

On the breasts of the Italian pilgrims was seen a small red and white cross, very modest.

At half past nine the halberds of the Swiss guards were seen moving from behind the red curtains in front of the chapel of the Pieta, and soon after the traditional flabelli* appeared. This was a solemn moment of great expectation. Those in the crowd who had seen the inauguration of the Ecumenical Council under Pius IX. made comparisons. Others who had charge of the sacred things, told that these flabelli were not the old gifts from Napoleon I. to Pius VII., but a present from Africa to the Pontiff. I had time to examine them while the Pope was expected.

The centre is of red velvet, and has embroidered on it in gold the Papal arms, keys and tiara. The feathers are very long ostrich ones, with black and gray spots.

On the large ventagli the eyes of as many as were near the chapel were fixed, when a lady in a long black dress, gray haired and bowed down with years, was seen coming out of the chapel of the Pieta. In a moment, when she raised her large and black eyes, I recognized in that lady the ex-Grand Duchess of Tuscany, the widow of Leopold II., the pious princess who spends her life in prayers and penance.

Meantime, in the Church, the most gorgeous body guard of the Pope, in trousseurs of Daïnte leather, and heavy fur caps with a small red plume on the right, requested the people to come down from the bases of the pillars, the confessionals, and the staircases. They were only in a small measure obeyed.

THE ENTRANCE OF THE POPE.

The strains of an organ were heard from the summit of the Church, and then appeared the Palatine Guard with waving plume, in their kispis, and the Swiss Guard, followed by the advocates, the consistorials, the Cardinals in great pomp, the bishops, the superiors of the religious orders, the heads of the companies of pilgrims, and lastly, the Noble Guard with small erect plumes, the Swiss Guard, and the Pope preceded by the flabelli, with the Swiss Guard, representing the four cantons which furnish the famous guard, at the four corners of the *sedes gestatoria*†.

This was of red velvet adorned with precious embroideries and gold fringes. The Pope was dressed in white silk. He had on a large cope all embroidered with gold. On his head was the tiara which was a present to him from the Emperor of Germany. On his finger was the ring given him by the Sultan.

The Pope was very pale and much affected when he appeared in the church, saw the crowd rushing to the enclosure, and heard cheers sounding through the vast pile, while thousands of hands waved handkerchiefs in token of joy.

The private chamberlains and those who surrounded him, made signs to the crowd to be silent and calm. In the midst of these repeated cheers, the Pope arrived at the Pontifical altar,‡ which had at its corners the four galleries erected in the chapels of St. Helena, St. Andrews, St. Veronica, and St. Longinus, where were the diplomatic body, the bishops, the cardinals, the Knights of Malta, and the Roman nobility. When he arrived at the altar, the Pope turned himself towards the chapel of St. Longinus, where among the many ladies dressed in black and covered with jewels, and the many gentlemen, I noticed the Marchioness Lavaggi, all the Altieri, the Massimo, the Gabrielli, the Bagnara of Naples, the Borghese, and the Ruspoli families, the heads of which are officials of the Holy See.

*Large fans carried before the Pope in processions on great occasions. They are an imitation of a feature of the pomp of eastern courts, such, for example, as appears on the monuments of Egypt. For all that, the Pope's kingdom is, of course, "not of this world." We have his own word for it that he is the "Vicar of Christ."

†The throne, seated on which the Pope is carried in procession. How "old times are changed, old manners gone"! Peter, whose successor Leo XIII. claims to be, never travelled in this way. Poor body! he had either to "foot it," take his "bit boatie," or ride on a "cuddy."

‡The High Altar, above the "Confession of St. Peter," under a majestic baldachino or canopy, under the great dome. Seven steps lead up to it. It stands by itself, facing the east, according to the ancient custom. The baldachino was made in 1633. It is upheld by four large spiral columns. The whole of it is of bronze taken from the portico of the Pantheon. The altar is remarkable for its plainness. Only the Pope or some one authorized by him, can officiate at it. He who does so faces the people which is not the case at any other Roman Catholic altar. On the chief festival days, the candles on it are lighted though it may not be used.

Among these ladies and lords, I saw also the Countess Pecci, decked with most sparkling jewels, who was lately married to the Count Moroni, Count Camillo, of the new division of the Noble Guard, and all the other relatives of the Pope. On them, the moved and sparkling eye of Leo XIII. was set with special affection.

The mass which the Pope said, after he was dressed in the robes appointed for the celebration of it, and had put on the precious tiara, and the gifts from the city of Paris, was a low one, and lasted forty minutes.

In the meantime, a part of the people which had fainted on account of the great crush, went towards the door, and made more room in the Church.

After the mass, the *Te Deum* was sung by the singers of the Pope's chapel,* with whom many pilgrims and others formed a choir.

Among the people, I noticed a very large number of persons of the Jewish faith, and many distinguished men of the Italian kingdom, among whom were the Honrs. Ferdinando Martini, and Chimirri, Leone Fortis, and a great enemy of the priests, Socci, of the late *Democratic League*.

There were also several members of the press, and questors in citizens dress.

After the prayers and the blessing, which was pronounced with a clear voice, the Pope removed the tiara, and sat down in the *sedes gestatoria*, but this time under the baldachino. He went back in the midst of his court, the same way that he came. This time, the cheering was longer and warmer. It seemed that all that crowd wished to give a loud salute to the old and failing Pontiff, whose fiftieth year in the priesthood they that day celebrated.

During the ceremony, the Sistine Chapel executed in the offertory on *Bremus* for eight voices, after the elevation, the *Domine Salvum Fac* for four voices with the choir in the vault of the dome. This music is the work of Sig. Mustafà, and was led by Sig. Cesari. The *Te Deum* is that of Sig. Pittori.

This school of 500, though growing less, not admitting new singers, has still, with great efforts, kept up its old reputation.

THE EXIT.

The doors of St. Peter's and the barriers were now thrown wide open, and the people who had gone into the Basilica with so much difficulty, came out of it conveniently.

In front of the barriers, the police regulated the exit. At the bottom of the steps, the carnicers were drawn up, and further on, the two regiments of infantry formed lines. Behind our soldiers, the numberless carriages were in waiting.

I have never seen a more beautiful sight than that which the square, seen from the top of the steps, presented, that square which is so magnificent, and which we are less accustomed to see so thronged and so lively, since the quarrel among us between the Church and the State broke out.

A single remark. The entrance of Leo XIII. into the Basilica would have been more imposing and more beautiful had it been made by the middle door of the Church to which one approaches from the portico. Had he so made it, Leo would not at all have departed from his resolution not to set foot outside of the Vatican, and with the curtains let down, he would have hindered the curious from seeing him from the square.

The crowd took more than an hour to leave the vast Basilica, in which, it is supposed there would be about fifty thousand persons, at least; that number of tickets was distributed on the occasion.

Many persons, as they were going out, stopped to read a hymn in honour of the Pope, put on the pillars of St. Peter's, which contained, among other things, the following four curious lines:

Strong as the lion, he is in his soul.
Swift as the eagle, he is in his mind.
In labour, like the Ox, he is resigned.
He dares, he searches, none can him control.

It will be said that these comparisons are Scrip-

*The Sistine Chapel in the Vatican. The Sala Regia, in which Cardinals Taschereau, Gibbons, and six others, received their red hats from the Pope, is connected with it by a doorway. Above the altar is the picture by Michael Angelo of the Last Judgment—a work immensely overpraised. In this chapel the "Kist O' Whistles" is "conspicuous by its absence." The singer is all of the male sex except those who are not. They never have voices of exquisite sweetness. Though human beings, they are neither men nor women, boys nor girls. Enough said on this point.

tural. For my part—with all due respect to the author—I would have avoided on this occasion, the Bible and the Apocalypse, and used more popular comparisons.

Thus ended a gorgeous ceremony, one which I am sure will leave a deep impression on the minds of the pilgrims who came from far distant countries, as it has done on mine.

EMMA PERODI.

PLACING MINISTERS.

MR. EDITOR,—Presbyterians find themselves hampered in the management of the affairs of their Church by the want of executive power in their officers. We are so democratic so determined that the parity of Presbyters shall continue, that each and every one shall be on a level that we decline to follow the dictates of common sense in lodging enough executive power in some one hand to enable that hand to move promptly and energetically. What would be thought of a joint stock company refusing to appoint a chairman to manage its affairs, or after appointing him, refusing to give him any more power than any other member of the board? A nice mess a bank would get into under such a style of management. The United States which claims to be the most democratic country in the world where every citizen, the constitution says, is born free and equal and has the same right to life liberty and the enjoyment of happiness has found it necessary to place at the head of the government, as chief manager, an executive officer clothed with more complete and arbitrary power (during his term of office) than that of any constitutional king and queen in all the world besides. Does the liberty of the nation suffer thereby? No! it is upheld, preserved and strengthened. In like manner the liberties of Presbyterians would be safe, and all our interests upheld and strengthened, if the Moderators of our Presbyteries should be elected for one year and clothed with authority to supply stations, to aid in the supply of vacant congregations, and generally to do all such business between the meetings as Presbyteries can transact, and such as is now attended to so slowly and clumsily, at such a considerable expense, and a large sacrifice of time by committees. That so much of our Church work should be done by committees is surely a practical acknowledgment that there is something wrong with our system of government. There are no committees mentioned in the Testament. But our system is all right if the members of Presbytery will only put away their small jealousies, and be satisfied to allow their Moderator to be really their head as he was intended to be during his term of office. Most of the obstructions to its working will disappear.

If a congregation so far fails in its duty to itself, the Church and God, as to put off calling a minister within six months, the Presbytery, and, during its recess, the Moderator should be empowered to send a minister for three months; and if the congregation does not call within the year, to send supply for two years. The spectacle of so many vacant congregations kept vacant in many cases by the exercise of the worst passions of human nature, and of so many ministers without congregations, is enough to make one doubt the genuineness of our Christianity. These long vacancies are worse than a disgrace, they are the cause of dreadful evils to the whole Church and of everlasting loss to the hundreds, perhaps thousands, of her people. The whole Church is a partaker in this sin, and is therefore bound by God's teachings to free itself from guilt by stopping it. That she may be able to free herself of the guilt of killing souls, all good men should agree to give up some of their rights—if necessary. But what would they need to give up? Nothing in our day that is of value. No one in this age and country has a landlord or a patron to fear; and there is no danger of the minister's tyrannising over a congregation. Circumstances have entirely changed since it was necessary and praiseworthy for our Scottish ancestors to insist tenaciously on their free right of election. Now it is a right insisted on and enjoyed in most cases only by the factious, cantankerous and, therefore, least Christian portion of our people. I state only what is well known to most of the ministers of our Church, that a choice within six months is usually resented by those who are the faultfinders and the dead weight of the congregation. If ministers will be so un-Christian as to quarrel and fight over their Church rights, the Church's Court—the Presbytery—should be empowered to bring them to