

(Continued from Page 8.)

Pius X. does not impress you that way. He is of medium height, rather full and strong of physique, has regular features, good color, clear blue eyes, and a full head of pure silver-white hair, and he makes a most pleasing picture clothed in the white cloth cassock, girdled with a broad white silk sash, a pectoral cross of gold and emeralds resting on his breast; the strong, fine head bent slightly forward, the eyes rather downcast, but very kind in their expression, and his splendid wavy silver hair brushed carelessly back and topped with the little white silk skull-cap. He is easily approachable, and at once makes one feel thoroughly at home. At no time does he make the slightest effort to create an impression on his visitor; his manner is entirely natural. He uses the simplest words in conversation, his voice is rather low and well-modulated and with a slight Venetian accent. It is really a pleasure to hear him speak. He goes straight to the point, his questions are all so innocent, and the visitor drops all reserve and speaks quite freely as to a father, an adviser, a friend. He pays the closest attention to what is said, and prefers to listen rather than to speak. In a private audience, as to Bishops or their representatives, it usually takes place in his library; he is seated at the back of his large flat-top desk, and he asks his visitor to be seated at his side and only a few feet away. When a Bishop comes from a distance the Holy Father always questions him closely concerning conditions of the clergy, the people, the industries, immigration, material as well as spiritual improvement. He has a wonderful memory, and he stores all that information away to be used at the proper time. He has a natural faculty for giving audiences, and, judging from my own experience, he can in his quiet way get more information out of a person than any one I know of. When I examined my conscience after I had been with him for twenty minutes, I came to the conclusion that he must have been a wonderful confessor, for he had searched me thoroughly. He seldom smiles, but there is a particularly kind expression to his countenance, and his eyes twinkle when something occurs to amuse him.

I started in to thank him for numbering me among those of his household, and I told him that I was rather young for such preferment, and he said, 'But you are the chancellor of your diocese.' 'Yes, Holy Father, for the last ten years,' I answered. 'Ah, then,' he replied, 'you have served a year longer than I did, for I was chancellor of my diocese nine years.' It was in my mind to say that I had served so long because no one else wanted it, but I did not quite dare to. But he must have read my mind, for, with a twinkle in his eye, he added, 'It is not a very pleasant post, I know.'

But I really cannot tell you how kind, how patient, how gentle he is with everyone. This is the one impression every one takes away with him after an audience with Pope Pius.

To-day, when the rulers of Europe look with troubled eyes on the constantly increasing and menacing danger of anarchy and socialism, the Church brings forward as her head and inspiration this man of lowly origin, this man sprung from the common people, whose labor has been chiefly among the poor, whose love and sympathy is for the poor. In an age like ours, when the madness for wealth, for position, for pleasure is eating like a canker-worm into the vitals of the people, the children of the Church can look for and find a living example of her teaching in this Pontiff, whose life is one of sacrifice and self-denial, who is as poor to-day as when he was a humble parish priest; whose relatives have gained nothing, neither wealth nor power, nor titles. The Holy Father is one, of whom it is known that his voice is never raised in anger, whose hand is ever open to the needy, whose words are those of tenderness for his children, of sympathy with the suffering, of gentle reproof and admonition for the erring. If the Church is to fulfill her mission of combating the errors of the time, if she is to be the preserving force against corruption, and her means of grace, the antidote against the evils of the

day, do you think one better fitted to be the directing, the inspiring, the guiding force of this great institution could be found? In a word, is there one better fitted than is Pius X. to be the ideal Pontiff of the twentieth century?

SOME OF HIS WORK.

The historian of the present Pontificate will certainly dwell with emphasis on the following great features of the great programme:—

To restore all things in Christ, which Pius X. gave as the motto of his reign in the first encyclical he addressed to the world:

1. The reformation of sacred music, by restoring the Gregorian chant to the purity of its golden age and by banishing theatrical music from the house of God.

2. The apostolic visitation of Rome and all the dioceses of Italy, by which numerous abuses were removed and a new spirit of zeal and fervor infused into both clergy and laity.

3. The reformation of ecclesiastical education—(a) by ordaining that candidates for the priesthood must study theology four years and philosophy for three years, and (b) by abolishing in Italy the small and anaemic seminaries and gathering the students into flourishing district seminaries, where they have the advantage of good professors and are at the same time able to follow the general courses leading to the governmental universities.

4. The reformation of catechetical instruction in the parishes—a measure very necessary in many countries, and not least of all throughout a large part of Italy.

5. The formation of the Biblical Commission.

6. The condemnation of the heresy of modernism, and the vigorous means adopted for putting an end to it.

7. The promulgation of a new and universal code of laws, the first attempt ever made to give complete unity in ecclesiastical legislation. (The first fruit of this codification of the Church's laws was the decree of August 2, 1907, on espousals and marriage.)

8. To this fine record we may add the great 1908 reform of the Vatican Congregations (or Departments through which the business of the Universal Church is conducted). In June, 1908, the Pope, by an Apostolic Constitution, decreed the reorganisation of these Congregations. Some of the minor Congregations were abolished and their work divided among the others; other Congregations were reorganised; a new Congregation was established dealing with the disciplinary side of the Sacraments (Matrimony in its various aspects included), their dogmatic side remaining as heretofore, under the direction of the Holy Office, of which the Pope will continue to be, *ex officio*, the Prefect; and (among other useful reforms) a body of experts in Canon law was retained for the gratuitous service of the poor. On this wise and beneficent reform the London Times made the following interesting comment in the course of a leading article in July:—'Though the Papal legislation will excite deep interest amongst large classes of thoughtful men throughout the world who have little or no sympathy with the doctrine or the discipline of the Roman Church, the days have long passed away when such an exercise of the Pope's prerogative could stir the surface of English political life. Certain ultra-Protestant societies may still assemble their faithful adherents to denounce this fresh instance of "Papal aggression," but they will appeal in vain to the masses of their countrymen. The opposition of the nation to Rome is as sturdy as ever, but it no longer kindles the passion which was aroused in 1850 and 1851 by the reconstitution of the Roman Catholic hierarchy in England, under Bishops with English territorial titles, and which was reflected in Lord John Russell's once famous *Durham Letter*, and in the abortive Ecclesiastical Titles Bill that the House of Commons adopted by an overwhelming majority.'

It may also be that these great measures will be supplemented by the establishment of an international commission of Catholics for the promotion of science.