CAREER OF PIUS AND HIS POLICY

Eleven Years' Reign Marked by Ruptures with France, Spain, and Portugal.

STAND AGAINST MODERNISM

Conflict with Germany Due to the Vatican's Position on Education.

GAINS OF THE CHURCH HERE

More American Cardinals Created—The Campaign of the American Methodists.

When in the afternoon of Aug. 4, 1903, Cardinal Macchi pronounced the name of the new Pontiff from the outer loggia of St. Peter's a Venetian priest in the crowd said:

"Poor Cardinal Sarto must have committed some grievous sin, else God would not have condemned him to be Pope and to suffer lifelong imprisonment in the Vatican."

These words voiced not only the sentiment of Venetians, who were never to see their Patriarch again amid the canals of his beloved Pearl of the Adriatic, but the sentiment of other Catholics, unacquainted with the benevolent career of Giuseppe Sarto.

What fate had caused a comparatively new and untried Cardinal to be elevated to so high an office?

The circumstances which made such elevation possible are worth noting, particularly as they have a certain bearing on the attitude of Italy, France, and Austria-Hungary in the present war. When the Conclave met it was plain that a division was expected along the old familiar lines of cleavage between the rigorous ecclesiastical party and the party which believes in a perpetual adjustment of ecclesiastical policy to secular needs. The candidates of these parties were, respectively, Cardinal Serafino Vannutelli and Cardinal Rampolla, the famous Secretary of State under Pope Leo XIII. Up to a certain point in the voting the choice was thus registered:

Rampolla, 24; Vannutelli, 4; Gotti, 17; Oreglia, 2; Di Pietro, 2; Capecelatro, 2, and Sarto, 5.

It was well known that the votes received by Cardinal Gotti, the Prefect of the Congregation of the Propaganda, were to be diverted to Cardinal Vannutelli if needed to give him a two-thirds plurality. The votes for the less conspicuous candidates were a matter of compliment, the two for Luigi Oreglia di Santo Stefano, the Dean of the Sacred College, being due to the fact that he was the only surviving Cardinal appointed by Pius IX.

All that seemed to remain for the Conclave to do, therefore, was to give Cardinal Rampolla the requisite two-thirds vote, but something intervened. Although all that takes place in a Conclave is supposed to be under the seal of secrecy, yet Cardinals are but human and the walls of their palaces have ears, and before many days had elapsed after the election of Pius X. it became generally known what that something was.

"Spanish Veto" Was Invoked.

It seems that Cardinal Rampolla was no favorite at the Austrian Court, owing to his pronounced French proclivities, and so when the Austrian Cardinals were about to depart for the Conclave they had been advised by the Emperor Francis Joseph to invoke what is known as the "Spanish Veto" in case Rampolla's election seemed a certainty. This article is said to permit either the King of Spain or the Emperor of Austria to "forbid" the election of a certain candidate who might be deemed "unworthy," or, in other words, who might subsequently be expected to act contrary to the foreign policies of Spain or Austria, as the case might be.

Although Rampolla lacked fourteen votes to reach the two-thirds necessary for choice, there is little doubt that he was making progress and would have gained the day, when, like a thunderbolt, the "Spanish Veto" fell upon the Conclave.

The Austrian Cardinal, Puzyna, arose and announced:

"In the name and by the authority of his Apostolic Majesty Francis Joseph, Emperor of Austria and King of Hungary, that he wishes to use the old rights and privileges of the veto of exclusion against his Eminence Cardinal Mariano Rampolla del Tindaro."

Cardinal Oreglia, his voice trembling with emotion, declared that the Conclave could not accept such a message. Then Rampolla arose and said:

"I regret the serious attempt made by a lay power against the liberty of the Church and the dignity of the Sacred College in such an important matter as the election of the Pontiff. While I protest most energetically against this, so far as my humble person is concerned, I consider what has happened most honorable and pleasing to me."

Outside the Conclave, when the invocation of the veto became known, everybody attributed it to an understanding between the powers forming the Triple Alliance, equally desirous to avoid a pontificate of Cardinal Rampolla, who during his office of Secretary of State could hardly have been more francophile or a stronger opponent of the "Triplice."

So Rampolla was defeated. It is worthy of note that one of the first acts of the new Pontiff was not only to abrogate this ancient article of the Spanish Veto, which had originally been enjoyed by France also, but to declare that whosoever should attempt to invoke it in the future should suffer excommunication.

Pius X.'s Election.

With Cardinal Rampolla out of the way the election of Vannutelli might have followed, except that while the would-be electors of the former Secretary of State were willing to unite and elect a conservative churchman, they would not unite on Vannutelli. Thus in the end fifty-five votes were given to a Cardinal who was known to be without party or policy. This Cardinal was Giuseppe Sarto, the Patriarch of Venice.

Being a great admirer of Pope Pius IX., he chose the title of Pius X. and the motto: "To restore all things in Christ." The position of the new Pope was most difficult. Being a "dark horse," he could not consistently unite himself with either the party of Rampolla or that of Vannutelli—neither with the party of adjustment nor that of noncompromise. Although his leanings were in the latter direction, he must make his own way. He chose a middle course. In matters of dogma and of dogmatic instruction he would be conservative. Where these matters conflicted with a secular thought or policy he would still be conservative and would pray for light.

First of all, therefore, the Pontificate of Pius X. has been a return to dogmatic Roman Catholicism tempered by such spiritual interpretations as came to him. Reactionary he was not. If he seemed so in his dealings with the French, Spanish, and Portuguese Separatists, with Italian, English, and German modernism, and such trivial but sensational matters as the Fairbanks and Roosevelt episodes, it must be remembered that, if he acted without diplomacy, he acted in strict accordance with the traditions of the Mother Church, which could not be changed to meet every arriving contingency that had its origin outside the Church. If not always practical, according to modern lights, his reforms were not a few, nor were they trivial; yet all will bear the deepest theological investigation.

Among the early reforms of the late Pontiff was the introduction of Gregorian for modern music, and, wherever practical, the substitution of ecclesiastical choirs for the singing of paid laymen. An early "motu proprio" abolished the Roman Congregations of Indulgences and Relics, founded by Clement IX., and developed by successive Popes. Again, the first "Gararchia Cattolica" issued under his Administration showed the suppression of no less than six Popes. A subsequent one, issued in January, 1913, suppressed five others, making Pius X. the 259th successor of St. Peter. American Catholics will long remember that scarcely six years ago he decreed that on Nov. 8, 1908, the United States should cease to be regarded as a missionary country and pass from the tutelage of the Sacred Congregation of the Propaganda to the supervision of the local ecclesiastical authorities.

From a material point of view, when Pius X. came to occupy the chair of St. Peter, in the Summer of 1903, the opportunity seemed most propitious for a reorganization of French Catholicism. To be sure, the associations law, restricting or dissolving Catholic orders, had been promulgated. The independent action of these orders had long been a thorn in the side of Leo XIII. At that time there was no question of a separation of Church and State except in so far as might result in a new Concordat amicably negotiated between the Vatican and the Government of the French Republic. Indeed, Cardinal Rampolla, when Secretary of State, had believed that a partial separation might be advisable, but such a separation would not necessarily mean that France was to be de-Catholicized, or that the Vatican should lose her influence over French Catholics. Nevertheless, that is what ultimately happened. It happened also in Spain and Portugal. All has been due to a policy which has turned an unrelenting face toward modernism whenever found, and made possible the famous "Syllabus" of July 17, 1907, to say nothing of the Fairbanks and Roosevelt episodes and the consistent antagonism toward the Methodists in Rome. The expression of that policy was due to the personality of one man, although it was undoubtedly inspired by Pope Pius. The man in question was the successor of Cardinal Rampolla as Secretary of State, Merry del Val.

Pius X. came to St. Peter's chair in the interval between the promulgation of the associations law and the framing of the separation law. At that time there was no definite idea of separation, although it must be admitted that, while the radicals in France believed that the end was near, statesmen in the Roman Curia were no less apprehensive, but while the former expected a rupture of the Concordat, the latter believed that a new agreement might be negotiated with equity for all concerned. Such, as has already been pointed out, was the opinion of Cardinal Rampolla.

According to the Concordat of 1801 French Bishops were appointed by the State, being considered officials of the State, with the approval of the Vatican. But a list submitted to the Vatican was rejected and the Bishops were ultimately appointed over its head. The matter was aggravated by the visit President Loubet paid the Quirinal in 1904. Thus was the real breach with France made, each party claiming that the other had broken the Concordat. The separation law followed, with the relentless persecution of the religious houses on the one hand and the double dealing of the Vatican on the other, as later revealed by the mission of Mgr. Montagnini in Paris, who was publicly commissioned to wind up the affairs of the Vatican there, but whose secret mission was an attempt to show that the French political leaders were inspired by selfish motives in conspiring against the Church—a suspicion which was to a certain extent borne out by the scandals which arose from the liquidation of the Church property in France in the Spring of 1910.

Since the promulgation of the French separation law, conditions which brought this law into being have arisen in Spain and Portugal. In the former, although diplomatic relations have been severed with the Vatican, no formal separation of State and Church has occurred.

The relations between Spain and the Vatican are regulated, with certain subsequent qualifications, by the Concordat of 1851. A new Concordat was to be negotiated. During the negotiations in June, 1910, the Liberal Premier, the late Señor Canalejas, with the full consent of his Most Catholic Majesty Alfonso XIII., revoked two royal decrees based on Article II. of the Constitution of 1876, which prohibited non-Catholics from displaying the insignia of their religion or of publicly indulging in religious worship. Although it was asserted by the Spanish Government that this was a matter of domestic policy in which Rome had no concern, the Vatican took umbrage and recalled its Ambassador from Madrid. On the other hand, since the assassination of Señor Canalejas in the Fall of 1912 a rapprochement has been tentatively effected between Madrid and the Vatican.

The establishment of a republic in Portugal four years ago brought up automatically the question of separation of Church and State in that country. But now Portugal, like Spain, seems ready for peace.

While these matters in regard to France, Spain, and Portugal were dealt with by the Vatican in a manner abhorrent to the party which had been built up around the policy of Rampolla, the adjustments, or rather the lack of them, gave great satisfaction to the adherents of Serafino Vannutelli; and it is said that the latter influenced the Pope to refrain from holding a Consistory from 1907 to 1911 in order to maintain the balance of power in the Sacred College, the vacancies in which just prior to the famous Consistory of Nov. 27, 1911, numbered twenty-three.

Campaign Against Modernism.

Aside from internal national questions, partly of a political nature, with which the Pontificate of Pius X. has been concerned, is the theologico-scientific question brought into prominence by the researches of scientific prelates who believed that the dogmas of the Church and the interpretation of the Scriptures should be altered in order to conform to the undisputed results of modern science. The Vatican has strenuously set its face against any such adjustment with what may be called in a general way modernism.

The whole attitude of the Vatican toward modernism, no matter how it found expression, is best revealed by the famous Papal Syllabus of July 17, 1907, this Syllabus being "a decree of the Holy and Universal Inquisition." Not since 1864, when Pius IX. issued a Syllabus on social and political as well as doctrinal errors, had a document of such importance emanated from the Vatican. Eight articles related to the obedience of a Catholic to ecclesiastical authority in all questions regarding scientific research, and "reproved and proscribed the proposition: 'Divine inspiration does not extend itself over all the Holy Scriptures in such a manner as to guarantee all and every part thereof from all error.'"

This was followed by an arraignment of modernism point by point in the famous "Pascendi" of Sept. 8, 1907.

Col. Roosevelt's Visit.

The episodes involving ex-Vice President Fairbanks and ex-President Roosevelt in 1910 may be summarized here if for no other reason than that they show the combat that is being waged between the Vatican and the Methodists in Rome. It has been asserted that the Catholic Church does not approve of the reading of the Bible by its lay communicants for fear they might receive false ideas therefrom. When the soldiers of Victor Emmanuel II. entered Rome on Sept. 20, 1870, a Methodist parson followed in their wake, drawing a cartload of Bibles printed in the Italian language. Thus Methodism established itself in the Eternal City, and has since fought the Vatican vigorously. When ex-Vice President Fairbanks arrived in Rome, late in the Winter of 1909-10, he made application through John G. A. Leishman, the American Ambassador, and Mgr. Kennedy, the titular Bishop of Adrianapolis and the head of the American College in Rome, to be received in audience by Pius X. The invitation was extended and then canceled on the eve of the audience, when it was discovered that Mr. Fairbanks had made arrangements to address a Methodist meeting.

Later in the Spring, when Mr. Roosevelt emerged from Egypt after his African hunting expedition, he expressed in writing his desire to the American Ambassador to visit the Vatican, and pay his respects to the Pontiff. The intervention of Mgr. Kennedy was again invoked. The latter communicated with Cardinal Merry del Val, who declared that the Holy Father would be pleased to meet Col. Roosevelt in private audience, but added that the Vatican hoped nothing would arise which would prevent the Pontiff from receiving the ex-President, such as had arisen in the case of the ex-Vice President.

Ambassador Leishman gave Mr. Roosevelt to understand that in order to be received by the Pope he must pledge himself while in Rome to address no gathering of Methodists. Whether this be the true interpretation of the Vatican message or not, it was allowed to stand. Mr. Roosevelt declined to pledge himself in any way, and the audience did not take place.

There are two explanations of these episodes, the Catholic and the Methodist. The Catholic explanation is that no personal rebuff was intended toward either Mr. Fairbanks or Mr. Roosevelt; but as these gentlemen were both non-Catholics and it was certain that the Methodists intended to make sensational use of the affair, the Pope was right in declining to lend himself to it. On the other hand, the Methodist explanation declares that the attitude of the Vatican demonstrated the fear in which it held the Methodists and at the same time illustrated the reactionary and intolerant policy of the Papal Secretary of State.

This, then, is the situation at the close of the Pontificate of Pius X. Within the Church great progress has been made, particularly in non-Catholic lands, where the number of converts has more than made up the loss that the Church has suffered in nominally Catholic countries. Roman Catholics are now said to number 267,000,000, a gain of over 7,000,000 since 1903. Numerous reforms have been made in regard to the administration of the Church and in discouraging adherence to certain traditions which the lay Catholic was apt to interpret as matters of doctrine.

The Roman Curia or Pontifical Cabinet has been reformed. The tribunal of the Rota, just now deliberating on the petition of Count Boni de Castellane for the annulment of his marriage with Anna Gould, has been revived. The codification of canon law has been begun. The Church in the United States has been transferred from the jurisdiction of the propaganda to the direct supervision of the Pope. A school for Biblical criticism has been established in Rome. Parochial fraternities have been created for the teaching of the catechism. New and liberal legislation on marriage has been introduced particularly for those communities where a priest is not available. And finally, by the consistory of Nov. 27, 1911, the red hat was bestowed on eighteen prelates, three of whom were citizens of the United States: Cardinal Farley of New York, Cardinal O'Connell of Boston, and Cardinal Falconio, former Apostolic Delegate at Washington, who, although an American citizen, is considered an Italian by the Vatican, just as Cardinal Merry del Val is considered a Spaniard, although the Secretary of State is a British subject.

Again, at the consistory of May 25, 1914, thirteen new Cardinals were created, and another, Mgr. Bello, Patriarch of Lisbon, Portugal, who had been made a Cardinal "in pectore" at the consistory of Nov. 27, 1911, was announced.

In August, 1914, the Church has three resident Cardinals in the United States, fourteen Archbishops, 100 Bishops, two Archabbots, fifteen Abbots, 17,945 clergymen, 14,312 churches, 85 seminaries, 6,109 students, 230 boys' colleges, 684 girls' academies, 5,256 parish schools, with an attendance of 1,360,761; 288 orphan asylums, 47,415 orphans, 1,593,316 children in institutions, and 108 homes for the aged. The total Roman Catholic population is 15,154,158.

On the average in every field of activvance of about 30 per cent. over the conditions of 1903 and 10 per cent. in adity the foregoing figures show an advance of the work done by Leo XIII.

On the other hand, France has been seemingly irrevocably lost to the Church; Spain and Portugal may yet be regained. As regards Italy, the Papacy is ready to negotiate, provided the Italian Government shall recognize the Pontiff as a temporal sovereign.

What the future will bring forth should the Vatican continue to look with unrelenting eyes on modernism remains to be seen. There are many distinguished prelates who deem that modernism is an enemy that should not be antagonized, but pacified. There are still others who declare that the first concession made to modernism will mark the beginning of the end of all spiritual authority and the disintegration of the Church. The modernists themselves believe that no such danger would menace the Church, since faith would remain, and faith, they believe, would be more permanent if based upon scientific facts.

THE POPE'S SIMPLE WAYS.

Abolished Much Pomp at Vatican and Dined with His Secretaries.

Many stories have been told of the simplicity, directness, and democratic manners of Pius X. While he was Bishop of Mantua and afterward Patriarch of Venice, he went about in the simplest manner. In Venice he always rode in the gondolas and public conveyances, and could frequently be seen in the public parks strolling among the people, chatting with them on the current topics of the day. His home was presided over by his three spinster sisters, who did all the cooking. They sat down with the Patriarch and chatted with him during the meal. Doubtless some of the stories told of him are of questionable authenticity, but they are all illustrative of his distaste for pomp and show.

When as Cardinal Sarto he went from his beloved Venice to attend the Conclave, at which he was chosen Pope, he had no idea that he would even be considered. To a friend whom he met in Rome, and who suggested that he might be the fortunate one, he replied:

"Oh, no! I bought a return ticket to Venice."

Pius X. had no sooner become Pope than he began breaking some of the oldest traditions of the Vatican household. One of the ancient customs of the Papal Court was that the Pope should eat alone in solitary grandeur. Leo XIII. used occasionally to invite his secretary to dinner, but he never broke the custom of sitting at table by himself. In fact, the secretary stood while the Pope had his dinner, and when this was over he sat down at a separate table and had his. Pius X., however, shocked the Vatican courtiers by having his private secretary, Mgr. Bressan, whom he had brought with him from Venice, dine with him at the same table. Such a thing had never happened, it was said, in the history of the Popes.

"We must speak to him," said the courtiers. "He does not know."

The next day, before he had been spoken to, he ordered dinner for three, and when it was served a second secretary was asked to dine with him. Then the courtiers spoke to him. While the subject was being delicately discussed he answered them by ordering dinner for five. That ended the determination to insist on the etiquette by which the Pope dined alone.

He startled the courtiers one morning by renting apartments in a new building adjoining the Vatican and installing therein his two surviving sisters, and afterward they became visitors to the Vatican and dined with him. They also attended him in his last illness.

For centuries a visitor had been required to genuflect three times upon coming into the presence of the Pope, first on crossing the threshold, then when half way across the room, and then at the Pope's side. Then the visitor kissed the cross on the Pope's right slipper and remained kneeling all the time he was in the Pope's presence. Pius X. would have none of this. He often went forward to greet the visitor, got a chair for him himself, and chatted in friendly fashion.

Liked Plain Food.

Pius was also most simple in his diet. He preferred such food as macaroni and beans, polenta with birds or cuttlefish, boiled beef and broth. When he was elevated to the Apostolic throne he was asked if he would like his cook from Venice.

"What cook?" he replied. "For a potful of rice and broth my sisters are all the cooks I want."

It was said he had an idea at that time that his sisters could cook and mend for him as in the old days. His astonishment was said to be great when he saw the pontifical kitchens magnificently furnished and with a whole army of cooks and undercooks, and that he exclaimed:

"It seems impossible! Why should so many cooks be needed to make me a cup of broth?"

One day the Pope, being slightly indisposed, asked for a cordial of some kind. A bottle of Tokay a hundred years old was brought to him. It had originally been presented to Leo XIII. by the Emperor of Austria. Naturally, the precious liquid was most palatable, and at luncheon the Pope asked that the bottle be brought again to the table. The footman became scarlet, and stammered that bottles once opened were never presented for the second time to the Sovereign Pontiff. The Pope replied that what was or was not the custom did not concern him, and that the bottle must be brought without delay. In great confusion the servant explained that the bottle had already been finished by himself and fellow-servants.

After that time any bottle that the Pope had opened was kept in his room, and brought out again and again to the table till it was finished.

The Pope could not tolerate the presence of servants waiting around the table. From the carver down he excluded all from the table. When he wanted a thing he rang for it.

After dinner he used to smoke half a Ruscan cigar, costing 1 cent, or a pipe, but afterward, for his health's sake, he gave up tobacco, and went from the table to get half an hour's sleep.

Custom forbids the Pope to walk on foot unaccompanied. But Pius X. took his walks all the same. As Patriarch he was a very active man, and want of exercise in the Vatican seriously disturbed his health. Not that the Vatican affords no space for exercise. The Vatican and grounds inclose a space as large as the City of Turin within its walls. But the Pope hated to be followed everywhere by the Noble Guard and his prelates.

Preferred Solitary Walks.

Leo XIII. loved ceremony and whenever he walked was preceded by the Swiss and Noble Guards with their halberds. When he entered his carriage groom and escort preceded and followed him, and his cavalry rode on each side.

Pius X. disbanded his cavalry on ascending the throne and used to descend, unseen, a secret stairway, cross the courts, and lose himself in the Vatican groves. Then there was great excitement because he could not be found. It was feared that he had run away to Venice. After a long search his retreat was discovered. The Monsignori of the Auto-Camera of the Noble Guards gave the alarm to the barracks and the Noble Guard ran to the stables, had carriages harnessed in haste, and Noble Guards and carriages went off full tilt in search of the Pope, who hid in the thicket and watched the amusing attempts of his persecutors to find him.

Sometimes he laughed till he was exhausted, at other times he could not hide his irritation at not being allowed to pass an hour in solitude. Finally he succeeded in releasing himself from this slavery, and went when and where he pleased within the limits of the Vatican precincts.

Another story is told of the Pope's fondness for his watch, which was of the Waterbury variety, and which he carried in disregard of an old rule that the Pope should dispense with any such modern contrivance. A French Bishop once offered to give him in exchange for it a costly and elaborate gold watch. Pius examined it, studied the works, and admired the jewels and case. Then he replaced his own five-franc timepiece in his pocket.

"No, no," he said. "I cannot accept your generous offer, for this old watch is very dear to me. I held it in my hand, watching my mother's life ebbing away during her last illness."

DOCUMENTARIA OF PIUS X.

List of Principal Decrees and Letters Chronologically Arranged.

1903.

Aug. 10.—Encyclical in which he said that his motto would be, (Ephesians i, 10,) "Instaurare omnia in Christo," (together in one all things in Christ.)

Nov. 22.—A motu proprio on sacred music in churches, and ordering the authentic Gregorian chant to be used everywhere.

Dec. 18.—A motu proprio for the guidance of Italy in regard to the social democratic and the Christian democratic movements, and condemning both.

1904.

Feb. 2.—Encyclical "Ad illum diem," enjoining devotion to the Blessed Virgin.

March 19.—Decree inaugurating a special congregation for the codification of canon law.

1905.

April 15.—Encyclical "Acerbo nimis," treating of the necessity of catechismal instruction, not only for children, but also for adults, giving rules and instruction for pupils and teachers, and including a new catechism for the Diocese of Rome.

June 11.—Encyclical "Il fermo proposito," forming a new organization consisting of three great unions, the Popolare, the Economica, and the Elettorale, the object of which was to give Italian Catholics some right to perform the duties of national Italian citizenship.

Dec. 20.—Decree for promotion of piety, in which daily holy communion is advised.

1906.

July 28.—Encyclical to the Italian episcopate enjoining the greatest caution in the ordination of priests, calling the attention of the Bishops to the fact that there was frequently manifested among the younger clergy a spirit of independence that was a menace to ecclesiastical discipline.

Dec. 7.—Decree advising holy communion more than twice each month.

1907.

July 17.—Decree "Lamentabili," commonly called "The Syllabus of Pius X.," in which sixty-five propositions are condemned, the greater number of which concern the Holy Scriptures, their inspiration, and the doctrine of Jesus and of the Apostles, while others relate to dogma, the sacraments, and the primacy of the Bishop of Rome.

Sept. 8.—Encyclical "Pascendi," which expounds and condemns the system of modernism in relation to philosophy, apologetic, exegesis, history, liturgy, and discipline, and shows the contradiction between that innovation and the ancient faith; and, finally, it establishes rules by which to combat efficiently the pernicious doctrines in question.

December.—A motu proprio "Sacrorum Antistitum" calling attention to the foregoing encyclical.

1908.

June 29.—A Constitution, "Sapienti Consilio," reorganizing the Roman Curia in an attempt to separate the judicial department from the administrative.

1909.

April.—Encyclical reverting to the encyclical "Pascendi," conducting the so-called reformist modernism.

1910.

June 23.—Emphasizing the foregoing and recommending Rome as the centre of all Bible study—a study which while most important was also deemed most dangerous.

Aug. 15.—Decree recommending that the first communion of children should not be deferred too long after they had reached the age of discretion. This was particularly designed for France, where the agnostical teachings of the Government primary schools were feared.

Aug. 15.—Encyclical "Notre charge apostolique," in which the French Sillonists were ordered to place their organizations under the authority of the Bishops.

Aug. 20.—Decree of the Sacred Congregation of the Consistory with instructions for removal of parish priests when such procedure was required by grave circumstances that might not, however, constitute a canonical cause for removal.

Nov. 18.—Decree debarring the clergy from the temporal administration of social organizations, which has often been the cause of grave difficulties.

1911.

Feb. 14.—A pastoral letter calling attention to the spoliation of Rome by the Italian troops in 1870 and advising a year of mourning and charitable acts for the faithful.

1912.

Jan. 7.—Condemns the bringing of clergy before lay Judges without the consent of the Church.

Aug. 6.—Directs Catholic Total Abstinence Society to refrain from affiliating with Prohibition Party.

Aug. 8.—Encyclical to Bishops and Archbishops of South America deploring the Peruvian rubber atrocities.

1913.

April 23.—Consents to the establishment of the Greek Catholic Church in America.

June 23.—Signs deeds for property in Rome outside the Vatican.

WATCHWORD OF HIS CAREER.

Pius's Utterance "To Renew All Things in Christ" Became a Slogan.

The Right Rev. Mgr. Joseph F. Mooney, Administrator of the Archdiocese of New York in the absence of Cardinal Farley, who is now at Brunnen, Switzerland, said on learning of the death of Pope Pius X.:

"Pius X. concluded a few days ago the eleventh year of his pontificate, succeeding the highly intellectual and scholarly Leo XIII. In these respects he was not the peer of his predecessor. For that matter, there were not many on the list of the Papacy who could be deemed superior to Pope Leo XIII. in mental ability. Questions connected with the intellectual life, so to speak, and the international polity of the Church, naturally attracted and engaged the attention and activity of Leo XIII., and their treatment characterized his career as Sovereign Pontiff.

"Problems and matters, cognate indeed, but still somewhat different from those that called forth the supreme intellectual side of Leo XIII.'s character, problems and matters affecting more the moral and purely devotional life of the Catholic peoples, claimed and received the full absorption and energies of Pius X.

"Thus it was that in his very first public announcement he made use of the phrase that became a watchword of his whole career and the slogan that he sounded in his every public act: 'To renew all things in Christ.' In the light that these words shed upon his pontificate is the history of that pontificate to be read and his place fixed among the supreme rulers of the Church."

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