks lately packed thick with red uniforms, and those mourning flags which meant so many dead, there fell a great silence. Every heart was wrung. The Knights disembark,—they are counted, one by one,—there are not thirty. Calabrian sailors bring in the arms of the dead, with those of two generals, wrapped in black. It is a long procession. Suddenly a woman breaks the tension by a shriek—it is echoed by a great cry from princes, people and clergy, and all fall on their knees as the glorious holocaust which had saved the Christian army, passes on, and the cannon thunder overhead. But not one complains."

They sang *Te Deum* in the Cathedral of St. John before the thirty survivors—before the pile of arms, covered with black. Only the women had not the courage to enter, or to sing. Turning on the steps of the church the Grand Master said to them: "We go to thank God that Malta has done her duty!—go you, poor children, and weep!"

Such were the heroes, such the victory, of Our Lady Help of Christians! As we invoke her at Benediction by that sweetest of her titles let us thank God for St. Pius, who gave it to her, and who now prays for his people, in Heaven; let us sometimes remember Lepanto, as we sing: "*Auxilium Christianorum, ora pro nobis*".

CHAPTER VIII.

THE POPE OF THE HOLY ROSARY. (1566-1572.)

"THE great triumph of Lepanto," says a French writer, "would alone have immortalized St. Pius V." Its importance will be better realized when it is remembered the Turk had never hitherto been conquered by sea. "The Battle of Lepanto arrested for ever the danger of Mohammedan invasion in the South of Europe."¹ And Lepanto had been won by prayer!²

As a simple friar, St. Pius, true to the spirit of his Order, had ever held the balance even between the life of prayer and the life of action. As Inquisitor, as Cardinal, as Pope, it was the same. Neither suffered at the expense of the other. No biography of the Saint, however brief, which did not emphasise this fact, would be complete. Most perfectly had he mastered that hard saying which bids us leave God for God.

As Pope, his first care, as we have seen, was the reform of the clergy. Like a second Phinees he sternly repressed the intolerable scandals common even among those in high places; the most fruitful causes, as he well knew, of heresy. But at the same time he legislated for the rights of the Church, while many a poor prelate was relieved of

¹ Alison "History of Europe," vol. ix, p. 95.

² A Turkish captive, released from Rome, took with him a picture of the Pope to show to the Sultan. "This," said he, "is the man who has destroyed your fleets!"

the burden of annates,¹ and many a priest had cause to bless his generosity. His Cardinals (whom he allowed to speak freely in Consistory, and from whom St. Pius accepted criticisms and even correction) were so impressed by the austerity of his life that many began to imitate it. He trained young and deserving priests for the office of bishop, and appointed them all over the world. To all clergy he upheld the standard of perfection, and one of his chief titles to honour is that in hundreds of cases his example caused it to be earnestly desired.

He would never allow money to be accepted by prelates for dispensations, which he did not grant easily, quoting the famous *dictum* of the Council of Trent: "*raro: pro causa: gratis*";² and it was only when, before Lepanto, he was implored to do so, that he consented to the sale of dignities and offices—(such as that of Chamberlain, for which Cardinal Alexandrin received 70,000 crowns)—to equip the fleet.

Like all true enthusiasts St. Pius was generous to a fault! He emptied his coffers for the poor, whom he sincerely loved. His charity to the English Catholic exiles, already flocking to Rome and other continental centres,³ was practically boundless. He revised the jail regulations, and forbade imprisonment for debt—a most important measure.

¹ The first year's income of a see, paid to the Pope.

² Rarely: for a special reason: freely.

³ One of the most generous in his hospitality to the exiles was St. Charles Borromèo, Archbishop of Milan.

To the unhappy Christian slaves who had been snatched from the power of the Turk, St. Pius ever showed himself a tender father. At his own expense all who came to Rome were housed, clothed, and sent to their own homes. When in 1566 Rome was ravaged by the plague the Saint organized (on modern lines) a committee to distribute money, food, and medical assistance to the sufferers; going himself to the poorest streets, and finding time to comfort the mourners as well as to encourage the sick. He paid for a large staff of doctors, and appointed a number of priests solely to hear the confessions of the dying, and to bury the dead. To the hospital of *Sto. Spirito* alone he gave 25,000 crowns at this crisis. It was for his beloved poor that St. Pius encouraged the foundation in Rome of a house of the Brothers of St. John of God.¹ Nor did he stop here. Seeing with grief the number of unemployed in Rome, the Saint started public works for their benefit. A woollen-mill which he thus founded was in existence in 1892. He discovered that convicts were habitually kept in the galleys after their sentence had expired. He forbade this utterly. No wonder the poor loved him!

One most touching detail of his secret charity has come down to us. On his study table there always lay a little purse filled with golden crowns "reserved for urgent cases . . . or for once wealthy families fallen into want". His generosity was tempered by discretion. The little purse was

¹ "Fate bene Fratelli," as the people called them.

continually refilled, but only the Pope knew how it was emptied! "I am the Father of all my children," he would say, with his rare, exquisite smile; "and I must provide for them!" In contrast, it may be noted that the daily expenses of his own table—"the poorest served in Rome"—did not amount to more than 16 *soldi*.¹

His generosity, however, was not confined to almsgiving. After his accession the Count della Trinità, the nobleman who had once threatened to throw the Saint down a well, came to Rome as Envoy of the Duke of Milan. His confusion can be imagined when St. Pius—who immediately recognized him—said to him with much kindness; "See, my son, how God protects the weak!" Catching sight one day of the peasant in whose hut he had taken shelter on the night of his flight from Bergamo, he sent for him, thanked him publicly, and presented him with a handsome sum of money. The peasant, who did not recognize the Pope, was stupefied. But St. Pius reminded him of the story, and of the fact that his two little daughters would now be old enough to think of their dowry. He sent them 500 francs each, and lodged the peasant in the Vatican the whole time the good man stayed in Rome!

The Conventuals (Franciscans) held their General Chapter in Rome. St. Pius recognized among them that same Fra Aurelio to whom he had com-

¹ About 7½d. English.

mitted the process against the heretic bishop. He invited him to remain at the Vatican, covered him with kind attentions, and shortly after appointed him to a vacant bishopric.

His delicate courtesy to the family of his old friend Paul IV is matter of history. Recalling those who had been exiled unjustly he reinstated the Caraffa family in its former dignities. The evil-doers were dead, the scandals forgotten. The body of Paul IV, removed from its temporary grave, was placed in a magnificent tomb at the Minerva, in presence of the Pontifical Court, of all the civil tribunals of Rome, and of every religious body. Attendance at the magnificent ceremony was compulsory. "In this he showed himself incomparable!"¹ St. Pius ordered a requiem to be sung for the soul of Paul IV on each anniversary of his death. Gratitude was one of his predominant virtues.

St. Pius loved all religious, but above all, his own Order. He granted many privileges to all, individual as well as general, besides making generous offerings. It is to St. Pius that St. Francis owes the magnificent Church of Our Lady of the Angels at Assisi, built over the little Portiuncula. He hated scandal, and took all possible means to repress it. So great was his fear of becoming himself an occasion of calumny that he would not allow any of his nearest relations to come to Rome unless charged with some special office, lest the ignorant

¹ *Catena.*

should imagine he was enriching his own people with the goods of the Church. And when they did come, he was very severe! One of his nephews who had fought at Lepanto subsequently behaved badly in a position of trust. St. Pius sent for him, and lit a taper as he entered the room. "You will leave Rome," he remarked, "before that candle is burnt out!" The young man was wise enough to obey.

In spite of his severity "the Saint welcomed everyone with the greatest charity, speaking to all with great kindness, and never sending anyone away discontented. Were he obliged to refuse a request he always gave his reasons for so doing, and made no secret of his regret." One of his visitors was an old peasant, who appeared one day, dressed in the Lombard costume, with a little barrel of wine on his shoulder. "Your Holiness does not recognize me?" asked the old man. "Do you remember how, when you and I were boys at Bosco, we planted a vine together, and you said: 'Probably neither of us will ever drink of its wine?' Your Holiness must acknowledge that on that occasion you were not infallible, for here is a little barrel of red wine, made from that very vine by my own hands!" St. Pius did remember, and his pleasure at seeing his old friend may be imagined. He sent him away laden with gifts.

Such are a few instances of the details which filled the time of the Saint when he was not occupied with affairs of world-wide importance. Of

his inner life of prayer less can be said, for it was hid in Christ. Its outward manifestations, however, were patent. Some have already been mentioned. Till his death the holy Pope slept on a hard straw mattress in his Dominican habit of coarse white serge. Beneath this he wore always a cruel hair-shirt. "His anger," says one who knew him, "was of short duration, and soon gave way to kindness. His kindest acts were performed towards those who had injured him."

St. Pius had enemies. His holy severity, his relentless opposition to evil-doers could not fail to produce them. One of them attempted to take upon the Saint a revenge so terrible that but for the fact of the miracle, confirmed by many witnesses, which averted it, it would be incredible. The holy Pope had a most tender devotion to the Passion of our Lord, and prayed for hours nightly—as he had done since his priesthood in 1528—with his crucifix in his hand, devoutly kissing the Five Sacred Wounds. One night, as he knelt with his household in his oratory the Pope raised to his lips the Feet of the Crucified. But to his grief and terror, the carved Feet were drawn sharply aside, as he was about to kiss them. He cried aloud, thinking in his humility that for some secret sin the Divine Saviour refused his embrace. His servants, witnesses of the fact, thought otherwise. They carefully wiped the feet of the Crucifix with bread, "which, being thrown to an animal, the same delayed not to perish".

The Saint had a great devotion to prayers for the dead. He granted indulgences for this pious practice, and also for the recital of the *Officium Defunctorum*.¹ He specially loved and venerated his glorious patron, St. Michael, whom he so much resembled (in so far as a human being may be said to resemble an Archangel). To St. Thomas Aquinas he showed his devotion not only by proclaiming the "Most learned of the Saints" the fifth Doctor of the Church, and declaring his feast of precept at Naples; but by publishing a splendid edition of his works in eighteen volumes. At the same time, by what was considered an act of delicate courtesy, he also ordered a new edition of the works of the Seraphic Doctor, St. Bonaventure.

But beyond all other devotions his love for the Blessed Sacrament shone resplendent. So great was his reverence that he would never allow himself to be carried in the procession of *Corpus Christi*, but always went on foot, bearing himself the mon-strance. So angelic on these occasions was the holiness of his aspect that a Protestant gentleman from England, watching the procession, was so impressed by it that he shortly after became a Catholic. The Saint's Mass, said very early in the morning, was always preceded by an hour's preparation, and fol-

¹ In no Order are the dead prayed for as in that of St. Dominic. It is no doubt this fact that gave rise to the old saying: "Be a Carthusian while you are living, and a Dominican when you are dead!"

lowed by at least an hour's thanksgiving.¹ It was St. Pius who added the last gospel to the Mass, in honour of the Incarnation. Next to his devotion to Our Lord in the Blessed Sacrament the Saint's greatest love was given to His Blessed Mother. We have seen how the prayers of St. Pius won Lepanto, by the intercession of Our Lady, and how he loved and promulgated the devotion of the Holy Rosary. Numerous were the indulgences attached by the Saint to "the Royal Rosary of the Preachers," as a Spanish writer beautifully styles it. Its Feast, originally fixed as 7 October by St. Pius, was changed by Gregory XIII to the first Sunday of that month. The Office of the Conception of Our Lady was declared by St. Pius to be binding on the whole Church,² and he attached indulgences to the recital of the little office of Our Lady.

His energy was boundless; he never spared himself. One hundred and twenty-one of the Bulls in the Papal *Bullarium* were issued by St. Pius, and many of these affected the whole world. "The mission of Pius V may be stated in one sentence—he was raised up to be the executive authority of the Council of Trent in Holy Church." His noble character is thus admirably summed up by Cardinal Newman: "I do not deny that St. Pius was stern and severe, as far as a heart burning

¹ On the Saint's return from the church he immediately gave audiences till 3 P.M. So early did these begin that in winter those who sought him had to come by torchlight!

² The dogma of the Immaculate Conception was published by Pius IX, 8 Dec., 1857—300 years later.

and melted with Divine Love could be so. . . . Yet such energy and vigour as his were necessary for his times. He was emphatically a soldier of Christ in a time of insurrection and rebellion, when, in a spiritual sense, martial law was proclaimed."

His sternness and severity were exercised first and principally upon himself. Upon others they were used only for what he knew or believed to be the greater glory of God. Called to the Supreme Headship of Holy Church in one of the great crises of her history, he has been accused, even by Catholics, of bigotry and narrow-mindedness. If a bigot be a man of one idea, which he pursues unrelentingly, the first charge must be admitted, always remembering that the Saint's sole object and intention was to glorify God through the perfection of His Mystical Body upon earth. To this end he hesitated not to take measures of undoubted and most necessary severity against the foes of the Church both within and without. Nothing else could have been effectual in the difficult and dangerous times in which he lived. For those who have studied his life it is unnecessary to refute the charge of narrow-mindedness, and a charge preferred by those who have not is of no value. He was, and perhaps always must be, misunderstood, for he was literally consumed with zeal for God, and such a man, when his zeal is maintained at white-heat, is very seldom popular!

His grand figure, fearless and uncompromising in a lax and corrupt generation, rises clear above

the mists of misrepresentation as one of the most important historical characters of the sixteenth century. Great and glorious as he is among Dominican Saints his influence was felt, not only within his Order, but throughout the whole of Christendom. For St. Pius is not only a great Saint, he was also a great statesman and ruler, and as such even his enemies must yield him at least this reluctant tribute, that he had the courage of his convictions. Right was right, holiness was righteousness, and wrong was sin to him, in temporal as well as spiritual things. And, however we may judge his political actions we must at any rate admit that his fearless, single-hearted policy brought about results of which we reap the benefit to-day. "Pius, like a flaming torch, illumines the whole world."

"Wonder not," cried St. Theresa to her nuns, when St. Pius appeared to her at the moment of his death, promising to help continually her noble work : "Wonder not that I weep, but rather weep with me, for to-day the Church has lost her greatest Pastor".

The time was at hand when the Church was to lose him, just at the moment when, as it seemed, his presence was most urgently needed.

CHAPTER IX.

"*IN PATRIA.*" (1572.)

IN January, 1572, the internal malady from which St. Pius had suffered for years (his later life was

one long martyrdom of pain) increased to such an extent that though for two months he heroically continued his labours,¹ in March he knew that death was at hand. Scarcely able to retain any food, not even milk, he cried, between paroxysms of anguish: "Lord, increase my pain, but increase also my patience!"

He confessed almost daily. Daily, until he could no longer stand at the Altar, he offered the Holy Sacrifice in his private oratory. On Holy Thursday, Cardinal Alexandrin gave him Holy Communion. As he said the words: "*Custodiat animam tuam in vitam æternam,*" the Saint stopped him. "*Perducat animam tuam,*" he whispered. Believing he was dying, he wished to receive the Body of Christ as *Viaticum*.

On Good Friday he caused a large crucifix to be laid on the floor of his chapel, and prostrate on the ground the Saint made a long Adoration of the Cross, kissing with tears of devotion the Five Sacred Wounds. Public audiences having been suspended, a rumour of his death spread through Rome, and the mourning people collected in thousands outside the Vatican, to ask news of the beloved Pope. His prophecy was fulfilled. The Eternal City was full of lamentation. So touched was the Saint's tender heart that he determined once

¹"The Emperor has been asked by the Pope and the Venetians to join the League against the Turks" (Foreign Papers, 189, 25 March, 1572). Till his death he was faithful to the cause he had at heart.

more to give his Benediction to his people. On Easter Day, clad in pontifical vestments, he was carried to the *loggia* above the porch of St. Peter's, and there gave his final Benediction to the city and the world in a clear penetrating voice. For a few days hope revived. It being the seventh year of his reign the Saint insisted on blessing the *Agnus Dei*,¹ as was customary.

Early in April he made a general confession, and a special preparation for death, receiving the plenary indulgence of the Holy Rosary for those *in articulo mortis*. Greatly strengthened, on 21 April he insisted on visiting the Seven Basilicas on foot, though his friends feared that he would die on the way. Near San Sebastiano he was met by Marc' Antonio Colonna, who, kneeling, implored the Saint to take care of a life so precious. The Pope's only—and most characteristic—answer was to bid him seek Don Juan at Naples, and plan a fresh campaign against the Turks! At St. John Lateran his strength seemed exhausted, but after fervent prayer he was able to proceed, and by a supreme effort would have mounted the *Scala Santa* on his knees.²

¹ *Agnus Dei* are blessed by the Pope every seventh year of his reign. Those blessed by St. Pius wrought extraordinary miracles, all of which are attested. Ferdinand II wrote to Urban VIII that in a great fire which broke out in his chapel everything on the altar, including silver candlesticks, was destroyed . . . except an *Agnus Dei* of St. Pius, which was lying there!

² Touron asserts that he made the ascent (bk. xxviii. p. 388), and he is followed by Cardinal Newman.

But even the supernatural strength granted to him was insufficient for this tremendous effort, and the Saint could only kneel on the first step, which he kissed thrice, with tears of devotion. As he rose he beheld a little group of English Catholics, exiles for their faith, waiting to kiss his feet. He spoke to them with fatherly affection, bid Cardinal Alexandrin take their names, and show them every hospitality; and raising his eyes to heaven, cried: "My God! Thou knowest I would shed my blood for that nation!"

How little we in England realize what we must owe to the prayers of St. Pius!

Returning to the Vatican he glanced through several important dispatches before going to the bed from which he was never to rise. To the end he preserved his faculties, and continued to make Acts of Faith, Hope, and Charity, Thanksgiving, and Contrition. He caused the Penitential Psalms and the Passion to be read aloud very slowly. Every time the sacred Name of Jesus was pronounced his dying hand moved upwards to uncover his head; and when he was too weak to stir he begged Cardinal Alexandrin to do it for him. Four days before his death, unable to say Mass, he received Holy Communion, offering himself finally as a holocaust to God, "with the devotion of a seraph". On 30 April he received extreme Unction, afterwards praying on his knees for hours for that Church he had served so gloriously. To the group of Cardinals, six of whom scarcely left his bedside,

and among whom were his beloved nephew and his dear friend Cardinal Felix of Montalto, he made a pathetic speech. Since the first day of his pontificate he had vowed, he said, to Almighty God, to spend himself utterly for the Church. He had tried to keep that promise. He recommended the Church to them—that stupendous charge he was about to resign. “Give me a successor,” he cried with his old fire, “full of zeal for the glory of God, who will seek the honour of the Church and the Apostolic See! There are enough Cardinals in Rome to open a conclave without delay!” He spoke of his passionate desire to follow up the victory of Lepanto, but adored God’s Holy Will, which forbade this. Earnestly, with tears, he commended the cause to them. The idea of the Crusade was so fixed in his mind that it was with him even in his agony.

Henceforth, he only spoke to God. He lay with closed eyes, kissing the Five Wounds of the Crucifix which was never out of his hands, only his lips moving. The last prayers on earth of this *Pater patrum* were for his people. Suddenly in a clear voice he repeated the last verse of the Paschal Hymn:—

*Quæsumus, Auctor omnium
In hoc Paschali gaudio
Ab omni mortis impetu
Tuum defende populum.*

Then, as his dying lips once more sought the Pierced Feet, he crossed his hands on his breast,

and the sweet soul of perhaps the greatest son of St. Dominic entered into the Easter Joy of Heaven.

It was five o'clock in the evening of 1 May, 1572. The Saint was in the sixty-eighth year of his age, and the seventh of his pontificate.

His embalmed body was laid next day in St. Peter's, for the veneration of the faithful. For four days the vast Basilica could scarcely contain the crowds of people who surged round the Chapel of St. Thomas, where numerous miracles of healing were already taking place. It was necessary strongly to reinforce the Swiss Guard, or the thousands who pressed to kiss the Saint's feet, or to touch his holy body with rosaries and medals, would have carried off pieces of his habit, and even his hair, as relics. Almighty God had already canonized the Saint by acclamation!

With ceremonies of surpassing solemnity the holy body was laid to rest in a temporary tomb. St. Pius had wished to be buried at Bosco, being, he said, unworthy to be numbered amongst so many holy Popes in Rome. But his children judged otherwise. On 9 January, 1588, the translation of his relics took place to the tomb in Sta. Maria Maggiore, prepared by the reigning Pope, Sixtus V.¹ for the friend he had loved so well.

In 1617 St. Pius was declared by Paul V to have possessed all the virtues in an heroic degree. Al-

¹ Who is buried exactly opposite.

ready for several years permission had been given to sing on his anniversary, instead of a *Requiem*, a Votive Mass of the Blessed Trinity. But his Beatification did not take place till 1672, under Clement X, at the instances of the King of France and the Master-General of the Order. The facts attested in 1617 were re-affirmed, and two miracles added: (1) the instantaneous cure of a sick man by a fragment of the habit of St. Pius; and (2) the miraculous preservation of two paintings of the Saint in a fearful fire which destroyed everything else in the palace of the Duke of Sezze,¹ even melting two heavy silver candelabra.

On 11 September, 1669, the holy relics, placed within a life-sized effigy,² were enclosed in the casket in which they now lie. It is interesting to know that Pope Pius X, the day after his coronation, sent the pontifical vestments he had then worn, together with the slippers, ring, and pectoral cross, to replace those which already clothed the mortal remains of his sainted predecessor.

On the Feast of St. Dominic, 1710, Clement XI signed the Decree for the Canonization of St. Pius, which took place 22 May, 1711. No other Pope has been canonized since; not one had been previously canonized for 350 years. May 5 was ap-

¹ It will be remembered that the Saint's first Mass was said at Sezze. One of these pictures was presented to a Dominican monastery in Spain.

² The bones of the head have only recently been enclosed in a case of silver.

pointed as his Feast, and the Proper Office (of which Dom Guéranger says it equals in beauty any of those of the thirteenth century) was authorized.

St. Pius possessed the gift of prophecy, as well as that of miracles. Of the former three instances may be quoted : the cases of Father Felix of Montalto and of Sixtus of Sienna, whose glorious future was foreseen and foretold by St. Pius, and his miraculous announcement of the victory of Lepanto. Among miracles too numerous to mention, both before and after his death, such as the deliverance of the possessed, the cure of the sick, the punishment of sinners, one most beautiful story must be related :—

The Polish ambassador, leaving Rome, was bidding farewell to the Saint outside St. Peter's. He begged the Holy Father to give him some relics to take home. St. Pius stooped, gathered a handful of dust, placed it in a piece of clean white linen, and handed it to him, saying : "Here are very precious relics". The ambassador was inclined to be offended ; but was astounded, on reaching his lodging, to find the white linen stained with blood ! When the Pope was told, he said quietly : "I knew it ! the soil of the Vatican is so soaked with the blood of the martyrs that each grain of its dust is a precious relic !" Countless miracles were also wrought by the *Agnus Dei* consecrated by his holy hands.

This imperfect sketch of our glorious Dominican

Pope can perhaps best be concluded in those words of his successor which proclaimed him a Saint:—

“To the honour of the Holy and Undivided Trinity, for the exaltation of the Catholic Faith, and the increase of the Christian religion, by the authority of our Lord Jesus Christ, that of the Holy Apostles Peter and Paul, and Our Own, after earnestly deliberating, and continually imploring the Divine Assistance . . . We declare . . . that the Blessed Pius V is a Saint, and We inscribe him in the Catalogue of Saints, declaring that his memory shall be celebrated in the Universal Church with the piety and devotion . . . due to all Holy Confessor-Pontiffs . . .

“In the Name of the Father, and of the Son, and of the Holy Ghost.

“Amen.”

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Though it is impossible to mention individually all those who have helped in so many ways towards the completion of the present biography, special thanks are due to the Very Rev. Father Thomas Esser, O.P., Secretary of the Congregation of the Index, the Right Rev. Abbot Gasquet, O.S.B., and Father T. M. Schwertner, O.P., who have so kindly given information as to the Deposing Power of the Popes. It was through Father Esser, too, that the Holy Father expressed His great satisfaction that the "Friar Saints Series" had been undertaken, and sent His Blessing to its writers and readers. For the pictures in this (and the other Dominican "Lives") I am greatly indebted to two Italian Dominican Fathers; to the Proprietor of *Cosmos Illustrato*, for the photograph of the birthplace of St. Pius; and to Father Ethelbert Rigby, O.P., whose generous help in this and other ways,—particularly in the general revision of the MS.—has been invaluable.

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