

Vatican Notes

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SWISS GUARD ISSUED



On April 27, 1956, the Vatican Postal Administration released a set of six stamps to mark the 450th anniversary of the founding of the Pontifical Swiss Guards.



While a long and complete story of the Swiss Guards is in preparation for printing in a later issue of the VATICAN NOTES we give here two highlights of their history to provide members with brief write-ups for the set when the mount them on their album pages.



During a campaign of Charles VIII, king of France, against Naples, in 1505, Pope Julius II observed the military efficiency of the Swiss and they earned his great admiration. He then dispatched Peter von Hertenstein, son of the town mayor of Lucerne, home to deal with the "Tagsatzung" (general state assembly) in order to obtain approval for a personal bodyguard of Swiss for the Pope.



An agreement was reached and on Feb. 22, 1506, 150 Swiss soldiers arrived in Rome under the command of Kaspar von Silemen. They were greeted by Pope Julius II and assigned quarters in the Vatican which they occupy to this day.



The most famous military action in which the Pontifical Swiss Guards were involved was the Sack of Rome in 1527. During this merciless ravage of the Eternal City by the troops of the Emperor, Charles V, 42 Swiss Guards were ordered to accompany the reigning pontiff to the safety of the Castel San Angelo and to insure that no harm came to his person in this stronghold. The commander of the Swiss Guard, Captain-Colonel Kaspar Roist (Capt. G. Roust on the stamps) and the remaining 147 guards barricaded themselves about the obelisk which stood on the present site of the sacristy of St. Peter's Basilica. This stand cut off all access to the person of the Pope. For six long hours this small but valliant band fought off thousands of troops under the command of Constable of Bourbon. Their position was not passed until everyone of the 147 Swiss Guards were massacred. NOT ONE SINGLE SWISS GUARD RETREATED!

The stamps issued for the commemoration of the formation of the Swiss Guards were designed by Miss Casmira Dabrowska. There are three major designs, each common to two values: The 4 lire carmine and the 35 lire brown depict Captain-Colonel Kaspar Roist and were printed from plates engraved by T. Cionini, Inc: The 6 lire orange and 50 lire violet depict a corporal of the Swiss Guard who was in active service some years ago and were printed from plates engraved by V. Nicastro, Inc.: The 10 lire blue and 60 lire Turquoise-green depict two drummers clad in black, blue, and yellow striped uniform instead of the customary yellow, blue and red. The stamps were printed on paper watermarked with the Crossed Keys at the State Printing Office in Rome in panes of 45 stamps (9x5) without marginal inscriptions. They will remain valid for postage until June 30, 1957.

SAINT RITA COMMEMORATIVE ISSUED



With hardly any advance notice a set of commemoratives was released on May 19, 1956, to mark the 5th centenary of the death of St. Rita of Cascia. One design, common to all three values, depicts St. Rita in adoration. In art, she is usually depicted in this pose before a Crucifix. A ray of light begins in the Crown of Thorns on Christ's Head and beams to the forehead of St. Rita where a wound appears. This symbolizes here devotion to the Crown of Thorns. Both sides of the stamps are adorned with roses and figs, both symbolical of events in her life which will be described in a forthcoming article in VATICAN NOTES.

The stamps, 10 lire slate black, 25 lire brown, and 35 lire blue were printed at the State Printing Office, Rome, in panes of sixty stamps (8x8). In the upper right corner, in the space normally occupied by four stamps, is the inscription translated to read "One sheet of sixty stamps value lire ____". This is collectible in the form of a corner block with five stamps similar to those of the St. Maria Goretti and St. Bartholomew issues.

The design was executed by Miss Casmira Dabrowska. It was quite appropriate and beautiful but unfortunately, the State Printing Office did not print the stamps to the best of their ability. A rather coarse screening was used for the photogravure printing which not only detracts from the stamps but has caused a minor variation. Under each design appears the date "1956" but due to the above coarse screening, it appears as "1954" on some of the stamps. They were printed on paper watermarked with the Crossed Keys. Like all such watermarked paper, the selvage has a letter watermark of, STATO DELLA CITTA DEL VATICANO, which appears only on the sheet edges to prevent it from being visible on the stamps. The paper was carelessly fed to the press so that sheets appear with two rows of this watermark on one side; with a row of the watermark letters through the stamps; and without the letter watermark at the edge at all.

LOCAL VPS CHAPTERS

In the May Notes we announced the formation of our first local chapter in the Boston, Massachusetts area. We are very happy to report that it was officially launched on May 20, 1956, with 15 members attending an organizational meeting at Regis College, Weston, Mass. Meetings are scheduled for the fourth Sunday of June, September, October, November, April, and May at the Rectory of St. Mary of the Angels, 377 Walnut Avenue, Roxbury 19, Mass. Other meetings will be held in various cities throughout the state. L. Paul Marini of Quincy was elected President, Rev. H.A. Phinney was elected Vice President (in addition to holding the VPS office of V.P.), and George F. Beatty of West Roxbury was elected as the Secretary-Treasurer. The name EASTERN MASSACHUSETTS CHAPTER of the VPS was adopted.

The meeting was not all organizational however, The Rev. Sister M. Fidelma, Curator of the Francis Cardinal Spellman Collection took the members on a tour of the Cardinal Spellman and Cardinal Newman Rooms to view portions of the Cardinal's collection which included VATICAN CITY, U.S.A., Religion on Stamps, and the Nowak Polish Collections.

Any interested member is welcomed at any of the above scheduled meetings. If in that area, why not increase your Vatican collecting enjoyment by joining the Eastern Massachusetts Chapter.

No sooner had word of the Eastern Massachusetts Chapter reached us when a report from St. Louis, Missouri announced that a 2nd local chapter was well on the way to reality. Meetings for St. Louis (an official chapter name had not been chosen as yet) are scheduled for once a month. A three month program has been decided upon and efforts made to obtain a permanent and centrally located meeting place. Members in the area interested in joining this chapter should contact Robert J. Hutcheson of 6606 Odell Avenue, St. Louis 9, Missouri.

Joseph C. Bones, Jr of the Radnor Inn, Radnor Pennsylvania has been working hard to assemble members of the Philadelphia area for forming still another local chapter. Members of Pennsylvania, in and around Philadelphia, should contact Mr. Bones for further information.

Still a fourth chapter is in the making for another section of the state of Massachusetts. We hope to make a more definite announcement in the next issue. Now what about our larger cities with heavy concentrations of members such as New York, Chicago, Detroit, and others. Can't you get together and form a chapter of VPS in your locality to further interest in your collecting enjoyment? Take your membership list and simply contact those near you. You will find the organizational work quite simple, the enjoyment of mutual collector companionship plentiful.

In the April issue of VATICAN NOTES a warning was carried concerning stamps of the St. Pius Beatification issue autographed by Miss Casmira Dabrowska as the designer. A similar announcement was printed in Linn's Weekly Stamp News at your editor's request. Mr. Pierson Ostrow has contacted us and voluntarily stated that he is the dealer questioned, though not named, in the article. He further states that these items are NOT being offered as stamps autographed by the designer of the issue but as stamps autographed by a Vatican designer. He has requested us to clarify his intentions and states that he definitely did not wish his offer to be misinterpreted. We are glad to clarify this statement both from the collectors' standpoint and Mr. Ostrow's.

ST. IGNATIUS OF LOYOLA

Back in the December-January issue of VATICAN NOTES we predicted a commemorative issue to mark the fifth centenary of the death of St. Ignatius of Loyola, founder of the Society of Jesus, more commonly known as the Jesuits. Now we have received word from an official source that such an issue is definitely being considered and will probably be released in late July or August.

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May 23, 1956

Dear Bill:

This RS edition is one of which no one need not feel proud - I'd say it was one of the topnotchers of all those we have had over the years. Plenty of information with no "long hair" stuff. My sincere thanks and congratulations to all of you who worked so hard getting it together.

Above is reproduced a portion of a letter from Carl P. Rueth, editor of Linn's Weekly Stamp News in which he expresses his opinion of the Roman States edition of May 28, 1956 which was sponsored by the VPS. Through his kindness, each member was mailed a copy of this issue with the compliments of Linn's.

VPS has agreed to sponsor another edition in November 1957 and will devote its articles to both Vatican City and Roman States stamps.

Originally, it was planned to begin two pages a month of Roman States material in this issue and to begin with the illustrated guide showing the characteristics of the genuine stamps of the issue of 1852. At the last minute new data arrived that should be included in this guide and meant that the sheets must be re-vamped. This was not possible and still meet the deadline for this issue so an SOS was sent to Louis Klien who forwarded the article on the Napoleonic Calendar Dates which is not only interesting reading but highly informative as well. VPS is certainly fortunate to have such a capable chairman of Roman States.

We would like to remind members that Mr. Klien is always willing to answer any questions or supply information of particular pieces to members without cost. Be sure to send a stamped return envelope for your reply. Members are also urged to advise Mr. Klien of their Roman States interests to be sure space is devoted to them in the VATICAN NOTES. His address is, Louis Klien 526 Guarantee Trust Building Atlantic City, New Jersey

NAPOLEONIC CALENDAR DATES
-by Louis Klien-

Often, when we get to examine a Roman State letter and look inside for a date, we run across something like this instead:

9 Nevoso VII Annao Republic Francaise

This would actually read December 29, 1798. These markings appeared only during the Napoleonic era as hereinafter set forth to help the collector of Papal States to discern the actual date of his letter or cover.

The early Greeks started off with a complicated and elaborate system which they called CALENDE, from which the present word CALENDAR is derived. The Romans, however, changed to a somewhat more realistic name for each month, but it rapidly degenerated into vain glory for the Roman Emperors as the months were changed and followed the names of their Emperors. For example, the month AUGUST was named after the Emperor Augustine. The Christian era came into existence with the Roman Calendar being used, but it inherited all its inaccuracies until the reign of Pope Gregory, and at that period it really was a horrible mess!! Many changes were made and resulted in what is known as the GREGORIAN CALENDAR, which we have to this day with minor changes.

When Napoleon Bonaparte attempted to form the United States of Europe by means of conquest, he formulated a brilliant idea of creating a calendar of his own, and real confusion resulted. He reformed the calendar according to the Equinox and the various seasons. This resulted in much confusion, especially where five extra days had to be added to each leap year. The following is the Napoleonic Calendar which was used in dating Papal States covers and letters of that era:

Sept. 22 to Oct. 21	Vendemaire	(Harvest)
Oct. 22 to Nov. 21	Brumaire	(Fire in Fire Place)
Nov. 22 to Dec. 21	Frimaire	(Frigid-cold)
Dec. 22 to Jan. 21	Nivose	(Snowy Season)
Jan. 22 to Feb. 21	Ventose	(Windy Season)
Feb. 22 to Mar. 21	Pluviose	(Rainy Season)
Mar. 22 to Apr. 21	Germinal	(Plants Germinate)
Apr. 22 to May 21	Floralid	(Flower Growing)
May 22 to June 21	Prairial	(Prairies-meadows)
June 22 to July 21	Messidor	(Fruit Drying)
July 22 to Aug. 21	Thermidor	(Hot Season)
Aug. 22 to Sept. 21	Fructidor	(Fruit Harvesting)
Add 5 days for each leap year		

You will often notice on letters "VII year of Republic" without any other date. This would normally mean the year of 1799, since the first year of the Republic of France started in 1792, but this may not be strictly true and the actual year date might be 1800. To compute your date you start with the actual date of the formation of the Republic, and in addition, where a leap year occurs, add 5 days.

THE PAPAL TIARA.



The Papal Tiara or triple crown is a tall head-dress of gold cloth ornamented with precious stones, encircled with three coronets and surmounted by a cross. It is shaped like a beehive with two lappets hanging down in the rear. The original tiara consisted of a plain helmet-like cap of white material and it was worn without any crowns by the Pope from the 7th century. The first crown was added about 1130; the second during the pontificate of Boniface VII, 1294-1303; while the earliest representation of the tiara with the three crowns is found on the effigy of Benedict XII (d. 1342). History gives no definite reason for the addition of any of the crowns. There are two distinct symbolisms attached to the three crowns. By one the first crown symbolizes the Church Militant, members of the church on earth; the second crown - the Church Suffering, the souls in Purgatory; the third - the Church Triumphant, those in Heaven. By the other interpretation the three crowns symbolize the three spiritual powers given by Christ to St. Peter and inherited by the Pope as the Bishop of Rome: teaching, ruling and sanctifying.

The Tiara is placed on the Pope's head at his coronation by the second cardinal deacon with the words: "Receive the tiara adorned with three crowns and know that thou art father of princes and kings, ruler of the world, Vicar of our Saviour, Jesus Christ".

The Tiara's earliest name, Camelaucum (made of camel's hair) would indicate that it was Byzantine in origin and was probably adopted by the Popes in the 7th and 8th centuries from the Byzantine court head-dress, the Kamelaukion. It is a non-liturgical ornament. The Pope wears it in ceremonial processions, on state occasions and dogmatic definitions. On liturgical occasions the Pope wears a mitre.

THE CROSSED KEYS.

St. Peter's Crossed Keys are a symbol of the power and the office of the Pope, successor of St. Peter, to whom Our Lord said "Thou art Peter, and upon this rock I will build my Church and the gates of Hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind on earth, it shall be bound in Heaven. And whatsoever thou shalt loose on earth, it shall be loosed also in Heaven." (Matthew XVI, 18-19). This promise finds its explanation in Isaias XXII wherein "the key of the house of David" is conferred upon Eliacim, as a symbol of full authority over the Kingdom of Juda. The Crossed Keys represent the Authority of the Pope to rule the Church of Christ.

The Crossed Keys are used also as a symbol of the Sacrament of Penance. At times St. Peter is represented with one key, the key to Heaven; at other times he holds two keys, gold or silver - to absolve or bind; again with two keys, gold or iron - to open the gates of Heaven or Hell; again with one key symbolizing dominion over Heaven, Earth and Hell.

The combination of the Papal Tiara and Crossed Keys appeared in various designs on the stamps of the Papal States, designating the Papacy. With the beginning of Vatican City State, the same design on its first issue of stamps looks back over a philatelic gap of 59 years in the Papal postal service.

THE CROSS AND ORB.



The symbolic meaning of this is that from the Cross of Christ flows in continuous stream the charity and grace of Christ which encompasses the world. In other words, Christ died for all men and offers grace of salvation to all men in a never ending stream. Man has but to make use of it. The Holy Year of 1933 was to mark the 1900th anniversary of the Death of Christ, the Son of God, on the cross for the salvation of all mankind.

The inscription "Hail, O Cross, our only hope" likewise points to the redemption of man by Christ on the cross. It notes the teaching of the Church that only through Christ is there salvation, won by His suffering and death on the cross of Calvary.

POPE PIUS XI.



Ambrose Damien Achile Ratti was born May 31, 1857, in Desio, then miles north of Milan, Italy. The Ratti family had been peasant stock in its past generations, but Francisco, father of Pius XI, had entered the silk industry. A great deal of Achile Ratti's youth was spent with Don Damien Ratti, his uncle, parish priest of Asso. Achile was a brilliant student through his early schooling, college and seminary. He was ordained priest in the Church of San Carlo al Corso, Rome, on Dec. 20, 1879. Three years postgraduate work at the Gregorian University at Rome brought him three doctorates.

He returned to Milan at the age of 25 a Doctor of Theology, Doctor of Canon Law and Doctor of Philosophy, and became an instructor in the Theological Seminary there. As a supplementary duty he was chaplain of the Convent of Our Lady of the Cenacle for 32 years, never missing a daily visit except when travelling. For 28 Summers with but three exceptions he climbed the Alps, making more than 200 ascents which included Mont Elanc, Monte Rosa and the Matterhorn.

Appointed a member of the Faculty of Doctors of the Ambrosian Library at Milan, he served there for 19 years before being made its Prefect. He brought the library up to date. In 1908 he prepared a special tercentenary edition on St. Charles Borromeo. In 1913 Benedict XV made him assistant to the Prefect of the Vatican Library and a year later he became its Prefect and a Canon of the Basilica of St. Peter. At the age of 57 he was made a Monsignor. Until he was 61, this brilliant scholar and administrator seemed to have been overlooked.

In 1918 Poland requested a representative from the Vatican. Benedict XV sent Msgr. Ratti as the first Apostolic Visitor. When a nunciature was established at Warsaw, in June, 1919, he became the first nuncio and was elevated to Archbishop, and by his own request was consecrated in Poland. When a bolshevick army marched on Warsaw he alone of the diplomats remained. He accompanied to the battle a contingent of high school boys who drove off the bolsheviks and saved Poland. The conducting of a plebiscite in Upper Silesia brought many disappointments and a request for his recall. Benedict XV firmly backed his impartial Nuncio and would not recall him. Sometime later he was made a Cardinal and returned to his home diocese in 1921. Exactly 150 days later he was elected Pope under the name of Pius XI.

He was to become one of the greatest building Popes in history, like Sixtus and Julius before him. He cast aside a 50 year precedent and gave his first blessing from the outside balcony of St. Peter's, which was meant and taken as an indication that he was amenable to advances to settle the Roman Question. This gesture brought about the conferences which led to the Lateran Treaty and the establishment of the Vatican City State. His personality was a compound of priest, scholar, athlete, administrator, diplomat, negotiator and leader of men. Called the Pope of the Missions, he was a strong advocate of a native clergy in mission countries.

World wide attention was given to the Encyclical of Pius XI called *Quadragesimo Anno* on the Restoration of Christian Social Order. Pius XI takes up the application of Christian principles as expounded by Leo XIII in his encyclical *Rerum Novarum* to modern life. *Rerum Novarum* was called the Charter of Labor. Pius XI after reviewing the benefits that have followed from *Rerum Novarum* applied Christian teaching to private ownership, state ownership and labor. The Family Wage is propounded and social justice and charity called to the attention of management and labor. The root of the present social disorder is exposed and the application of Christian morals pointed out as its cure.

Other encyclical letters for the remedy of modern social ills came from the pen and mind of Pius XI. They treat of the Christian Education of Youth, Christian Marriage, Depression, Unemployment and the Armanent Race, Motion Picture Entertainment and Atheistic Communion. Many other such letters were directed to Catholics for their spiritual betterment and advancement and were directed both to the sanctification of individuals and curing the social maladies of the world.

During his reign he canonized St. Therese of the Child Jesus, Bernadette Sibirous, Peter Canisius, John Bosco, Jean Vianney, Robert Bellarmine and others. At the age of 82 he was called to his reward on Feb. 10, 1939 after a pontificate of 17 years.

THE VATICAN PALACE.



Pope Symmachus (498-514) built a residence to the right of St. Peter's Basilica, probably to replace a former papal residence. In the 13th century Eugene III, Alexander III and Innocent III developed this building of Symmachus into a palace by their additions and renovations. Nicholas III and subsequent popes made further additions, all of which represent the ancient portion of the Palace. With the return of the papacy from its residence in Avignon, the Vatican Palace was completely repaired and became the permanent residence of the popes, because their abode previous to Avignon, the Lateran Palace, had been destroyed by fire. Successive popes added more buildings and decorated them until the present Palace was completed.

The Vatican or Apostolic Palace consists of about 1000 rooms, only 200 of which are used for residence for the pope and his household. These are situated in the area of the Cortile di San Damiano. The remainder consists chiefly of Museums or sections used for administrative purposes.

The Museums are as follows: The Pio-Clemente Museum contains a collection of antiquities in its eleven rooms. Small sculptures are housed in the Galleria Chiaramonte. The Braccio Nuovo contains large sculptures. The Egyptian and Etruscan Museums contain antiquities of Egypt and pre-Roman Italy as their names indicate.

The Vatican Picture Gallery with its masterpieces of the painters of the Renaissance and later, is much larger than the Gallery of Modern Paintings which displays chiefly works of Roman painters of the past hundred years. The Stanze of Raphael consists of four rooms whose walls and ceilings are covered by the wonderful frescoes of Raphael. Adjacent is the Loggie of Raphael whose ceiling shows frescoes of Old Testament scenes by the same master. On the floor below is the Loggie of Giovanni da Udine decorated by the artist whose name it bears. The Gallery of Tapestries completes the rooms assigned solely to art.

In the Vatican Palace are found several chapels. Best known is the Sistine Chapel, decorated by Michaelangelo and other masters. Here is held the conclave for the election of a pope. The Pauline Chapel is the parish church for Vatican residents. The Chapel of Nicholas V, containing the greatest works of Fra Angelico, became philatelically prominent on the Vatican stamps of 1955. The Pope's Private Chapel is where he usually celebrates his daily Mass. When a large number of people attend his Mass, he uses the Chapel of St. Mathilda. The Chapel of Sts. Martin and Sebastian is the chapel of the Swiss Guards.

Reception rooms for visitors who have an audience with the Pope, well known to the Allied troops of World War II who were in Italy, include the Sala Clementina, the Anticamera Bassa, the Salla dei Gendarmi, the Sala del Cantone or Sala della Guardia Palatina, and the Sala degli Arazzi or Gallery of Tapestries.