

Church, and its laws and sacraments, the influence of which will be felt for many a year to come. Although, as we have said, he had little heart for politics, in the stirring, eventful, and stormy years of his brief pontificate he has again and again had politics and political action thrust upon him. In Italy itself he has had to combat nationalism and political socialism, which were weaning great masses of Catholics from their complete allegiance to the Holy See. He has seen the government of Catholic Spain enter definitely on an anti-clerical policy against the religious. He has had to face a complete political upheaval in Portugal, engineered and carried out in a spirit of fierce and unrelenting hostility to the Church. In Germany even the purely religious acts of the Holy See have given rise to political storms; and in England and her dependencies Pius X., merely as the outcome of his strictly ecclesiastical legislation, has been accused of endeavoring to break up the law of the United Kingdom on marriage and the legal prosecution of clerics, and of aiming to get the future Irish Parliament under his control. Almost at the beginning of his reign France without reason or provocation cut itself off from all official relations with the Holy See; violated the Concordat; and passed a law disowning the Church, plundering religious property, overthrowing the authority of the hierarchy, and ignoring the very existence of the Pope. Pius X. came safely, and even triumphantly, out of each and all of these political tempests; and in every one of the countries named the Church is stronger and more firmly established to-day than it has been for many years past. But the experience of these strenuous years goes to show how impossible it is for the Head of the Church Militant, no matter how Apostolic a Pope he may be, to avoid being concerned and involved in affairs of State.

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What has been the greatest trial of Pius X.'s pontificate? It is hardly possible to doubt that the Holy Father himself if questioned would have replied with the one word: Modernism. It is difficult for us now to realise how deep-rooted and widespread this heresy had become during the few years of its growth. Pius X. at first, with his wonted gentleness, tried to reclaim the leading Modernists from their error by persuasion and admonition. But these proving unavailing, he issued (September 8, 1907) the famous Encyclical *Pascendi Gregis*, in which the whole Modernist heresy was definitely and finally condemned. The beneficial effect produced by the Encyclical has been remarkable. Pius X.'s great doctrinal pronouncement annihilated Modernism as a public movement within the Church. One by one its most noted leaders either submitted or openly cut themselves off from the Church; the Catholic press and Catholic literature on the Continent of Europe were purged of their poisonous tendencies; professors in Catholic chairs of learning no longer taught doctrines subversive of Catholic truth; and the faithful were disabused of the false notion that Modernist writers and thinkers had a monopoly of religious zeal and knowledge. For its defence of Revelation, of Christ, and of the Bible, it was received with cordial approbation even in many non-Catholic quarters. Catholics have even greater reason to thank God for the timely pronouncement. As a result of the condemnation, several Modernist papers have had to cease publication; and within the fold of the Church, in the space of a very few years, this dangerous and insidious movement may be said to have been completely killed. This achievement alone is sufficient to make the pontificate of Pius memorable; and in view of the grave danger with which the faith of the people was threatened it is permissible to believe that this was the great and special work to which Providence had called him.

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From the religious point of view, the dominant note of the pontificate of Pius X. has been spirituality; and the beautiful life of 'the People's Pope' has touched the heart-strings of the public without regard of race or creed. Some of our New Zealand papers have raised the question whether Pius X. could be called a great Pope. 'Greatness,' said

Disraeli, in one of his lighter works, 'no longer depends on rentals, the world is too rich; nor on pedigrees, the world is too knowing.' Pius X. could not claim the spurious title to greatness that arises from money-bags or blue blood. But he filled to the full Disraeli's definition of a great man—'one who affects his generation.' On the occasion of the accession of Pius to the Papal Throne, Cardinal Gibbons said of him: 'He is a man of God and of the people, and the dominant note of his pontificate is certain to be the elevation of the moral man. He will be essentially a spiritual Pope. He will lift the standard of the cross very high, and the world will soon recognise that his supreme purpose is to quicken Christendom, to make men more like Christ. One thing is sure: A spiritual Pope reigns in the Vatican.' Never has there been a prophecy more literally or more richly fulfilled. And now the laborer's task is over, and the battle-day is past.

Life's race well run,  
Life's work well done,  
Life's victory won:  
Now comes rest!

and, let us pray, rest eternal!

## Notes

### A Press Tribute

Most of the leading dailies of the Dominion have had respectful, sympathetic, and appreciative references to the death of the Sovereign Pontiff. The general tenor of the press utterances may be summed up in the following lines from the editorial of the *Evening Post*: 'It is for the noble simplicity of a truly Christian character that Pius X. will be longest remembered, and in this respect at least the Conclave of Cardinals will be unable to improve upon the choice made in 1903.'

### Pius and His Ways

He must indeed be a good man that is acclaimed as such by enemies and friends alike. An Italian Government journal has described Pius X. as 'the man who smiles.' It has waxed enthusiastic over his humility, his simple tastes, his love of music, his ready wit, and his abounding charity, which was ever aching to soften the asperities of the existence of the poor. When Patriarch of Venice, his kindly pleasant face and open hand brought sunshine and hope into many a dingy tenement in the city of the hundred isles. He 'not alone made it a point,' says the Italian paper referred to, 'of answering personally all the letters and communications and requests for help which he received in numbers untold, even from the poorest parishioner of his jurisdiction (his handwriting is small, neat, and remarkably legible in a way), but also he made it a point to see whoever wanted to see him, and to talk to whoever had something to say to him. Needless to add, that such a system had the effect both on the familiar and the official budget of the Patriarch, but "God will provide" was his motto. One fine morning the sister of his Eminence, on returning to the kitchen after a short absence, found that the earthen pot containing the daily beef tea had disappeared from its lawful place on the stove. The poor woman ran to the Cardinal, who was busy in his study, and sorrowfully related the extraordinary case. "Well, my sister," quoth his Eminence, "evidently it was the cat." "But the cat would not have stolen the pignatta (earthenware cooking vessel), and everything, pignatta and all, has gone!" remonstrated the poor woman. "Have patience," insisted the Eminentissimo, smiling, "the fault was yours; you went off and did not watch, and some sinner who evidently tries to catch others in fault, took the pignatta while the cat took the meat"! Finally the mystery was solved: A poor man had come to the Cardinal with a pitiful story of a sick wife and hungry children who had nothing to eat and no one to make dinner for them, and, seized