and especially since we came to Siena, she had had fits of thoughtfulness. (One day will she put down her arms, and lay her head on the knees of our Mother?)

The Signorina, who was amiability itself, would have been charmed to come, but seeing she had a sore throat we begged her to keep indoors, and set out alone. This visit had delayed us, and before we were half-way to the Campo Santo (it is a nice name, isn't it—the Holy Field?) the long violet shadows closed down on us and darkness fell suddenly in the dramatic way it has in Italy. Immediately the whole city was lit by electricity. In Italy the smallest village is supplied with electric light down to the meanest hovel of a wine-shop. This is because there is such splendid water-power, and it means that in the future, when electricity has taken the place of coal, Italy (and Switzerland) will have advantages over all the rest of Europe.

That afternoon the light fell on a small army of mourning pilgrims to the Campo Santo. The usual gay chatter of the city was stilled, and the silence was scarcely broken except by the sound of hundreds of feet on the flagstones. I hoped the Campo Santo would not be lit, too. Diana had never seen a Campo Santo. I had seen many, and I wanted her to see this one, her first, in all the beauty of Faith and Charity, unspoiled by such accidental blemishes as artificial flowers, gaudy streamers bearing wailing inscriptions, cheap *bas-reliefs* of common-place worthies, and all the other gushing vulgarities which jar so horribly on our northern nerves.

This time all was well. Even the moonlight was wanting, and we should not have been able to grope our way between the entrance gates had it not been for two Brothers of the Misericordia who stood one on each side in their black habits, with their wide hats strapped on their backs, and their visors lowered, leaving nothing visible but their eyes. Each held a torch in one hand, and in the other a money-box, which he offered silently to each passer-by. In all the years I have lived in Italy I never remember seeing anyone, rich or poor, old or young, refuse a coin for the box thus silently tendered. Why silently? Because of humility. The Misericordia Brothers are people living in the world. Some are princes; some are cobblers; and each leads the ordinary life of a person in his social position. But each gives up a certain proportion of his time to the service of the poor, the sick, the dying, and the dead. When they are so engaged the Brothers wear their habits, which disguise them completely, and no Brother may speak the unnecessary word which will disclose his identity to the admiring public.

We found our little offerings—Diana is a generous giver—and passed through under the shadow of the tall cypresses. With cunning I drew Diana away from the chapels of the rich, and led her down the narrow path, lit by torches, between the rows of humble graves. Each was lit by a tiny lamp, and was covered by chrysanthemums. One had to walk very carefully in the uncertain light, to avoid knocking against the kneeling figures, and many times we had to turn sharply aside to avoid intruding on some private prayer, or some outburst of sorrow. There were hundreds and hundreds of mourning figures. Some invisible force seemed to have drawn all Siena towards this Field of Sorrow and Faith and Love.

The air, laden with sweets as it is always in Italy, grew cold, and we were obliged to set out home.

"When I am old," said Diana, breaking a long silence, "I shall come to Siena to die. I should like to be buried here."

"I am afraid they would take you to the Protestant cemetery," I said, drily.

"Oh!" said Diana.

"I'll take you to see it, if you like," I said, nastily.

"No, thank you—at least not to-night," said Diana, hastily.

Which was as well, for as far as I know, there isn't one.

The Church a[s] Absolutism in t[he]

(By AGNES MARY HAMP[S]

"There is no power but from God; [and] and princes decree justice." In accordance [with] history, when fairly and impartially written, [frequently] reveals the Church as the defender of religion and social order against the tyranny and despotism of powerful monarchs. It is with this form of absolutism, involving the right of the Church, especially during the Middle Ages, to be supreme in religous affairs while recognising the legitimate rights and powers of temporal sovereigns, that this paper principally is concerned.

That the Church and the State should be antagonistic, in any age, is due principally to two of the Church's characteristics, her cosmopolitanism and her autonomy; she is both international and independent. She is not bound by racial or national ties, but is a distinct universal entity, transcending all the nationalities of geography and blood a celestial nation with an uncircumscribed territory, a visible government, infallible laws, and universal jurisdiction.

It is on account of these characteristics that the Church has ever been in conflict with the civil power. Not only in the days of ancient Rome or of Pope Martin, but onwards to the struggle for liberty against the rulers of Germany and England in the Middle Ages, even down to our own days, she had upheld the tradition of the Apostolic independence, always giving her testimony, regardless of the consequences, in behalf of the moral and revealed law.

An impartial study of the Middle Ages also reveals the admirable struggle of the Popes against tyrannical sovereigns, whose subjects had no other resource with which to oppose their despotism than the protection of the Pontiff. That the interposition of the Church in defence of nations opressed by the absolutism of their monarchs was jurisdically justified, even when it resulted in the deposition of a ruler, has been clearly established from numerous authentic documents; in fact it has been admitted not only by the contemporaries of the Popes of the Middle Ages, but even by the infidel Voltaire. Furthermore, it is obvious that any Pope who found it his painful duty to take such action did so only at the request of the people themselves and after every other means had failed. That it was his duty, as the visible head of the Church and the common father of her children, there is no doubt.

One of the most important of these conflicts in the Middle Ages was the contest in Germany and England regarding lay-investiture of ecclesiastics. During the closing years of the eleventh century, this practice, especially in Germany, was attended with all the evils of simony. As a result, a decree solemnly prohibiting lay-investiture was promulgated in 1075 by Pope Gregory VII. The German king, Henry IV., refused to obey this law, and the Pope was obliged, in true defence of the Church's rights, to excommunicate him, at the same time declaring the Germans no longer bound by their oath of allegiance to him. This question of investitures was finally settled in 1122, when, in the Concordat of Worms, the necessary steps were taken to secure the Church's full rights.

In England the defence of the Church in this matter resulted in St. Anselm, Archbishop of Canterbury, being twice driven into exile. After threat of excommunication, Henry I. permitted his return, and in 1107 an agreement was reached providing that there should be no investiture of ecclesiastics at all, the bishops merely taking an oath of fidelity for their feudal possessions.

Under Henry II. of England the Church was called upon to oppose the encroachments of the civil power, when this king attempted to make the obnoxious "Constitutions of Clarendon" the law of the land. In Thomas à Becket, Archbishop of Canterbury, he found a fearless champion of the rights of the Church. Although Becket signed this document, he publicly retracted at the next session of the council of bishops and fled to France to escape the king's anger. Pope Alexander prevailed upon Henry to allow the Archbishop to return to Canterbury, but his invincible courage had so aroused the animosity of the king that he was murdered in 1170 by four of the king's courtiers. The results of the martyr's death were victory for his cause in the cancellation of the Clarendon articles and public pen-