

dience fell on their knees and awaited in the stillest silence, broken only now and then by the smothered sob of an emotion that could not be controlled, the removal of the ban of excommunication. "Our Lord Jesus Christ," said the legate, in tones that filled every corner of the chamber, "who has, through his most precious blood, redeemed and washed us from all our sins and iniquities, that he might purchase unto himself a glorious spouse without spot or wrinkle, whom the Father has appointed head over all his Church; He by his mercy absolves you, and we, by apostolic authority given unto us by the Most Holy Lord Pope, Julius the Third, his vicerent on earth, do absolve and deliver you, and every of you, with this whole realm and the dominions thereof, from all heresy and schism, and from all and every judgment, censure, and pain for that cause incurred. And we do restore you again into the unity of our mother, the Holy Church, in the name of the Father, of the Son, and of the Holy Ghost." His words ended, there rose up from the relieved, yet awe-stricken, congregation "a spontaneous and repeated shout of Amen, Amen." Their majesties now made a move, followed by their subjects, to the palace chapel, where the organ pealed forth the jubilant strains of the *Te Deum*.

England had sworn fealty to the pope; still, the object of the legate was twofold—to have the papal supremacy acknowledged, and to stamp out the heresies that had sprung up in the English Church. A kind and amiable man in private life, Pole was severity itself when the favorite tenet of his creed was concerned. He would use all his persuasive powers to convert the heretic from his errors; but if such a one persistently refused to turn toward the light, let him at once be put away and cast into outer darkness. In the memorable Marian persecutions Cardinal Pole took a leading part. His voice was ever in favor of mercy, provided there seemed a prospect of a recantation from the heretic; but when no such hope was held out, no judge was sterner or

more inflexible than the legate. Hard and intolerant as he was on these occasions, his conduct was but the logical result of a sincere belief in his creed. Outside the pale of the Catholic Church he thought there was no salvation; to bring all within the fold was, therefore, the object of every true son of the Church; those who created schisms and disseminated heresies were guilty of the most awful of all crimes—the eternal destruction of immortal souls. To the man who destroyed the body the penalty of death was dealt out; was he who damned the soul to be more mercifully treated? In the eyes of Pole a heretic was the greatest enemy of God and man. "For be you assured," said he, when lecturing the citizens of London upon their sympathy with the Protestant martyrs, "there is no kind of men so pernicious to the commonwealth as these heretics be; there are no thieves, no murderers, no adulterers, nor no kind of treason to be compared to theirs, who, as it were, undermining the chief foundation of all commonwealths, which is religion, maketh an entry to all kinds of vices in the most heinous manner." The conduct of Pole, during the short period he held office in England, reveals the true nature of the creed of Rome where its actions are unfettered by the civil power. As a consistent Catholic, possessing the opportunity of enforcing his principles, the legate could not, and ought not to, have acted otherwise.