

religious, anti-clerical and socialistic ideas and tendencies were in the ascendant.

So extraordinary was his success at Mantua that Leo XIII. created him Cardinal in 1893, and made him Patriarch of Venice, although, through a dispute with the Government of Venice, he did not receive the "exequatur" until a year later. "We must bring peace to earth and souls to heaven," he said, after taking his seat in Venice. This was the same motto as had been used in Mantua, and success followed it once again. By his word, example and resourceful common-sense, he won over the entire anti-clerical municipality. As a citizen, he was loyal and sincere, ever ready to render to Caesar what belonged to Caesar. This truly remarkable man, one who accomplished everything through sagacity, untiring industry and sincerity, was unexpectedly elected Pope in July, 1903.

October the fourth, 1903, saw Pius X issue his first Encyclical Letter, in which was expressed the motto of his whole papal life, "Instaurare omnia in Christo." To bring men back to God's submission, he formed a learned and pious priesthood, by whom religious instructions were given to the people. He effected, at the same time, two notable reforms, namely, the Church music reform, by which all music not in harmony with sacred music was condemned, and only the "good, sober and grave" music sung and played properly was permitted to be used; and the social reform, through which he checked the socialistic views then prevalent, and endeavoured to bring capital and labour into harmony.

During Leo XIII's time as Pope, there had been formed in France an association called the "Sillon," for the uplifting of the labouring classes. But, after a few years' duration, this association began to intermingle religious, social and political ideas one with the other, and thus religious authority began to decline. To counteract this, Pius X. issued an Encyclical on August 25th, 1910, wherein he praised the true aim of the society, and condemned its erroneous views.

There was yet another care of the Holy Father, and that was the preservation of the faith for his people. In 1907 the Syllabus was published, in which sixty-five errors of the day were denounced, among them being the errors concerning the Person, Knowledge, Divinity and Resurrection of Jesus Christ, and concerning the origin and nature of the sacraments. In a few months appeared a