

difference of opinion, the hand is directly on the knife or the revolver—an instant of bestial fury, followed by a wound and death. In comparison with all other people, it is well known that the Southerners give a fearful contingent to crimes of blood. Is it possible that, after 20 years of liberty and education, no remedy has been found—that no diminution at least has been obtained of those acts of barbarous ferocity which dishonour us? But let us at least acknowledge that, since the effects are the same, the causes also must be the same. Decidedly Exeter Hall was right, and with the success of Garibaldi the Reformation actually did make its way into Italy, and has progressed there.

ON October 7 the Basilica of St. Peter's was the

A GREAT DAY, scene of a very grand and impressive spectacle.

The Pope received there the Italian pilgrims, and delivered to them a weighty and spirit-stirring address. The correspondent of the *Times*, writing from Rome, describes what he witnessed as follows:—"At noon precisely loud cheers in the vicinity of the Chapel of the Sacrament announced that the Pope was approaching. He was not, as in 1831, borne aloft on the *sedio gestatoria*. He was carried in as far as the end of the transept in his elegant little sedan chair, covered with scarlet velvet and lined with white satin, preceded by noble guards and attended by the Swiss with their halberds. Leaving his chair at the foot of the platform, and wearing his customary white dress, with dark crimson *mozetta* bordered with white fur and richly embroidered stole, he ascended the throne followed by 20 cardinals, first of whom was Cardinal Howard, Archbishop of the Basilica, and the members of the Pontifical Court, and as he stood in front of it facing the people the cheers and *vivas*, which had continued unceasingly from the moment he entered the church, became positively deafening. I was fortunate in having obtained a place very near the throne, and the sight of the dense crowd of people assembled, the cloud of white handkerchiefs they were waving, and the unrestrained enthusiasm they displayed was most imposing. For the time being St. Peter's was no longer a church, or at any rate the people forgot the fact, and conducted themselves as if they were standing in a vast audience chamber. The crowd not only filled the whole of the transept, but, covering all the square under the dome, extended well on to the end of the transept opposite. Every point of vantage was taken possession of even to the high altar itself. It is difficult to estimate what the number present may have been, but it was certainly not less than 20,000." The great event of the day, however, was the Holy Father's address, in which, as the *Times* also notes, he renewed the appeal he had made in his letter of last August, and referred to history as that which must vindicate the Papacy from false charges brought against it, as well as explained the causes which had in truth led to the spoliation of the Holy See:—"It is well-known to all," he said, "what were the intentions of the sects and their followers in violating the sacred rights of the Apostolic See, and reducing the Roman Pontiff to an unworthy condition, which you, together with us, loudly deplore. It was not because, as untruly and foolishly has been said, the Papacy is the enemy of Italy. History, as we have many times said, has registered in indelible characters the signal advantages which have accrued to her at every epoch from the supremely beneficent nature of the Papacy, advantages to which time and the researches of the learned will ever give new splendour. It will always be more and more apparent that none of those things which truly deserve the name of benefits, not only in the religious and moral order, but also in the political, social, domestic, and private, are irreconcilable with the Papacy; on the contrary, all find therein life, vigour, and increment. Neither was it, as has been hypocritically repeated, through the desire of seeing the Church and the Pontiff as they say relieved from the troublesome charge of worldly cares; a desire which sounds a mockery in the mouth of those who in so many ways devised and devise how to vex the Church, even in her spiritual and divine mission. The real sectarian aim was to strike the Church and her head, depriving the Apostolic See of that which formed the guardianship of her liberty, the not illusory guarantee of her independence, and pushing audacity still further to snatch finally from Italy the inestimable treasure of faith and of the Catholic religion." The *Times*, in a leader commenting on this passage in the Holy Father's address, again admits, as it had done before when the letter to the Cardinals on historical research was published, that the Pope's claim to the benefits conferred upon Italy by the Papacy is undeniable:—"On Sunday, as in August," it says, "he had much to say in support of his new position, which is historically true. Without the Papacy the tradition of classical art and letters might have been extinguished. The Papacy combined Christendom, as no other Power could, against Islam. Its leagues against Saracen and Turk opened the way to Italian commerce in the East. In the darkest period of Italian anarchy and division the Papacy remained Italian and reminded Italians that an Italy somewhere existed." What, nevertheless, the *Times* denies, is that the Holy Father's appeal to the past will so change the course of the present, or influence the future, as to lead to the restoration of the

Temporal Power, or even to the surrender of the city of Rome to the Pope. The aspect of affairs, however, is not so completely hopeless as the *Times* seems to conclude. Italy has not prospered by the spoliation of the Holy See; poverty and misery of many kinds have distinguished the years of her unity,—and as to her social condition, we have published many proofs of the deterioration it has suffered. We even publish in our present issue an additional testimony to this, taken from an Italian newspaper. Those twenty thousand pilgrims whom the Pope addressed, and each of whom, we may well believe went out from his presence a zealous missionary, determined to advocate the Holy Father's views and obey his behests, will have in the state of the country an able seconder, and the minds of all men, capable of reason and common sense, we may rationally expect to be open to arguments that may be so powerfully supported. But even in the alliance with Germany, Italy will be drawn into the close consideration of the evil struggle she is engaged in, and its futile effects. Has not that great Empire itself been obliged to withdraw overcome from the contest, and does not all Europe acknowledge that the German Chancellor has approached almost to the towers of Canossa? If the strength of Germany, on which Italy relies for her position among European powers, was not strong enough to bear the combat with Rome, how much longer can she who is so much more weak, and who has offended so much more grievously, maintain it? But the very concession which the *Times* would make to the Pope, proves how much what it would deny is needed by him, and the impossibility of the fulfilment of what it acknowledges to be necessary, shows that the Pope only demands what he cannot with fidelity to his great and awful charge abandon.—"The Pope," it says, "has a right to be free to exercise his spiritual dominion. Italy has pledged itself to the Catholic world to secure him in the enjoyment of freedom of spiritual action." But who shall secure to Italy the power of doing this, or remove from all chance of coming upon her the innumerable obstacles that would hamper her action in the matter, and make her incapable of performing the task she had undertaken, let her will be what it might. Finally, there is a portion of the Pope's address which the *Times* has overlooked, and which, perhaps, would obtain its scorn, if any attention were given to it, that is the Holy Father's direction to his 20,000 hearers that they should pray earnestly for the right issue of this matter. If argument fails, if Statesmen continue obstinate, and all human means are vain to bring about a better condition of things, there is over all the power of God, to control, to alter, and direct, and in this is the sure hope of the Catholic world, as most evidently is also, and very firmly, that of their great head upon earth, Pope Leo XIII.—Let us pray, then, as the Holy Father directs us, for his intention in this, as in everything else. There is nothing in which he does not see further, and judge more clearly, than we do.

ANOTHER
PRIVILEGED
ONE.

ANOTHER sketch connected with the "new revelation" and of much edifying power, if it be rightly considered has been lately contributed by Mr. S. Herbert Burke to the *Catholic World*. It is that of certain events attendant on the death of that great champion and patron of the English Reformation, the first head upon earth of the English Church, and in virtue of whose established supremacy one of the royal dukes the other day, in the presence of certain distinguished prelates, claimed for Her Most Gracious Majesty the Queen, his mother, the headship of the Church in question. "The last day of Henry Tudor had now passed," writes Mr. Burke, "and the night of the dying agony commenced. It was a condition of fearful bodily suffering to the King, broken by intervals of remorse and prayer. Had human pride vanished? Had mercy returned to the royal breast? Was the King at peace with the world? No! another act of vengeance was to be consummated. For a year or so before the King's death the warrants for execution were signed by commission in consequence of the monarch's state of health. But in this special case the royal tyrant expressed his determination and pleasure to sign the Duke of Norfolk's death-warrant *with his own hand*." "Dean Hook," the writer continues, "justly remarks that nothing more terrible than this scene can be imagined: 'At the stroke of the clock, when the cold sweat of death covered his face, when in dreadful agony from head to foot, the awfully prostrated monarch was making a faint effort to sign the fatal document.' The action manifested the mastery of a ruthless spirit and evinced the domination of a final impenitence. In the very arms of death he would destroy the living; on the threshold of the grave he would turn from the presence of his God to make one more sacrifice to the enemy of mankind. Yet even that thirst for the blood of an illustrious subject, whose age he had left nearly childless, might not have been the last of the crimes of this unforgiving prince. A few hours more elapsed (two o'clock in the morning), and the shadow of death was casting a deep and solemn gloom upon the royal chamber. The end now came. The final contest was brief; and in a pulse's throb, the spirit of the long dreaded King Henry was wafted to the presence of that Omnipotent tribunal where so many of his iniquitous judgments deserved to be reversed. A death-bed has been described as