

the Teutons. On the contrary, the Church there is exceedingly virile, and gives promise of eventually coming into her own again. A glance at recent vital statistics will make this plain. Pending the results of an enquiry into the decline of the birth rate which before the outbreak of hostilities had been entrusted to a Commission appointed by the Government, it is instructive to glance at the finding of two independent investigators, Pastor Forberger of Dresden, and Herr E. Fröh, who, as the result of exhaustive enquiry have both reached the conclusion that the population of Prussia is "on a fair way to pass from Protestant to Catholic by the process of birth." This conclusion seems borne out by the figures presented.

THE NUMBERS of Protestant and Catholic children respectively per thousand of the population born since 1875, is tabulated as follows:

1875	Protestant	603	Catholic	339
1890	"	585	"	345
1900	"	553	"	376
1905	"	539	"	390
1910	"	523	"	404
1911	"	519	"	408

From these figures it will be seen that in forty years, while the Protestant births have decreased 84 per 1,000 of the total number, the Catholic have increased 60 per 1,000 and it requires but a simple arithmetical calculation to see that in due time the latter will have forged ahead in the race. This takes no account of conversions to the Faith, which, also, have steadily increased, decade by decade, but goes simply upon the natural fecundity of a Catholic people. Fidelity to God's law and to the law of nature brings its own blessing and reward.

IN SAYING this we are not unmindful of the falling birth rate in France. But while the French people remain, as we have steadfastly believed, Catholic at heart and, in the main, faithful to their traditions, the reins of government (by what process we are not here concerned to enquire) have for a generation lain in the hands of those who value neither the traditions or the welfare of the nation. How long this will continue, or to what extent the existing state of things will be affected by the present war, remains for the future to decide. But of this fact we may be assured that just in proportion as the people of France are faithless to their heritage and allow the festering sore of a falling birth rate to eat into their vitals, will be their descent in the scale of nations. And it is a well established attribute of the true faith that where persecuted or disregarded in one part of the world it takes on new life in another. We have faith, however, that France, the "eldest daughter of the Church," will in the event be true to her heritage and reclaim once more her ancient glory.

WHILE the part of Italy in the War is still an element of uncertainty it may be well to correct a notion existing in some quarters to the effect that the Italian soldier is absolutely irreligious. Nothing could be further from the truth. Recent correspondence from that country has something to say on this point. The average Italian soldier, we are told, is naturally inclined to practice his religion. This is especially so under good officers, but scarcely less so under indifferent ones. The late war in Tripoli furnished adequate proof of this, and this proof was emphasized by the anti-clerical journals and politicians, who enered at the spectacle of thousands of soldiers in Rome, Caserta and Naples going to Confession and Communion, and being enrolled in the Scapular before departing for the War. They scoffed at the work of the Army chaplains, and at Mass and Communion in the field and trench; they scoffed at the religious emblems displayed, and were especially loud in denunciation of what they termed the "over-encroaching clerical peril." But thus fortified by their faith, the soldiers of Italy once more proved that they could face fire and shed their blood for their country with all their traditional fortitude and devotion.

FURTHER evidence of the spirit at work in the Italian Army may be seen in an incident which took place in Rome about a year ago. This was the solemn blessing of the Military Hospital by the Cardinal Vicar in the presence of the chief representatives of the army. This, of course was greeted by a torrent of virulent criticism in the anti-clerical press; but

that such criticism did not voice the sentiment of the nation was proved by its absolute futility. For the good work has gone on, and the chaplains have prosecuted their work unflinchingly and without molestation. During the month of May devotions in honor of Our Lady were held every night in the barracks church and, it is stated, the edifice was, on each occasion packed to overflowing. The music was rendered by the soldiers themselves, and, as everyone who has had to do intimately with the Italian worker knows, he has an abundance of latest musical and artistic talent which requires only the occasion to bring out. Sunday Mass, too, is well attended by both officers and soldiers, Communion on one Sunday recently numbering over three hundred.

THIS, SAYS the Roman correspondent of the Catholic News, is but one example of the quiet revival of practical religion going on all over the country. The world, it is added, knows nothing of these things, because it is to the interest of anticlericalism to keep it out of the newspapers. It is a mistake, however, to suppose, that this blatant anti-clericalism is in the ascendant throughout Italy. The recent elections seem to prove that the tide has turned. The unobtrusive goodness and piety which is met with everywhere in the country points to that revival of religion for which the late holy Pontiff, Pius X. worked and prayed, and towards which his own unaffected goodness and discernment so largely contributed.

A VOICE FROM NEW YORK

Like an echo of the wide-spread sympathy and appreciation so generally expressed on the occasion of the late Senator Coffey's death comes this warm-hearted letter of John D. McConiff of New York. Apart from its inspiring and sympathetic encouragement of the work which the RECORD will ever strive to carry on worthily, the letter may serve to remind many readers that theirs is the glorious privilege of the Communion of Saints; and that they can still fulfil the duties of friendship to the late editor and proprietor of the CATHOLIC RECORD by praying God to give to his soul a place of refreshment, light and peace.

Aug. 8, 1914.
To the Editor CATHOLIC RECORD,
London, Canada.

My Dear Sir.—Only to-day on my return here after several months' absence did I read with feelings of extreme regret of the death of my esteemed friend, Hon. Senator Coffey, editor and proprietor of the CATHOLIC RECORD of your progressive city. I now hasten to extend my sincere sympathy to his respected family, likewise the entire staff of his paper. Your beloved Bishop Fallon, D.D., appropriately expressed the sentiments of everyone who had the honor and pleasure of knowing Mr. Coffey, especially the tens of thousands of admiring readers of his welcome weekly. With his mortal remains were leaving the cathedral after requiem Mass his Lordship said so pathetically, "There departs a grand character, one ever loyal and faithful to his holy religion and church. He lived and died a Catholic." Can human conception and intelligence pay a grander tribute to man? Verily will his memory live in the future of the CATHOLIC RECORD so ably edited and justly acknowledged universally to-day as the leader of Catholic journalism on this continent. May its influence ever continue to increase. No Catholic home should be without the RECORD. All praise to Leo XIII. and Pius X. Mr. Coffey after many years of adversity and struggles has finally given Canada a paper which is a "beacon light" to our Catholic press and homes everywhere. His final reward a heavenly heritage awaits all who live a life so beautifully exemplified. With expressions of my profound sorrow in the sad loss which the Canadian press in general and especially the Catholic section has sustained in his passing to a better world. R. I. P.

I am yours sympathetically,
JNO. D. MCCONIFF.

P. S. Have been a reader of RECORD for past twenty five years. I am never contented without it.

RELIGION IN POLITICS

When Sir Edward Carson, the Orange leader, got up to speak at the 12th of July celebration in Belfast, he was received (the dispatch tells us) "with wild enthusiasm as he stood with his hand on an ancient leather bound Bible of the Belfast Grand Orange Lodge, which was on a velvet cushion before him."

Was not this "dragging religion into politics"—a common Tory Protestant charge against Catholic Irishmen? And was it not a contradiction of the Orange Tory claim that their movement against Home Rule is not "religious," and has no connection with religion—for or against?—N. Y. Freeman's Journal.

LIFE OF PIUS X.

ACCOMPLISHED MUCH FOR THE CHURCH AND THE GOOD OF HUMANITY

Pope Pius X. (Giuseppe Melchiorre Sarto) was born June 2, 1855, at Riese Province of Treviso. His parents were Giovanni Battista Sarto and Margarita (nee Sanson); the former, a postman, died in 1852, but Margarita lived to see her son a cardinal. The eldest of eight children, two boys and six girls, he had to battle with poverty from his earliest childhood. Quaint stories are told of his young days; of the three miles he had to walk to school every morning, while yet only a small boy; of the rustic dinner he shared, for two years, with a kind farmer of Castelfranco, whom he repaid by giving his children lessons in reading, writing, grammar and arithmetic. But not the least interesting detail is that of his shoes, which rough as they would seem to the modern schoolboy, were deemed too delicate and costly for country roads, and which consequently he hung around his neck and walked barefoot, till he reached the outskirts of the school village.

At the age of fifteen, he was sent to one of the Italian colleges, or, as they called them, "Little Seminaries." God alone knows at the cost of what sacrifices to his parents and the rest of the family he pursued these studies. But he, too, bore his share of the privations; and his efforts to spare his dear ones at home were a keen training for his life of hardships later on. His talents are other highest; his memory most tenacious. His future prospects are of the brightest.

ORDINATION

Ordained in 1878, at the early age of twenty-three he began his ministry as curate of Tombolo. The parish was small, but as the pastor was incapacitated by ill health, the whole responsibility at once devolved on the young curate. He gave such satisfaction to both pastor and people that the former wrote to the Bishop to fortify the honors that inevitably awaited such tact and zeal.

After years of this laborious and saintly life, following the advice of his director, he entered the concursus for the more important parish of Salzano and obtained it. Here again his flock was not large; but the wealth of his parishioners assured a considerable revenue to the pastor. Two of his predecessors had thus been enabled to leave large sums in charities. Padre Sarto had no such ambition. Every farthing beyond his very limited expenses was given to the poor. In fact, like the great St. Charles Borromeo that he might assist the needy, he did not hesitate to pawn a splendid ring that had been donated to the parish. Wonderful, too, was his patience, wonderful his care to win and hold the hearts of his people. One instance will suffice to show his utter unselfishness. Many of the heads of families, in his parish, had at certain seasons, to go elsewhere in quest of work. Their tireless pastor played the part of letter-carrier for them in their absence, and his house became a sort of private post office. The interchange of correspondence was carried on through his hands; money was sent and distributed according to orders, and for this accounts had to be opened, kept and regularly balanced. The best proof of the great satisfaction given is that this most trying yet charitable custom is still in vogue in the parish of Salzano.

AN INNOVATION

Here the future Pope first experienced by himself the importance of a thorough course of Christian doctrine for the young. He organized what is known as the "dialogue lecture." Two priests took up their positions in different pulpits in the church; and after one had explained some portion of the catechism, the other presented the difficulties that ordinary Christians would experience, either in admitting the dogma, or in living up to the moral teaching. This style of communicating useful knowledge became, in the hands of Father Sarto and his assistants of great benefit to his people. There was no such thing as tedium or distraction. Every question and answer, interest both objection and answer, and when divine service was over they returned home discussing and eager for more light on points not sufficiently illustrated. On Sundays, people flocked to church even from surrounding and distant parishes, and the good done was felt afar off by unwonted eagerness to receive the sacraments and attend religious worship. However this mode of catechizing imposes a heavy burden of preparation on both the speakers. Only the broadest shoulders can bear it; and so the custom died out with the departure of the zealous pastor for new fields of labor.

BECOMES CHANCELLOR

In 1875, Father Sarto was transferred to Treviso and named Chancellor of the diocese. Here again fresh burdens awaited him. The Vicar-General was in poor health and could not do his work. His duties were added to those of the new Chancellor. This was not all. The Bishop was stricken with apoplexy, and though he lived three years more, he could do little or nothing, and the control of the two hundred and twelve parishes of the diocese passed into the hands of Canon Sarto. It is almost incredible what work he managed to do. A schedule of time which he had made for himself shows that he never had more than four or five hours sleep, and that apart from a short conver-

sation with his fellow-priests, after dinner, he spent the rest of the day and night in work and prayer.

In spite of all these pre-occupations, he was charged with the spiritual guidance of the diocesan seminary. This was by no means a sine-cure. He had to lead the morning meditation and to give two exhortations weekly. The seminarians had likewise recourse to him in their perplexities. Yet never was his kindness or patience known to fail him; never was a word of complaint heard from his lips.

BISHOP OF MANTUA

Nov. 10, 1884, he was named Bishop of Mantua, then a very troublesome See, and consecrated Nov. 20th. His chief care in his new position was for the formation of the clergy at the seminary, where, for several years, he himself taught dogmatic theology, and for another year moral theology. He wished the doctrine and method of St. Thomas to be followed, and to many of the poorer students he gave copies of the "Summa theologiae;" at the same time he cultivated the Gregorian chant in company with the seminarians. The temporal administration of his See imposed great sacrifices upon him.

PATRIARCH OF VENICE

Bishop Sarto became Cardinal and Patriarch of Venice in 1893. His biographers tell us that, had it not been for the generous and unsolicited donations of his flock, he could not have met the expenses entailed in the reception of those dignities. Cardinal Sarto was obliged to wait eighteen months before he was able to take possession of the new diocese, because the Italian government refused its exequatur, claiming the right of nomination as it had been exercised by the emperor of Austria. This matter was discussed with bitterness in the newspapers and in pamphlets; the government, by way of reprisal, refused its exequatur to the other bishops who were appointed in the meantime, so that the number of vacant sees grew to thirty. Finally, the minister Crispi having returned to power, and the Holy See having raised the mission of Eritrea to the rank of an Apostolic Prefecture in favor of the Italian Capuchins, the government withdrew from its position. Its opposition had not been caused by any objection to Sarto personally.

WORK IN VENICE, ELECTED POPE

At Venice the Cardinal found a much better condition of things than he had found at Mantua. There, also, he paid great attention to the seminary, where he obtained the establishment of the faculty of canon law. In 1898 he held the diocesan synod. He promoted the use of the Gregorian chant, and was a great patron of Lorenzo Perosi; he favored social works, especially the rural parochial banks; he discerned and energetically opposed the dangers of certain doctrines and the conduct of certain Christian Democrats. The International Eucharistic Congress of 1897, the centenary of St. Gerard Sagredo (1900), and the blessing of the cornerstone of the new belfry of St. Mark's, also of the commemorative chapel of Mt. Grappa (1901), were events that left a deep impression on him and his people.

But in the course of events the great Leo had passed away. The Cardinals had met in solemn conclave. Up to then, Cardinal Sarto was among the least prominent members of the Sacred College. He had seldom been in Rome, had belonged to none of the great congregations, had no social connections. After several ballots, Giuseppe Sarto was elected on Aug. 4th by a vote of 55 out of a possible 60 votes. His coronation took place on the following Sunday, Aug. 9, 1903.

PRINCIPAL DECREES OF THE LATE POPE

1903
August 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).

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

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

1904
February 2. Encyclical "Ad illum diem" enjoining devotion to the Blessed Virgin.

March 10. Decree inaugurating a special congregation for the codification of canon law.

1905
April 15. Encyclical "Acerbo nimis," treating of the necessity of catechetical 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 "I fermo proposito," forming a new organization consisting of three great unions, the Popolare, the Economico, and the Elettorale, the object of which was to give Italian Catholics some right to perform the duties of national Italian citizenship.

December 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



HIS HOLINESS POPE PIUS X.

was a menace to ecclesiastical discipline.

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, apologetics, exegesis, history, liturgy, and discipline, and shows that contradiction between that innovation and the ancient faith; it establishes rules by which to combat efficiently the pernicious doctrines in question.

1908
June 29. A Constitution, "Sapienti Consilio," reorganizing the Roman Curia in an attempt to separate the judicial department from the administrative.

1910
August 15. Decree recommending that the first Communion of children should not be deferred too long after they had reached the age of discretion.

August 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.

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

1912
January 7. Condemned the bringing of clergy before lay judges without the consent of the Church.

August 6. Directed Catholic Total Abstinence Society to refrain from affiliating with the prohibition party.

August 8. Encyclical to bishops and archbishops of South America and deploring the Peruvian rubber atrocities.

1913
April 23. Consents to the establishment of the Greek Catholic Church in America.

June 23. Signed deeds for property in Rome outside the Vatican.

NOTABLE EVENTS IN LIFE OF PIUS X.

1835—June 2. Birth of Joseph Sarto in Riese (Treviso).

1846—Receives confirmation in Alesio.

1846—April 6. Receives First Communion.

1850—November. Enters the Seminary of Padua.

1857—September 19. Receives the subdiaconate.

1858—February 22. Is ordained deacon.

1858—September 18. Is ordained priest in the Duomo of Castelfranco Veneto.

1867—Appointed parish priest of Salzano.

1875—Is nominated residential canon of the Cathedral of Treviso.

1884—November 10. Preconized Bishop of Mantua. On November 16 consecrated Bishop in the Church of St. Apollinare in Rome.

1893—June 12. Created Cardinal of the title of the S. Bernardo alle Terme. On June 15 receives the hat and is preconized Patriarch of Venice.

1894—Makes his solemn entrance into Venice. The delay was caused by the tardiness of the royal "exequatur."

1903—July 26. Leaves Venice for the Conclave.

1903—August 4. Elected Pope and takes the name of Pius X.

1903—August 9. Solemnly crowned in St. Peter's.

1908—November 16. Celebrates his Sacred Jubilee to the joy of the whole Catholic world.

1914—Died August 20.

THE LATE PONTIFF'S DEMOCRACY

Pre-eminent among Pius X's characteristics were his democracy, his utter defiance of convention and his disregard of precedent.

With quiet decision he did away with many forms of etiquette which had endured for centuries. Early he abolished the custom requiring visitors to genuflect three times in coming into the presence of the Pope, to kiss the cross upon his right slipper, and to remain kneeling while in his presence. He would have none of it. Instead he greeted his visitors without formality, chatted in good old-fashion, and usually accompanied them to the door when they retired.

Many incidents resulted from this independence of custom, and to the Pope they brought a quiet amusement. For instance, he abolished the century-old custom of requiring everyone to vacate the gardens or galleries of the Vatican when the Pope walked therein. His first ride through the grounds was in an open carriage, which he insisted upon having, even though another precedent was shattered.

He abolished the custom of communicants kissing his ring when receiving Communion from his hands, holding it to be a source of distraction for the communicant. Instead of being carried into St. Peter's or the Sistine chapel on the sedia

gestatoria, with the six palafrenieri (white ostrich fans used to fan the Pope), he preferred to walk. He also did away with the prohibition against receiving any of the civil authorities of Rome or representatives of the Italian government, and his warm friendship for King Emmanuel, dating from the period when he was patriarch of Venice, did much toward alleviating the strained relations between the Church and State, and may be the means of paving the way to an ultimate reconciliation.

Perhaps, though, his most drastic defiance of precedent was the bringing of women to his table, in the persons of his sisters. Since the foundation of the Catholic Church there were only two instances of women having eaten in the Pope's apartments. One was when Queen Christine of Sweden sat at a separate table, and lower down than the Pope, at a light luncheon, the other when the Grand Duchess of Tuscany after Communion at the hands of Leo XIII., was served some light refreshment in his apartment. Pius X. frequently had his sisters, together with members of his official family, at his own table.

Such was the life of this great man, who was a barefooted peasant boy, and became the spiritual ruler of far more than two hundred million people.

PIUS X'S LAST EXHORTATION

URGENT PRAYER FOR PEACE

"At this moment, when nearly the whole of Europe is being dragged into the vortex of a most terrible war, with its present dangers and miseries and the consequences to follow, the very thought of which must strike everyone with grief and horror, we, whose care is the life and welfare of so many citizens and peoples, cannot but be deeply moved and our heart wrung with the bitterest sorrow.

"And in the midst of this universal confusion and peril we feel and know that both fatherly love and apostolic ministry demand of us that we should, with all earnestness, turn the thoughts of Christendom thither, whence cometh help, to Christ, the Prince of Peace and the most powerful mediator between God and man. We charge, therefore, the Catholics of the whole world to approach the Throne of Grace and Mercy, each and all of them, and more especially the clergy, whose duty, furthermore, it will be to make in every parish, as their bishops shall direct, public application, so that the merciful God, may as it were, be wearied with the prayers of his children and speedily remove the evil causes of war, giving to them who rule to think the thoughts of peace and not of affliction.

"From the palace of the Vatican, the second day of August, 1914.
PIUS X., Pontifex Maximus."