

TEN YEARS OF POPE PIUS X.

Ten years ago to-day (says the *Sacred Heart Review* of August 9) the coronation of our Holy Father Pope Pius X. took place in St. Peter's. When the papal crown was placed on the Pontiff's head, the 70,000 people present in the great church could not repress exclamations of joy, the choir intoned the hymn of triumph, and the bells of Rome joined in a glad proclamation. Only five days earlier Cardinal Sarto, Patriarch of Venice, had been elected Pope, and already he had won the confidence and love of his spiritual children. 'Pius X. is a man of God and of the people' was the opinion expressed by the Christian world, and a decade of his wise, beneficent administration has proved how true was that first impression.

On This Memorable Anniversary millions of Catholic hearts go out in love and gratitude to their Father in Christ, and millions of prayers ascend that Pius X. may long be spared to his people. Not only Catholics, but non-Catholics also, rejoiced when the Patriarch of Venice was chosen to succeed Leo XIII. It is the testimony of all who know him (said the *New York Sun* of the new Pope), that the Roman hierarchy includes no more exemplary embodiment of piety and loving kindness. . . . Pius X. may well be a 'burning flame' in the best sense for the Church. That these felicitations of ten years ago have been justified by the record of Pope Pius X. is the belief of every faithful Catholic; and it pleases us to find in last Saturday's *Boston Evening Transcript's* 'Churchman Afraid' the following opinions which show that those who view the Holy Father and his doings from outside the fold are constrained to praise the zeal and ability with which he has administered his exalted office:—

On Monday will occur the tenth anniversary of the election to the papal throne of Joseph Sarto, Patriarch of Venice. The decade which has elapsed since then has been one of much importance and significance to the Catholic Church. It has been marked by grave dangers and persecutions, by the rise and spread of the heresy known as 'Modernism' and other troublous events. But it has been remarkable, too, for many important reforms and the numerous luminous encyclicals issued by Pope Pius X. The Pope's insight into the present day needs of the Church is generally admitted to be notable. The outbreaks against the Church in France, in Spain, and Portugal were dealt with in a statesmanlike and fearless manner; and churchmen and diplomats alike were lost in admiration and astonishment that the erstwhile humble Bishop should be able to handle the great problems, which beset his reign, in such a masterly manner. According to the friends of the Pope, Modernism was crushed, its doom being sealed when, in September, 1910, the Pope issued a *Motu Proprio* entitled 'Recent Manifestations of Modernism,' in which he summed up the Encyclical *Pascendi Gregis* and, in concluding laid down rules for preachers which reveal

The Spirit and the Motive of His Life.

He also issued encyclicals on the building up of a pious, learned, and zealous priesthood (this was the first and was written in 1903); on Holy Communion (1905), wherein he granted that children be permitted to receive the Body and Blood of Christ as soon as they have reached the age of discretion; the *Motu Proprio* on Church music (issued November 22, 1903), by which the Gregorian chant was restored to its proper place in the liturgy of the Church, while many novelties, which had crept in from time to time, were abolished; in December, 1903, came another *Motu Proprio* on the Social Question, a syllabus of nineteen propositions based on the various utterances of his predecessor, Leo XIII. Herein is the attitude of the Catholic Church toward capital and labor adequately defined. The encyclicals of Pius X. also touched on the necessity of renewed efforts to make catechetical instruction for both children and adults more widespread; reform of

the Breviary; movement for the codification of the canon law, and several other important topics.

Among the Various Reforms

conceived and partly completed by Pius X., a special importance belongs to that of the Breviary, the recitation of a certain portion of which every day has been obligatory upon the Roman priesthood from ancient times. This reform, though it is of immediate interest only to the priesthood, deserves mention—as clearly showing the Pope's intention of requiring from priests a great knowledge of the Psalms and of the Martyrology, of partly reconstructing the liturgy on the basis of the earliest traditions of the Church, and, finally, of reducing the Martyrology and the Lives of the Saints to a greater conformity with the exigencies of historical criticism.

Not the least important of his works is the Biblical Institute, established four years ago. Its object was to guard students against the dangers that come from studying the Scriptures under improper influences. From the beginning the Institute has been a pronounced success, and now has an excellent staff of professors and over one hundred students from all parts of the world; it has the nucleus of a valuable Biblical museum and of a rich Biblical library; it has correspondents throughout the Orient.

An important reform inaugurated by Pope Pius X. is the revision of the Vulgate, the name commonly given to the Latin version of the Bible authorised by the Catholic Church. This he instituted in the spring of 1907 and entrusted to the Benedictine Fathers under the leadership of that brilliant scholar and distinguished Churchman, Abbot Gasquet. The work is still in progress, and according to the Pope's express orders is being carried out on the most approved modern methods and regardless of expense.

When he began his reign as the tenth Pius he selected as his motto, 'To restore all things in Christ.' And consistently and faithfully has he labored to carry it out. That he has succeeded to an eminent degree a study of his pontificate will show. It has, indeed, been rich in accomplishment and noteworthy for the record of constant increase and development of the Church in all parts of the world. In view of these facts, therefore, it does not seem too much to say that he will take his place in history as one of the great Popes, while his encyclicals long will be regarded as important contributions to the papal letters and of permanent value to the history of the Church.

It would be hard to portray the darkness of a world in which there were no reverence. Happiness would be impossible, for there could be no friendships upon which to build it and no values out of which it might spring. To view life thus would be to put it on the basis of pessimism, and pessimism is in its last analysis misery.

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