

turbing influences will reach their greatest force Feb. 7 to 9." There was a decided rise in temperature on Feb. 7 and from that date to the 9th the sky, which had been cloudless for a fortnight, became overcast, the wind was fairly strong and there were some slight falls of snow. Foster spoke of "severe storms" during those three days, but such forecasts have always to be discounted in this country owing to the rarity of severe snow storms in this northern latitude. The average depth of the snow at this moment is hardly six inches. Thus Foster's forecast of the weather three days ahead is, on this occasion, fairly good.

The vast majority of our fellow citizens, that is, almost all the men and women who work with their brains and their muscles, find the newspapers very dreary just now with the curling craze filling so much valuable space and thereby intensifying the intolerable monotony of so-called sport carried to extremes.

FATHER B. VAUGHAN
on
POPE PIUS X.
An Appreciation.

In his address on Sunday evening, before a very large congregation, at SS. Mary and Michael's, Commercial-road, London, E., Father Vaughan said that on his return from his last visit to Italy the late Cardinal Archbishop of Westminster being asked who, in his opinion, was the most likely Cardinal to be Pope Leo's successor, said that he had heard many names mentioned as "papabili", but he added, "if you want to know what I think, it is this, that Leo's successor lies outside that group of names. I feel certain the present Patriarch of Venice will be our next Pope". Well, Cardinal Vaughan had studied the life and labours of Cardinal Sarto, had seen him and had studied his character, and so he was not without good reason for coming to the conclusion he did. But the present Pope was one of the least known in the College of Cardinals. He seldom left his Patriarchate, and went to Rome only when duty summoned him thither.

From 1835 to 1850.

Pope Pius X was of humble origin. Born on June 2, 1835, he was baptized in the chapel of his native village of Riese and given the name of Joseph. "Beppo", as the child was familiarly called, grew to be a strong quick, energetic lad, full of generous instincts. He was as ready to help his father to till the land, as he was to run to school, swinging his shoes over his shoulders that he might get over the ground more rapidly. Often in these days did he know what it was to be hungry, but there were other lads more hungry still, so Beppo would share with them his "polenta" and any such dainties as his mother might chance to drop into the lad's satchel for his modest meal. Such aptitude for learning did young Sarto show that he was sent later to Castelpiano, a better school; and later again, as the pious youth had expressed an earnest desire to become a priest, he became a student of the Bishop's Seminary at Padua. The family could ill afford to spare this helpful, active brother, but so marked was his call from God that they gladly made the sacrifice for which now they were being so handsomely recompensed.

1850 to 1858.

Those eight years of preparation, remote and proximate for the priesthood, were for the young divine eight years of beatitude. During them the aspirant to the priesthood formed in himself habits which had stood him in good stead ever since. Young Sarto, they were told, was a model seminarian. Like St. Paul he took "Christ and Him crucified" to be his all in all. His supreme resolve was to imitate Christ as closely as possible, that so he might in his priestly life do more Christlike work in the souls among whom he would be called to spend himself and be spent.

1858 to 1885.

Father Joseph Sarto was ordained priest on September 18th, 1858. It was a day to which he and his family had long looked forward, and the day for which he himself had prepared by years of hard incessant work—by prayer, by study, and by self-discipline. "Lord teach me goodness, discipline, and knowledge" had been the aspiration of his life, and the young priest's prayer had been heard. He


had the ineffable joy of offering the Great Sacrifice in the presence of his mother and his family, and of feeding them for the first time with his own hands as the Bread came down from Heaven. Before the newly-ordained priest had been many days at home he received his first appointment to the cure of souls. His joy knew no bounds when he learned from the Bishop's letter that his work was to be among the poorest of the poor at Tombolo on the Brento. Off he started next morning so as to waste no moment of the precious hours in a priest's life. It would be impossible in a brief sketch such as this to give the story of Father Sarto's life at Tombolo. Suffice it to say, "He was an eye to the blind, a foot to the lame, and a father to the poor." He simply revealed in his work—making the poor happy—for that seemed to be his special mission. And God gave to him "wisdom and understanding, exceeding great and largeness of heart, as in the sand on the sea shore, that so he might understand every case that was brought before him, and possess a heart to sympathize with all, young and old, rich and poor, learned and ignorant alike. He spent his time, his money, and his mind and his heart upon his people. "He went about doing good." The only thing he neglected was his own ill-fed, ill-clothed body. To prevent his giving away what was really needed for his own support and maintenance, his sister, who was his housekeeper and only servant, had to hide away his things under lock and key; and when the dinner was being prepared she dared not leave the kitchen lest the scanty meal would be spirited away to meet some case of poverty sorely needing help. When Anna would complain of the way one thing and another disappeared from the house her brother's only answer was, "Well, sister, they need it more than we do." It was a sad day for his parishioners when Father Sarto announced to them that the Bishop was tearing him away from Tombolo, having appointed him to be parish priest of Salzano. But Don Sarto knew that it was God's will he should go, "and that must be done," as he said, "at all costs." Salzano offered him a wider field for his energies and his enterprise, but it brought no change in his method of living.

From 1885 to 1903.

After becoming Canon of Treviso in 1876 Don Sarto was appointed by Leo XIII to fill the See of Mantua, which in consequence of difficulties that had arisen with the Italian Government had been vacant for ten years. With more than 300 priests and 53 parish churches, not to mention 400 public and private chapels in the diocese, the newly-consecrated Bishop found much work pressing upon him. But it was work according to his heart—promoting God's best interests in souls redeemed by His Precious Blood. He made a visitation of the whole diocese, preaching often three times a day, and always with that beauty of diction, sweetness of voice, and dignity of manner which distinguished his homilies to-day. The Bishop was not permitted to stay beyond 1893 in Mantua. Leo XIII was again so much struck by the work, the tact, the personality, and character of the Bishop that he appointed him to the Patriarchal See of Venice. The newly-made Patriarch was received by the entire population with enthusiasm, his fame as a man of God—as a man of frugality and hospitality, of humility and tenacity, as well as of a sublime simplicity—having gone before him to the city of lagoons. The Cardinal's journey from Mantua to Venice was a triumphal progress among his people, and the more those sturdy Venetians came to know that sweetest and kindest, dearest and best of Fathers, the more passionately did they love him.

1903 to 1905.

It was not often that Cardinal Sarto could be persuaded to leave his diocese, and when duty did call him away, he pined for the hour of his return to his own people, who were the very children of his household. Rome had few attractions for him. He did not relish the etiquette of the Vatican, nor did he like the restrictions of those unwritten laws that regulated the life and action of a Cardinal in Rome. He loved to be a father among his people, accessible to all at all times. When told that he should spare himself and keep more time for his own many important occupations, he would say, "What did the Divine Master say: Come to Me



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all ye that labour and are burdened. Monsignore, I have not the heart to send any of my people away." Of all the members of the College of Cardinals the Patriarch was perhaps the least known, so that when he went to Rome to take part in the election of a successor to Leo XIII there was little talk beyond Venice of his being the next Pope. Cardinals Rampolla and Gotti were the two of whom all Christendom were speaking as being most likely to be elected. When in the sixth ballot Cardinal Sarto's election looked inevitable the good Patriarch became broken with dismay and grief, and with out-stretched arms and streaming eyes he pleaded eloquently and resolutely to be spared that heavy cross which, he declared, he was too weak to bear even for his Master's sake. However, the seventh ballot showed that the Papal electors had been in nothing moved by their venerable brother's entreaties. He received fifty votes, that is eight votes more than was needed to make a two-thirds majority. When the Cardinal Camerlengo approached the Patriarch and asked him in the name of the venerable College of Cardinals if he would accept the Divine burden to which he had been duly elected, the Patriarch, pale and worn and trembling with emotion, while tears kept rolling down his cheeks, replied in words broken with sobs: "If this chalice may not pass, but I must drink it, Thy Will, O God, be done—I accept." And that chalice had been held to his lips ever since. How pathetic it was, said Father Vaughan, to watch the countenance of the Sovereign Pontiff as he sat on his throne during any great function in St. Peter's surrounded by the College of Cardinals, and countless Bishops and the Prelates. The sight was truly pathetic. There was a fixed look of bowed resignation to a burden which

Continued on page 6.

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