

sity, not only because of its extensive curriculum, for it proposed to teach all branches of knowledge, human and divine, but because it held within its walls students from all parts of the world. Young men from Italy, France, Germany, the British Isles, and from the distant Orient, all flocked thither, bringing with them the language and traditions of their own countries. From the intercourse that necessarily subsisted between the students there arose that cosmopolitan spirit of human brotherhood which has always been the characteristic feature of every Catholic University. Nor was the Roman alma mater unworthy of her children. Its educational resources were rich and varied. Museums, libraries, collections of rarest monuments of ancient and modern art were at the disposition of the students and professors—all these rich treasures and scientific apparatus receiving continual additions from each reigning pontiff and from the cardinals and other prelates who emulated the enlightened zeal of the Popes. It was at this University that Stanislas Kotska, Aloysius Gonzaga and John Berchmanns, Saints of the Church, received that Christian education which served to shed additional lustre upon their youthful piety. Here also at a more recent period a brilliant young theologian, Joachim Pecci, now Pope Leo XIII., defended universal theology against all comers, and carried off the first prize for the best theological essay in the academic year of 1835. Such men as Secchi, Liberatore, Franzellin, Pecci, and Perrone and a host of other equally celebrated professors have graced the rostra of the Gregoriana in times past, and when we consider the profound erudition and scholarly accomplishments of the masters, we are not surprised

at the intellectual attainments of the pupils.

Young Parocchi remained at this university for five years, and after a brilliant course of studies in Scripture, theology and canon law, in which latter branch he particularly excelled, he was ordained priest in the summer of 1857. In the same year he received his degrees in divinity and jurisprudence. Returning to his native diocese he taught moral and dogmatic theology for several years in the ecclesiastical seminary where he had received his early training. After some years he was appointed parish priest of Sts. Gervase and Protase, one of the most important churches of Mantua. As pastor in Mantua he gave evidence of that indefatigable zeal which has since characterised the Cardinal at Rome. He delivered a series of scriptural and theological conferences which gained for him a wide reputation as a preacher.

He wrote many able and eloquent works against modern rationalism which at that time had begun to show itself in the universities of Northern Italy. These works created a most favorable impression at the time, and soon his name became famous not only in Italy but in France and the surrounding countries. Pope Pius IX. called him to Rome and attached him to his person in the quality of Domestic Prelate. In 1875 he was consecrated Bishop of Pavia where he remained for two years. He was then appointed Archbishop of the rich and flourishing Diocese of Bologna. This appointment was, however, frustrated owing to complications that had previously arisen between the Vatican and the government of Victor Emmanuel. On March 5, 1863 King Victor Emmanuel published a royal edict requiring that all appointments