

pieces because I refused to recom-

mand certain specifications in the

paying plans for the Northampton

district. Does that interest you, Mr.

Pearlman?"

Pearlman snapped his gold nose-

glasses into their case and fitted on

a pair of horn rimmed spectacles.

"I think it will, Daley," he said.

"Begin as far back as you wish."

As Daley talked, Mr. Pearlman

leaned back in his chair, regarding

the ceiling studiously. He straight-

ened up now and then to ask a short

question and three times he waved

his secretary away as that discreet

person entered with a card.

"And there it is," said Daley, finally.

"It was a pretty close call for me."

"I was about ready to do it, but

out there in the country this morn-

ing—well, it doesn't matter how I

made up my mind not to—I don't

know what Bent will do—I break me,

I guess, just like he says."

Mr. Pearlman touched a button on

his desk.

"Ask Mr. Denton to come up at

once," he directed the tall secretary.

"This newspaper tries to be very

sure of its ground at all times," he

continued, turning to Daley. "We

have observed Mr. Bent for some

time, but we have not acted because

we lacked certain necessary details.

In this you have helped us very much

and we are grateful. I don't think

Mr. Bent will break you, Mr. Daley."

"I rather fancy you and the 'Post'."

"Will break Mr. Bent,"—Robert H.

Gross in the Queen's Work.

DEATH OF THE POPE

A PONTIFF FROM THE RANKS OF THE PEOPLE

From The Times, London, Eng.

To the long list of Popes who have

succeeded each other in the chair of

St. Peter not a few, like the Apostle

himself, were of a very humble origin.

During the last three or four

centuries, however, political and

family considerations have been

powerful factors in the choice of a

Pontiff, and the election of Pius X.

was the first conspicuous instance in

recent years of one of those elections

from the ranks of the people to

which the Roman Church has owed

some of her greatest Pontiffs.

Giuseppe Sarto, the eldest child of

Giovane Battista Sarto and his wife

Margherita Sanson, was born on

June 2, 1835, near Riese, in the

Treviso. His father earned 60s. a

month in the employment of the

municipality; his mother eked out

the scanty means of the family by

dressmaking. At the age of eleven

he was sent to the school of Castel-

franco, some three miles distant from

Riese, and at fifteen he gained a

diocesan scholarship in the seminary

of Padua, where he remained until

his ordination to the priesthood on

September 18, 1858. His first post

was that of curate to the parish

priest of Tombolo, one of the smallest

parishes in the diocese of Treviso.

Stories are still told of his willing

zeal in his first cure, of his generous

friendship, and of the impulsive

charity which halved his most

slender resources. Stories, also, of

his patriotism, for the young priest

was an ardent Italian and advocate

for the union of Venice with the

kingdom of Italy. After eight years

of devoted labour in Tombolo he

became parish priest of Salzano in

November, 1867. In 1875 he was

appointed Chancellor of the diocese

and in 1884 Bishop of Mantua.

BISHOP OF MANTUA

The new Bishop carried to his

work the same ideal of saintly

humility and simplicity of life which

had distinguished him as a parish

priest, and devoted himself strictly

to the immediate needs of his own

people, though he also attempted to

deal with two questions which

affected the Church at large. One

of these was the popular teaching of

religious belief. The actual form

and wording of the Catechism

differed in almost every Italian

diocese, and owing to the constant

migration of families from one

Roasts retain their natural flavor—

bread, cakes, puddings, etc., baked in a

McClary's

Pandora

Range always come fresh and sweet

from its perfectly ventilated

oven. See the McClary dealer in your town.

Little more than half the size of that

Mantua, while the revenues were

just twice as large—a net revenue

of 42,000 lire (21,000), against 21,000.

But to Cardinal Sarto larger

revenues merely meant a larger

power of giving, and the Patriarch of

Venice was no richer than the curate

of Tombolo; indeed, it was not long

before the new pastoral ring was

pawned in order to meet the neces-

sities of some poor applicant. Nor

did a smaller diocese mean greater

leisure to one who believed that

every hour of his day was owed to

his work. Cardinal Sarto still rose

at 5 o'clock in the morning and

changed nothing in the austere

simplicity of his mode of life. His

mother had died while he was yet

Bishop of Mantua, and his two

sisters, then left alone in the world,

came to live with him. Their devo-

tion supplied all the personal service

that he needed, provided the simple

meals that sufficed him, and watched

lest he should sacrifice his health to

the necessities of others.

Cardinal Sarto's attitude towards

the political questions of the Church

may be known from two letters that

he wrote on taking possession of his

diocese. One, in the form of a pas-

toral address to the clergy of

Mantua and Venice, denounced the

danger of "Liberalism" however it

was disguised, especially of those

doctrines, called Liberal Catholic,

which tried to reconcile what was

irreconcilable. The other was

addressed to the head of the munici-

pality of Venice, then in possession

of the Radical Party, and expressed

the hope—even the assurance—that

he would have their aid in the per-

formance of his pastoral duties; be-

cause, though their respective fields

of action were quite distinct, both

they and himself pursued one and

only one aim—the real welfare of

the citizens. This attitude, recog-

nizing the distinct character of the

two powers while it acknowledged

their common aim, and jealousy

vigilant against aggression in his

own field of action, was maintained by

the Pope throughout his life. At

Venice it was not long before what

he considered aggression brought the

two into collision. The Radical town

councillors suppressed certain reli-

gious observances which had been

held from time immemorial in the

city, and also tried to abolish reli-

gious teaching in the elementary

schools. Cardinal Sarto promptly

replied to the challenge, and at the

next municipal elections in 1895 his

campaign was rewarded by a sweep-

ing victory for the Moderates and

their clerical allies. The results of

this victory were confirmed and

maintained in after years by his own

popularity. The affection that fol-

lowed him from Tombolo to Mantua

became almost a passion among the

Venetians. He was always at their

side, and in the exercise of his

discretion, and took part in a

public banquet seated on the King's

right hand. In view of the fact that

Bologna was the second city in the

old dominions of the Holy See, the

act was of considerable significance.

In the same spirit the barrier erected

round the Court of Venice in Rome

was less rigidly maintained. Several

persons connected with the

Court of the Quirinal were

admitted to audiences by Pius

X.; and in the great popular recep-

tions, which were given by the Pon-

tiff for many Sundays after his elec-

tion in order that he might see and

preach to his people of Rome, the

actual servants of the Quirinal

Palace listened to the Pope's sermons

by the side of his faithful adherents

in the Trevi.

A more important step came later

in the year. On the principle of the

non expedit Pius X. was firmly fixed.

He refused absolutely to withdraw

the edict which declared that, in true

obedience to the Church, Catholics

should be *in stetit in delictis*. As a

matter of fact the edict had never

been strictly obeyed, and, when they

considered it expedient in the inter-

ests of religion, Italian Bishops had

shut their eyes to its infringement

by their flocks.

CHURCH REFORM

The dignity of the Church and the

decorum of its ceremonies were al-

ways matters of anxious care to Pius

X. One of the first acts of his Pontifi-

cate was the suppression of the dem-

onstrations with which the people of

Rome had been wont to greet his

predecessors within the Basilica of

St. Peter. On the occasion of his

own coronation notices were placed

everywhere in the church bidding the

people remember that they were in

the House of God and commanding a

reverent silence. By a *motu prop-*

*rio* of Dec. 17, 1903, he placed the

choice of Italian Bishops in the

hands of the Holy Office and made

responsible for their fitness. At the

same time he restored to the people

of Rome the *Sacra Visita*—the peri-

odical visitation of an emissary of

the Holy See to all the dioceses and

religious communities in Rome,

which had been in abeyance for nearly

a century—and extended it to all

the dioceses of Italy. On March 19,

1904, a *motu proprio* provided for the

codification of the Canon Law. A

commission of Cardinals was ap-

pointed to undertake this gigantic

task, and it is understood that the

first part of the new code has long

been in the hands of the episcopate

under examination. The consideration

of its provisions has been accom-

panied by legislation upon cer-

tain special subjects. Amongst such

legislation may be mentioned the *Ne*

*temere* decree, regulating the condi-

tions essential to the validity of mar-

riage in the eyes of the Church, and

the *motu proprio* of Oct. 9, 1911, for-

bidding private persons to cite ec-

clesiastics before lay tribunals with-

out ecclesiastical permission—mea-

sures both based upon well estab-

lished principles of the Canon Law.

Other recent enactments have empow-

ered the Bishops to remove rectors for

inefficiency in certain cases, and have

reduced the number of "holidays of

obligation"—that is, of holidays

which Catholics are obliged to keep

with the same observance as Sun-

days. Three years later Pius X. en-

trusted to the Benedictines the pre-

paratory studies for an edition of St.

Jerome's original text of the Vulgate.

Abbot (now Cardinal) Gasquet was

appointed for the work, which is be-

lieved to be carried on with monastic

thoroughness and diligence. The thir-

teenth hundredth anniversary of the

death of Pope Gregory the Great

(March 12, 1904) was celebrated by

the introduction of the reforms in

church music prescribed by a *motu*

*proprio* of the preceding November,

which enjoined the use of the