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whom he ministered and in the esteem of his superiors. His early career as an ecclesiastic was a providential preparation for the task which awaited him as Supreme Pontiff. He was closely and intimately associated with the diplomatic work and with the functions of the Holy See, being for many years trained in this branch of service under Cardinal Rampolla, with whom he served in Madrid from 1883 to 1887, and later in the State Department of the Vatican. He was appointed Consul of the Holy Office in 1901. On December 22, 1907, he was consecrated Archbishop of Bologna. On May 25, 1914, a few months before the assassination of the Emperor, he was appointed to the office of Secretary of State, which he held until his death in 1922. He was made Cardinal, and after Pope Pius X. died heartbroken during the first terrible month of the world catastrophe, James della Chiesa was elected to the throne of the Fisherman, September 3, 1914. He was crowned on September 6.

While there have been many Popes among the number who have ruled the Universal Church since St. Peter, who have assumed office at periods when active persecution of the Church made the path of the Church more hazardous and their personal fate more precarious than was the lot of Benedict XV., it can be said that no Pope ever came to the head of the Church at a time of such tremendous social, moral and religious struggle and crisis as did Benedict XV.

It is by the work he accomplished for God and humanity as Vicar of Jesus Christ on Earth that Benedict XV. will be remembered in history. But before some account of the nature of that work is given it may be well to glance at the personality and human character of the departed Pontiff.

CHARACTER OF BENEDICT XV.

"Such a little Pope!" These were the words which sprang involuntarily to the lips of a special correspondent of the National Catholic Welfare Council News-Service, who was in Rome in May, 1921, to represent the Catholic press of the United States on the occasion of the elevation of Archbishop Dougherty of Philadelphia to the Cardinalate, when the Pope's respondent attended the Pope's Mass in his private chapel and received Holy Communion from his hands. The Holy Father passed through the chapel doors and paused so long at the foot of the aisle turning this way and that to give his blessing very sweetly and freely to all about him, without a sign of hurry, that the correspondent could easily study him where he knelt within reach of the Holy Father's hand. His height was about five feet six or seven, and though he was perfectly proportioned, and he was distinguished by the dignified, subtle grace which sometimes characterizes men of diminutive but symmetrical frame.

The correspondent particularly noticed the grace with which he moved his hands when engaged in the great and awful work of offering up the Holy Sacrifice at the Altar. They swept a man's heart strings with a swift emotion, the correspondent continued. He noticed also that Benedict XV.'s face was not haggard and drawn and old as too often it seemed to be in his photographs. His strong face was delicately but deeply moulded with lines of thought, of care, and responsibility, and the sensitive lens of the camera invariably over-emphasized these lines. When he smiled an unforgettable warmth illuminated the pallor of his sharply cut features. Nevertheless, ordinarily his face was unforgettably sad.

When the correspondent saw him again the impression of this sadness was deepened. "He made his entrance," wrote the correspondent, "into the great Sala Regia, rich with its famous frescoes, its tribunes draped with precious tapestries, on the famous Sedia Gestatoria, carried on the shoulders of the Noble Guards, the Swiss Guards, the Palatine Guards, and with the great flabelli or pontifical fans heralding its approach. He wore a high gold mitre and was enveloped in a cope of scarlet cloth of gold so rich and splendid that it beggars description. How tired, how worn, how little he seemed, away up there over the heads of the kneeling throng, on a level even with those in the upper tribunes—he who had barely come to the shoulders of his stalwart guards on Sunday morning! His arms dropped to his knees every few moments, wearied with the weight of his great cope as he gave his blessing right and left. He had come a long journey from the pontifical vestries, through the double Sala Ducale, passing an endless file of spectators on the way. Now and then he moistened his lips. He was pale. But the same sweet agreeableness was in his dark eyes. He seemed to see everyone and to give each one, individually and personally, his blessing.

The heavy cope, the towering mitre, all the solemn accessories of ceremony and ritual seemed to the correspondent as symbols of the vast weight and pressure of Benedict XV.'s awful position as Head of the Church, the Viceregent of Christ, Father of Christendom, toiling, praying, living and dying for the world that was "so uncomprehending, apparently so deaf to

his pleading for peace and faith in God and Christian fellowship."

HIS CAPACITY FOR WORK

Though so small and apparently of frail, or at least delicate physique, Pope Benedict XV. had a capacity for work which was commented upon by many journalists and other observers. Indeed his capacity in that respect was considered extraordinary. A writer in the London Mail in 1920, in the course of a study of the Pope's world influence which was widely commented upon throughout the press, and who termed Benedict XV. "the most influential Pope since the Reformation," so described the details of his daily life as to show that the late Holy Father was capable of the same type of mental concentration and of that arduous application through long hours of toil that have marked men of exceptional genius for work. Although seldom in bed before midnight, he would be up and dressed every morning at five o'clock, though his Mass would not be said until six. The interval was spent in mental prayer, meditation, and in reading the Scriptures or one of the Fathers of the Church, in Latin. Following his celebration of his own Mass he would then assist at another Mass as an act of thanksgiving, "kneeling humbly as if he were an altar boy," said the London Mail.

At eight o'clock the Pope's breakfast would be served, nearly always consisting of a cup of black coffee without any food. For the next five hours the Pope would work.

An enormous mass of correspondence would always be on his desk. In addition would be important audiences with visiting prelates or priests, or pilgrims from all over the world, and there would be consultations with officials of the various Congregations, or appointments or plans or messages to deliver. All this mass of business was arranged according to a strict schedule, and all appointments and interviews were made in advance. These five hours at work would be followed by a solitary dinner, very simple, almost vegetarian in its character; bread, fruit, olives, macaroni, or cheese. He always ate alone, day after day, week after week, month after month, year after year.

There were many days on which the Pope adhered strictly to a rule of silence and would not pronounce a single word aloud except when he was at Mass. There were many other days on which the Pope abstained from food entirely. After a brief siesta, he would usually walk in the Vatican garden. The companion of this walk, his brother, very dear and very close to him, died little more than a year ago, and the mark of that human sorrow, added to the burdens and worries of an extremely trying office, was unmistakable to those who observed him. From three to six, after the siesta, work would continue uninterrupted. Between six and eight the Holy Father would read Office, anticipating Matins and Lauds. At eight o'clock he would resume consultations and audiences, usually with Cardinals or Bishops. By nine o'clock His Holiness would retire to his private chapel and recite the rosary of the Blessed Virgin. After this he would take his evening meal, practically a repetition of dinner, and then the Holy Father would return to his desk for work, which often kept him there until after midnight. Notwithstanding all this strain of work, and the weight of his unparalleled responsibilities, and although he was frail and nervous, until his fatal illness Pope Benedict XV. was scarcely ever fatigued and sustained him throughout all his arduous life.

HIS WORK DURING WORLD WAR

At the very beginning of his pontificate, Pope Benedict XV. made plain to the world that he had laid down for himself a plan of action which would put into effect the principles of peace and good-will, of love, human brotherhood, and charity toward all, which are the principles of Holy Church, given by Christ, and the sole object of the mission of His Church on earth. From these principles followed the absolutely non-political, moral and spiritual neutrality of the Holy See, and the unremitting and often misunderstood efforts of the Holy Father to shorten or to end the frightful conflict, and his world-wide and exceedingly fruitful labors to alleviate as far as possible the sufferings and unhappy results of the War.

Three months after the outbreak of the War, the Holy Father sent a telegram addressed to the Sovereigns and Heads of all the States at War, proposing that prisoners incapable of military service should be exchanged. On January 11, 1915, the Pope further proposed to the belligerent nations to send back to their own countries all women and children who were interned, or who had been made captive, and boys under seventeen years of age, men above the age of fifty-five, physicians and surgeons, all ministers of religion, and those unfit for military service of no matter what age.

The Holy Father next turned his attention to alleviating the lot of the sick and wounded prisoners and those who were not altogether incapacitated, his plan taking the shape of securing refuge for them in Switzerland and other neutral countries. Switzerland agreed to the charitable suggestion, and in doing so responded also to the

wishes that such action should be taken as were expressed by the Central International Committee of the Red Cross.

An international bureau for the express purpose of tracing missing soldiers and other victims of the War, placing them in communication with their families, and bringing to them physical and moral assistance, was established by the Pope. Scarcely had the first great battles been fought in August and September, 1914, upon the fields of Flanders and Northern France before letters from bishops, priests, and anxious families poured into the Vatican. They contained inquiries concerning soldiers whose fate or whereabouts could not be determined. Some of the petitions for help came to a number were sent to the Holy Father himself. Before the end of 1914 this correspondence had become so excessive that the Pope established a special office to secure the rapid and businesslike investigation of all cases. This central office in time established branches in Paderborn, Freiburg in Switzerland. Later on a similar bureau was opened in Vienna. Although this bureau had a working force amounting to more than two hundred persons, including Cardinal Gasparri, who as Secretary of State supervised the work of the bureau, the directing chief of the work was at all times the Holy Father himself. He was constantly asking for information about the prisoners, reading hundreds of requests for assistance sent in, and made recommendations in thousands of cases. All the intricate and far-reaching work of this international bureau of prisoner relief was done absolutely free, all expenses being borne by the Holy Father.

The charitable intervention of the late Pope on behalf of prisoners of war, other than soldiers, in practically all the countries concerned in the War, would form a special chapter, and deal with thousands of cases where the death penalty or declarations of imprisonment were remitted or mitigated through his personal efforts.

HIS PLEAS FOR PEACE

These personal exertions of beneficence did not, however, engage the whole attention of the Supreme Pontiff. His main duty, his chief aim, was to oppose the War spirit itself, and to exert all his power and influence to bring the world back to peace. His very first message was a pleading letter to all the warring nations, begging them in the name of God and for the sake of humanity to put an end to the conflict and restore peace to the world. He strove to induce them to at least proclaim a truce on Christmas Day, 1914, as a profession of faith in Our Lord, Jesus Christ and an act of Christian devotion toward Him, in the hope that such a truce would lead to permanent peace. But his counsel was disregarded. In January, 1916, he again issued a letter, imploring the nations to cease warring and to restore peace. In February, he ordered a day of prayer to be observed throughout the entire world, to implore God's mercy. In May he ordered a fast of three days for all Catholics, and thereafter was hardly a month after the War commenced that the Pope did not exert some special endeavor to put an end to it. Whilst the most binding sanctions of international treaties and mutual agreements between nations, on points of international law dealing with warfare, were being violated, and shamefully shattered on all sides, the voice of Benedict XV. insistently and persistently proclaimed the principles of moral law, and called upon the nations to give heed. In the secret consistency of December first, 1916, when the late Pope referred to the New Canon Law, he took advantage of the occasion to protest against many violations of the law of nations during the War, repeating the same protest uttered in his first allocution of January 2, 1915. He spoke as follows:

"We behold how, in these terrible upheavals, persons and things consecrated to God are, without regard to dignity and worth, exposed to the most shameful treatment, and yet they ought to be inviolable both by the law of God and the law of nations. We see great numbers of peaceful citizens, despite the tears of mothers, wives and children, taken away from their domestic hearth. We are aware that often they are exposed to the danger of hostile air attacks. Everywhere, on land and at sea, there are enacted tragedies which fill us with sorrow and dismay. We deplore all these terrible crimes and again condemn every act of injustice, no matter by whom it may have been committed."

As a writer of a special article on the subject of the Pope's work during the War, published in the Catholic Register of Toronto, Canada, states, "The Pope's attitude throughout the War and also during the protracted negotiations for peace has been characterized by three qualities: impartiality, charity, and an earnest desire for peace." They are the three principles which, as he said in his peace note on August first, 1917, always guided him during the War. These were his words:

"There are three things we always had in view; a real impartiality towards all warring nations, as is

becoming in the Father of all, who must love all his children; an earnest striving to be of the greatest service to all, and this without respect of persons and without regard to differences of creed or race, a duty imposed upon us by virtue of the high office to which Christ has called us. Finally we have been animated by a constant care, as is proper to our mission of peace and good will, to do all in our power to put an end to these evils, and to arouse more kindly feeling in nations and their rulers."

HIS ADDRESS TO THE NATIONS

In two important documents, the first being his address to the nations at war and to their rulers on July 28, 1916, and in his peace note of August 1, 1917, Benedict XV. referred to the legitimate desire of nations for freedom, and proclaimed the right which every nation has to live and define the true and sound spirit of nationalism. "Remember that nations do not die," he said. "Who has not calmly and conscientiously weighed the right and the national aspirations of peoples?" And he exhorted all to take into account in their peace endeavors, "in the measure of what is just and possible, all national aspirations."

The Pope's condemnation of the unjust invasion of Belgium was publicly and solemnly pronounced in his first allocution of 1915 (23 January). The meaning of that condemnation was made still more explicit by an additional letter dated July 6, 1915, from the Cardinal Secretary of State to Mr. Van den Heuvel, the Belgian Minister at the Vatican, which explicitly declares that the invasion of Belgium is included in the injustices condemned by the Holy Father. Here are the words of the Cardinal:

"On August 4, 1914, Baron von Bethmann-Hollweg, Chancellor of the German Empire, openly declared in the Reichstag, that by the invasion of Belgium, Germany had violated that country's neutrality in contempt of international laws, which as a rule in any actual conflict, one party accuses the other and that other denies the charges, and though the Holy See, unable as it is to get at the full truth of the facts by means of an investigation, cannot give a verdict, nevertheless in the present case the German Chancellor himself admitted that in the invasion of Belgium a violation of neutrality had been committed in opposition to all international laws, though he claimed that military necessity required it. It follows therefore that the invasion of Belgium is directly included in the words of the consistorial allocution of January 22, 1915, which openly condemned every act of injustice, wherever or for whatsoever motive it might have been committed."

THE POPE AND REPRISALS

The Pope did all in his power to prevent reprisals among the belligerents, for at bottom he regarded them as the explosion of a social "vendetta" which resulted in harm and injury to innocent citizens.

After the capture of the crews of two German submarines, the U-9 and the U-12 the English Government confined the men in the Naval Detention Camps at Chatham Dockyard and Dartmouth, Germany in retaliation treated a similar number of English officers who were prisoners, in the same way. The Pope used his influence and good services and the reprisals ceased.

England, considering as insufficient the food given to English civilians interned in the concentration camp at Ruhleben, threatened reprisals against the civilians in England. The Pope again intervened, and the matter was settled without any further question of reprisals.

INCREASED INFLUENCE OF VATICAN

The tremendous work accomplished by Pope Benedict XV. in dealing with the disorganization of society and the catalytic moral evils of the day, has been recognized within the last year in something of its true proportions. Article after article has appeared in the most important European and American reviews and magazines, for the most part written by non-Catholic publicists, diplomats and students of world affairs, all concurring in one point, namely, that although when the War broke out the influence of the Catholic Church, in the world of international, political and social affairs, seemed to be at its lowest ebb, no phenomenon of the war or of post-war conditions was more striking and more unmistakable than the fact that the Holy See under the leadership of Benedict XV. had with amazing rapidity and power become the most potent moral force in the world.

According to one such commentator, a writer in the Fortnightly Review who is opposed to the political influence of the Church: "The prestige of the Church had been steadily declining (at the time of the War) and now had become worthless. And yet, by a strange turn of the wheel the Vatican has become more important in diplo-

macy than it has ever been. It is not only in France that this power has suddenly recovered; throughout Europe, and even in Asia Minor the Church has taken its place in politics."

In Central Europe especially, in the New States and the new-old States, the Vatican has established its authority. Catholic parties are in the ascendant. In Italy, they hold the balance of power and can make and unmake Ministries. . . . What is true of Italy is true of the majority of European countries, in spite of Socialist boasts and Socialist successes. Everywhere Catholicism is better organized and stronger as a political force than at any time during the present generation.

The Pope has followed up these tactical triumphs by an encyclical letter in which he plainly puts himself at the head of a society or family of people to guarantee their own independence and to defend law and order in the world. He makes himself the great exponent of the idea of a league of nations, and although he discusses it in the abstract and perhaps without direct reference to the existing League, he thereby puts himself in the place of the ill-fated President Wilson. He would have, however, such a League founded upon Christianity—that is to say on Catholicism—and in this case the efficacious contribution of the Church is promised. Is not, he asks, the Church in reality already the most perfect type of a universal society?"

How closely the statesmen of the world have watched this tremendous growth of Catholic influence under Pope Benedict XV. can be gauged by the manner in which the diplomatic representatives at the Vatican have opened or reassumed official diplomatic relations with the Holy See. All the principal European powers, including Russia, and the more important of the South American countries, now have ambassadors or ministers at the Vatican. In all, twenty-seven nations of the world are represented there, including Great Britain, which resumed relations broken off since the time of Henry VIII. France, which has returned to Rome after a most bitter breaking away, and Protestant Holland, while semi-official relations have been established between the Vatican and China, Japan, Turkey, and Lithuania. It is rumored also that Japan will soon seek to be represented at Rome, and the limits of his pontificate, even the deepest breach that existed between the Holy See and any nation, namely, the breach between the Vatican and the Italian Government, shows many signs of being bridged before long.

An interesting circumstance in connection with the growing importance of the Holy See under Pope Benedict XV. was the fact that in January, 1919, the Holy Father received at the Vatican the first American President ever to call there, when Woodrow Wilson, accompanied by Admiral Cary T. Grayson, called at the Vatican and was received by the Holy Father.

But those who would attribute to the diplomatic activity of Pope Benedict XV. the chief credit for the enormous increase in the power of the Church would, of course, make a grievous error, since all the diplomatic shrewdness and statesmanlike qualities of the Holy Father were fed from deeper springs than the ambitions of temporal or material policy. First of all, and before all other things, he was the representative of Jesus Christ on earth, and the increase of the flock of Christ, and the proper care of that flock, and the safeguarding of the souls of the people were the animating principles of Benedict XV.

Following the example of Pope Leo XIII. and Pius X., the late Benedict XV. never lost an appropriate occasion to promote interest in and support of the Catholic press by the clergy and the laity of the whole Catholic world. He took a particular interest in the exertions put forth along this line by the Hierarchy of the United States, when they formed the National Catholic Welfare Council. At the time of the establishment of the National Catholic Welfare Council's News-Service, as one of the main activities of its Press and Publicity Department, Pope Benedict sent his blessing to the service, in a special message which was carried on the first news sheet issued by the National Catholic Welfare Council. This message was as follows:

"The Holy Father has learned with much pleasure of the establishment of the National Catholic Press Bureau. His Holiness most cordially extends the Apostolic Blessing to the service you have inaugurated to improve the Catholic papers of the United States. The work of the American Catholic papers has been most praiseworthy. They have been an effective auxiliary to the pulpit in spreading the Faith. The credit to which they are entitled is enhanced by the fact that those who are conducting them will be pleased and heartened by your establishment for their benefit of an efficient press organization in Washington, which also will have representation in the leading capitals of Europe and South America. They are now to have the aid which they so long deserved. As the news standard of Catholic Journals is raised, undoubtedly the support given them by the Catholic reading public will be increased. His Holiness invokes good-will and coopera-

tion from all who will be parties to the worthy work you have undertaken, to the end that may be fruitful of the good results you seek to achieve for Church and Country."

At Christmas time of the same year, His Holiness re-emphasized his interest in the work of the Catholic press in the United States in a special Christmas greeting to the people of America, sent through the News Service of the National Catholic Welfare Council, as follows:

"With the utmost satisfaction we take the opportunity of the approaching sweet Christmas time to send our paternal greetings to the newspapers adherent to the National Catholic Welfare Council of the United States of America, and through them to the faithful, and to the whole American people."

"We heartily wish that the said newspapers, under the wise and paternal guide of the Episcopate, may develop ever more widely their action for the good of the people and the defense of the patrimony of doctrine and charity held by the Catholic Church for the benefit of humanity."

"Well acquainted with the serious purposes of American Catholics and their devotion towards this Apostolic See, while we send to them our paternal benediction we express the wish that their activity in the fertile field of the press may bear ever more abundant fruits and, like Evangelical mustard-seed, grow into a strong and mighty tree which under the shadow of its branches will gather all the souls thirsting after truth, all the hearts beating for the good."

STRONG FOR PRACTICAL SANCTITY

Pope Benedict was a great believer in practical sanctity. He held it as a fixed belief expressed on many occasions that the canonized list of the saints was very far indeed from being exhaustive. For he said that the world at all times held many more saints than the world ever knew about. He urged those who were attracted toward religious life but unable to embrace it to express their sanctity in working in the world actively for God, for His Church, and the true welfare of humanity. The anniversary of some great Lights of the Faith as St. Dominic, St. Francis, St. Thomas Aquinas, St. Francis, the limits of his pontificate, as did the canonization of St. Margaret Mary, St. Joan of Arc, St. Gabriel, and the introduction of the cause of that great marvel of modern sanctity, Sister Teresa, the Little Flower. On all these occasions, through his allocutions and letters to the Christian world he took advantage of his opportunity to preach the principles of Christian love, justice and peace. He was the staunch upholder of the social philosophy of Pope Leo XIII., seeking at all times to secure just dealings between workmen, their employers, and capitalists. He sought at the same time to arouse workmen to a sense of their duty to society and the necessity to work hard and honestly. He opposed with force but without violence, inroads of Socialism, Bolshevism and Intellectual Paganism. Perhaps the most striking feature of his pontificate, among all the list of the great ones of the Church, has put into such practical effect the old Catholic adage that to labor is to pray. The whole life of Pope Benedict XV. was one firm, never ceasing, and effective prayer.—N. C. W. C.

TOMBS OF POPES

The Church knows with precision the locality of nearly all the burial places of the long line of Popes, beginning with the first Pontiff who died on a cross in A. D. 67 on the slope of the Vatican Mount, down to him who died a few perches from this spot in A. D. 1914—Pope Pius X. Many lie in Christendom's cathedral—St. Peter's, others in S. Giovanni Laterano—the Pope's own cathedral, more sleep in S. Maria Maggiore, in S. Andrea della Valle of the Theatines, in S. Marcello of the Corso of the Servites of Mary, in S. Maria sopra Minerva, the "Title" of His Eminence Cardinal Farley, Archbishop of New York, in S. Croce of the Cistercians, on the heights of the Capitol, in S. Maria in Araocoli of the Friars Minor; in S. Clemente of the Irish Dominicans, the "Title" of His Eminence Cardinal O'Connell, Archbishop of Boston; in S. Maria in Trastevere, the "Title" of the late Cardinal Gibbons; in the Church of the Conventuals, and other edifices here and there throughout the Eternal City.

And more sleep in churches in various parts of Italy, having died away from their royal seat in exile, victims of rapacious princes or ambitious anti-popes. In Florence, Naples, Perugia, Vitorbo, Arezzo, Forre, Aquila, where he of the "Gran Rifugio" lies enshrined in the great Benedictine monastery of Monte Cassino. And in Avignon sleep the City of the Martyrs. But, though we know where the bodies of the Popes were laid, this does not mean that we know where lie the ashes of all. Persecutions and the passage of twenty centuries have seen to this.

NOTHING THAT IS EXCELLENT CAN BE BROUGHT SUDDENLY.—JEREMY TAYLOR.