The Copyright law of the United States (title 17, United States code) governs the making of photocopies or other reproductions of copyrighted material. Under certain conditions specified in the law, libraries and archives are authorized to furnish a photocopy or other reproduction. One of these specific conditions is that the photocopy of reproduction is not to be "used for any purpose other than private study, scholarship, or research." If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of "fair use," that user may be liable for copyright infringement. This institution reserves the right to refuse to accept a copying order if, in its judgment, fulfillment of the order would involve violation of copyright law.

By using this material, you are consenting to abide by this copyright policy. Any duplication, reproduction, or modification of this material without express written consent from Asbury Theological Seminary and/or the original publisher is prohibited.

© Asbury Theological Seminary 2011
THE PAPACY:
ITS POSITION, POLICY, AND PROSPECTS.

BY

REV. J. A. WYLIE, LL.D.

NEW YORK: HUNT & EATON.
CINCINNATI: CRANSTON & STOWE.
EDITORIAL NOTE.

The following article, by Dr. Wylie, of Edinburgh, should be read and pondered by every American Christian, and especially by every minister of the Gospel of Jesus Christ.

We have reason to be alarmed at the progress made by the Papacy in America. Don't be misled by statistics. Figures are often falsehoods, especially when it becomes a part of Jesuitical artifice to deceive and lull into security the victims on which its foul purpose and malicious eyes are set. The peril of America to-day is the Roman Catholic Church.

The new policy, which professes to be in favor of temperance, education, reform, and freedom, is simply a ruse to deceive God's elect.

The Church of Rome has planted her Jesuitical University in Washington. She has a Romish editor or influential local reporter on every great paper in America. She is appealing to the esthetic cravings of our cultured people, and to the religious unrest which the necessary theological discussions of the day have temporarily occasioned. She is growing faster and gaining more than she publishes to the world.

Lovers of God's Gospel, believers in the freedom, civil and religious, which we enjoy, and which the Papacy always loathes and opposes, awaken to a realization of the situation, and vigilantly watch Rome!

John H. Vincent.

No. 196.
THE PAPACY:
ITS POSITION, POLICY, AND PROSPECTS.*

These five centuries past, the outer and inner papacies have been running two entirely different and opposite courses. Looked at on its political side, the papacy is seen to be undergoing a process of decay: its political props have been moldering into dust. Looked at on its religious side, it is seen, century by century, waxing in stature and consolidating in power.

The papacy these centuries past has been perfecting the chain of its dogmas, laying

* A paper partially read at the meeting of the Evangelical Alliance at Ryde, September 21, 1886.
deeper and broader the foundations of its authority, and riveting its hold upon the human conscience: in short, its career has been not unlike that of man himself, when his body decays by lapse of years, while yet his mind grows in moral and intellectual strength. The body of the papacy has been returning to the dust out of which it was taken, but its soul, loosened from the political fetters that cramped it, and relieved from the earthly burdens that weighed it down, has been shooting higher and higher into the heavens, as if to persuade men that it is instinct with an immortal life, and endowed with a God-like strength.

The papacy attained its political noon in the days of Innocent III., in the thirteenth century. It continued to flourish in power unimpaired, and splendor undimmed, for a century longer. In the days of John Wycliffe—whose colossal figure stands at the parting of the ages, marking the point where the modern times begin to dawn—the first great blow was dealt the political power of
Rome. Then it was that the famous schism fell out. There were three popes, not one only, each claiming to be the true successor of Peter and the real vicegerent of God, and each anathematizing the other as an undisputed impostor and a veritable Lucifer. This flagrant scandal entailed great loss of prestige on the papacy, which it never after fully recovered. The princes of Europe were now better able to make their own terms with the Tiara, and this contributed to the emancipation of the temporal from the spiritual power.

The next stroke that befell the papacy was the Pragmatic Sanction, in France. This arrangement guaranteed the French Church in a considerable amount of independence of the papal see, and to the same extent abridged the pope’s power in that influential kingdom.

There followed the Statutes of Provisors, of Premunire and of Mortmain, in England. These enactments inflicted great financial as well as great political damage on the papacy, inasmuch as in few countries of Europe had
the pope been able to reap, from year to year, so rich a revenue, or to exercise so large a measure of power, as in England. There came next the

GREAT ERA OF THE SIXTEENTH CENTURY.

The numerous and sore disasters which the Reformation brought with it to the papacy I need not dwell upon. One-half the kingdoms of Europe revolted from under its scepter. It was laboring to repair these immense losses, and had already recovered Bavaria, Bohemia, Hungary, and Belgium, when suddenly its sky was overcast by the darkness of the French Revolution. On the wings of that tempest came new and strange calamities to the Church of Rome. Her priests were massacred; her revenues confiscated; her dignities cast down; the very chair of her popes was for a time suppressed; a cup all the more bitter that papal hands held it to her lips and compelled her to drink it.

The hurricane passed, and there came a pause; the wonderful recuperative energies of No. 196.
Rome were put forth in effacing the ravages of the tempest, and restoring the Church to something like her former estate. But the calm was treacherous. We have seen in our own days the work of despoiling the Roman Church resumed. One Italian province has been torn from the papacy after another, and, last of all, we have seen the top-stone put upon the political humiliations of that Church in the loss of Rome, the throne of her temporal dominion and the chief seat of her spiritual authority. And now what do we behold? A spectacle that may well fill us with amazement and awe. The political papacy in ruins, but out of its ruins there stands up a vast spiritual colossus; its feet more firmly planted on the earth, and its head lifted higher into the heavens, than in any former age.

Let us pause and mark the great and solemn lesson taught in this to the men now living, and to the ages to come. The power of systems for good or evil lies in their hidden springs. It is eminently so with the
papacy. Its great strength lay not in the array of princes and kingdoms that stood around it, but in its inner principles. It was these, and not the swords and fagots at its service, which enabled it to blind the understanding, to affright men with imaginary terrors, to make them call evil good and good evil, to subjugate the conscience, and sink society into political and moral servitude. But the world did not understand this, and God is about to give us a new experience of the papacy. He has compelled it to come out of its political organization; to stand forth naked and disembodied before the world, clothed with tremendous spiritual sanctions and attributes which enable it to awe the conscience and dominate kingdoms as much as ever. Does not this show that it was the spiritual papacy which all along was the world's oppressor?

OUTWARD DECAY: INWARD GROWTH.

This brings us to the second branch of our subject, namely, the growth and consolidation
which has been going on within, contemporaneously with decadence in the exterior of the papacy. The increase of its spiritual forces has kept pace with the decay and waste of its political appliances. The grand aim of the papacy from the beginning was to be as God, and to rule all men with a divine and infallible authority. It has never lost sight of this idea, it has never parted with the hope of realizing it, it has never turned aside from the pursuit; and with a consistency and success of which there is no other example in all history, it has gone steadily onward, century after century, through defeat this hour and triumph the next, to that great consummation. But the hope of reaching that dazzling eminence it rested mainly on its spiritual, not on its earthly appliances. It knew that the fashion of the world changeth, that laws, institutions, and dynasties are mutable, that thrones may be lost by weakness or overturned by revolution, but that principles are eternal; and therefore never did it suffer check or defeat outwardly but it cast itself
anew upon its fundamental and abiding principles; it refurbished and perfected those ethereal weapons which alone could give it such a conquest as it aimed at achieving. But for this the papacy would have fallen long ago; it would have disappeared with the mediæval kingdoms amid which it rose. But so far from this, while its companion monarchies are in the grave the papacy still flourishes; and here it is, engaged in a great muster of its spiritual forces, now complete in number and perfect in strength, preparatory to a more deadly encounter with liberty and Christianity than it ever yet waged.

Let me briefly describe how this has come about, and at the same time offer a forecast of what it is likely to end in. The late pontificate—I mean that of Pius IX.—was wholly passed in recasting the dogmas of the papacy, and in giving them their fullest possible development. Conclusions to which the papacy had all along logically pointed, but to which no one, at least in modern times, had dared to push it, were decreed as dogmas,
and marshaled in hostile array against modern society. This was the life-work of Pius IX.—I mean, of the doctors and Jesuits of the Curia; for, personally, the pope himself was not equal to so great a labor. And for what end was this work undertaken? Not merely to recover the temporal sovereignty—in other words, the Papal States—a comparatively small matter; but to put the papacy in a position to resume that far vaster temporal supremacy which the popes of the middle ages had exercised over the whole of Christendom.

THE SYLLABUS AND INFALLIBILITY.

In order to this it was necessary, first of all, to set full before the world's eye, and fix deeply in the world's belief, the idea of a divine vicegerency—a great spiritual authority on whose shoulder God had laid the government of the world, and whom he had qualified to bear so great a burden by the superhuman qualities with which he had endowed it. Hence the two great outstand-
ing acts of the late pontificate: I mean the proclamation of the Syllabus and the Infallibility. The first, the Syllabus to wit, is a store-house of the laws of the Church of Rome, as they have come at last to be stamped with the impress of perfection and unchangeableness. The second, the Infallibility, is the focus into which the whole legislation of Rome has been gathered, and whence it again radiates forth over the world in a tyranny that absorbs all rights, crushes all consciences, nullifies all laws, and dominates all kings and nations. In these two documents is presented the perfect image of that superhuman vicegerency which, according to papal teaching, God has set up upon the earth.

And what now is the work in hand for which this vast and careful preparation has been made? That work consists of two parts: the first is to combat the Revolution; the second is to restore the Christian State.

As regards the revolution which the Church of Rome declares it is one grand branch of her work to combat, it is necessary
to have a correct idea of what she means by “revolution.” In the papal vocabulary words do not mean the same things which they do in ordinary speech. The term “revolution” in the mouth of the pope does not denote the atheistic and destructive doctrines of Communism and Socialism, as one might suppose. Revolution in papal phraseology is but another name for constitutional government. This the pope denounces as Naturalism, because it is government on the natural principles of reason and equity, and because it brings two execrable impieties, as the pope holds them, in its train: toleration of opinion and liberty of conscience. The German Empire is a revolution; the French Republic is a revolution, and the kingdom of Italy, with Rome for its capital, is the greatest revolution of all. This is the revolution that Rome is to combat, holding it to be a wicked and blasphemous rebellion against God and his vicegerent on earth.
"THE CHRISTIAN STATE."

The second part of the work now on hand is the restoration of the "Christian State." And what do the popes mean by the Christian State? For papal language and ordinary language, as I have just reminded you, are two different things. By the Christian State is meant simply a world governed by the pope and the canon law. In order to see this it is necessary to attend a moment to the doctrine of the Church of Rome on the head of society. Society, say the theologians of that Church, may exist in two states: (1) in a state of nature; (2) in a state of grace. By society in a state of nature they mean society as God constituted it at the beginning, guiding itself by the light of nature and reason.

It is the mission of the Church, they tell us, to lift society out of that low and corrupt condition, and to elevate it to a higher and holier sphere—to bring it into a state of grace. How do they do this? They begin by
confiscating all merely civil rights and privileges, and by subordinating, if not wholly abolishing, all civil magistracy. And with what do they replace it? Why, with the magistracy of the Church. All the obligations which the subject owes to the law and the monarch of the country in which he lives are subordinated or transferred to the spiritual authority; that is, to the pope and the canon law. The State governed by the pope and canon law is the Christian State; and this it is the grand object of the Vatican to restore. Constitutional government, says the Syllabus, is a revolt against the world's divine king, whose seat is on the seven hills. The modern theories of liberty and authority are emanations from the pit; they are the promptings of Lucifer. It is the mission of the Church to dethrone that tyrant, and rescue society from the abyss in which he has plunged it, and place it upon the rock of the Church, where alone it can enjoy repose. Then will be seen the "Christian State." A faint image of this happy time was exhibited
in the thirteenth century, during the reign of Innocent III. That image will revive and be seen in the greater splendor and completeness of that kingdom over which the popes of the future will sway their scepter.

But how is this grand project to be realized? What are the instrumentalities which are to be put in operation for quelling this great revolt, and casting out that legion of demons which have taken possession of modern society, and which are known by the various names of constitutionalism, toleration, liberty of conscience, and so forth?

In the Syllabus we see the programme of what the future is to behold realized: we see there the foundations traced out of that great Babel which the builders of the Vatican are about to erect. But how, you ask, are the ideas and principles of the Syllabus to be rendered into facts? In order to this a great and various mechanism has been constructed, and is being put at this hour into busy operation all over Europe.
There is, first, the school. Wise for her own interests, the Church of Rome has taken into her own hands the education of youth, in some countries partially, in others entirely; she is training young Europe in the principles of the Syllabus. In France she has a staff of not less than 70,000 persons, male and female, engaged in the work of teaching youth; binding France in the chains of the Syllabus. In Italy and Spain the schools are worked mostly by priests and monks. In Belgium "Christian Brothers" teach the boys, and nuns the girls. In Southern Germany the teachers in the schools are mostly clerical; it is the same in Austria. Here are millions and millions being reared in the Syllabus—being taught as the truth of God that all merely civil laws and civil rulers, so far as they are not in consonance with canon law, are moral nullities, and that the pope is the one God-appointed and divine governor of the earth.
The generation now being so trained will soon have the affairs of Europe in their hands. They will be the cabinet ministers of monarchs; the legislators of kingdoms; the editors of newspapers; teachers in colleges and schools; generals in the army; and, especially, they will form the rank and file of the soldiery which will fight our future campaigns. It was the schools opened in Germany by the Jesuits that furnished the soldiers for the Thirty Years' War. The same tactics are being repeated, and a new generation, trained in the schools, will soon be seen legislating, writing, preaching, and fighting for the suppression of "Naturalism," that is, civil liberty, and the subjection of the world to the divine vicegerency of the pope; and when it has come to pass that no human being is suffered to form an opinion in morals and religion, unless in accordance with the Syllabus, then the Jesuits will sing their pæan over their completed work of restoring the "Christian State."

No. 196.
THE CONFESSIONAL.

The Confessional is an ancient institution, suffered to languish in the last century, but again starting into new life, working with greater intensity and daily widening its range. Think of that tribunal, set up in every city, in every family, high and low, and in every bosom, and you will see what a power there is here to mold society, to write on the conscience of Europe the doctrines of the Syllabus. And think of the moral weakness of the men and women of popish countries, their manliness and virtue sapped by the teachings of their Church and their patriotism and loyalty undermined by the pretended divine supremacy of the spiritual over the temporal power. Such a population is powerless to resist the organization and wiles of Rome. As clay in the hands of the potter, so are such men and women in the hands of the confessor.

The revival of pilgrimages is another sign of our times, prognosticating trouble. Noth-
ing is better fitted to fan into a flame the fanaticism of the masses of popish Europe than these pilgrimages. Lines of pilgrims on the roads of Europe have, in former times, been the sure prelude of the march of armies for the extirpation of heresy. Nothing is easier than to transform a band of devotees, with rosary and palmer-staff, into a host of crusaders, who recite their breviary, or sing their aves, clad in shirt of mail and begirt with consecrated sword for the rooting out of heresy. A signal from the Vatican, and lo, where pilgrims are now seen every summer wending their way in peaceful guise to some favorite shrine, armed warriors would be seen marching to fight the battles of the Church.

ORDERS AND FRATERNITIES.

We see another yet more unmistakable sign that Rome, like Job's war-horse, scents the coming battle, in the revival of orders and confraternities. Numerous religious orders have been resuscitated of late, and most of them partake of a military character.
Among these may be mentioned in particular the Order of St. Dominic. To the Order of St. Dominic was committed in an especial manner the task of rooting out heresy and heretics, their chief weapon being the sword; in other words, the Inquisition. It was the hordes of St. Dominic that overran the south of France, and swept away the young Protestantism of the thirteenth century in a tempest of fire and blood; and when we see that order again called out we take it that it is for service, and that the possibility is not unthought of, of sweeping away the Protestant liberties of the nineteenth century by a similar stroke, and of re-enacting in modern Christendom the scenes of slaughter and rapine which were witnessed in Provence and Languedoc in the middle ages.

This vast military organization is subdivided into other orders, all of which are armed with the sword as the main instrument of their work. There is the confraternity of the "Sacred Heart," supposed to number a million of members; there is the "Militia of
THE PAPACY.

Jesus Christ;” there is the “Crusade of St. Peter.” The very names breathe of war. They are borrowed from ages of violence, and they portend times of bloodshed. Besides the societies already named there is another in the French army, called the Legion of St. Maurice. It is an army within an army, and the priest is its general. The resuscitation of these orders plainly shows that War is the ultimate resort which Rome has in her eye. The one idea of all these societies is the doctrine of the Syllabus, and their one aim is the “restoration of the Christian State”—in other words, the wreck of modern society, and the subjection of the world to the rule of the Vatican.

ONE TREMENDOUS MECHANISM.

There is another weapon for the coming conflict to which I can refer in only a single sentence—a space altogether disproportioned to its transcendent importance: I refer to the Infallibility. The Infallibility it is that gathers up all the instrumentalities I have
just enumerated, and combines them into one tremendous mechanism, and makes the working of that mechanism so swift and crushing. It strikes with the promptitude and power of omnipotence. Take a moment’s survey of it. At the summit sits the pope, divine and infallible. Immediately below the pontiff come some thousands of bishops, all of whom are sworn to obey him; below the bishops come hundreds of thousands of priests, and hundreds of thousands of monks and nuns, with a machinery of schools, colleges, and confessionals. Below the priests come millions and millions of devotees, dispersed over all the countries of the globe. From the Mount of Infallibility goes forth the fiat. It descends to the rank below, these send it on to the more numerous rank below them, and those to the yet more numerous rank below them; and thus it goes on, widening and widening, till it sets a world in motion. Of all these millions the pope is the master. But has the pope himself no master? Yes, he has a master, and that master is the Society of Jesus.
Behind his throne stand in shadow the sons of Loyola. The pope is simply the mouth through which the Jesuits speak, the hand by which they execute their deeds; and be the crime to which they prompt ever so enormous, he must issue the order for its perpetration, or prepare the robe and ring which are used at the funerals of popes. The pope cannot abdicate. The man who once sits down in the fatal chair of St. Peter can never again leave it; for should he descend from his throne he would find a Jesuit waiting for him with a cup of poison at the foot of the steps.

PROGRESS IN GREAT BRITAIN.

After this bird's-eye view of the papacy in Europe, let us inquire, what position has it obtained among ourselves? Great Britain is the head of the world; if the papacy shall succeed in restoring its dominion in Great Britain, it will by the same act restore it all over the earth. This is its grand ambition, and at this hour it is within measurable distance of this supreme victory.
In 1820 the papacy, which had been stripped of legislative powers by the Revolution settlement, was again admitted into the British Parliament. (1) Since that year it has made rapid strides toward political supremacy. It has more than quadrupled its agencies—its priests, chapels, congregations—so that there is not a city or town, scarce is there a shire or parish, that has not been brought under its influence, and is now a seat of its propaganda. (2) This regular mechanism it has supplemented with a growing array of monasteries, nunneries, colleges, and schools. And in these last it is not the Roman Catholic youth only that are being educated; thousands of Protestant children have been drawn into these seminaries, and are being prepared to swell the popish population of the future. (3) As if Rome’s own action were not enough, we ourselves have grafted a popish ministration on every department of the public service. Paid popish chaplains are busy at work in our prisons, in our reformatories, in our work-houses, in our army and navy; these
various departments are being utilized for the conveyance of Romanism over the empire, and the permeation of the body politic with an influence which, like a deadly poison, once received into the veins of a nation inevitably kills it. (4) A regular hierarchy has been established in the three kingdoms. Canon law has been proclaimed, and there is not a Romanist in England, Scotland, or Ireland who is not, through the confessional, made amenable to canon law, and ruled by it in his political and social acts as well as in his religious duties. Canon law knows but one monarch, and to that monarch the undivided allegiance of every Romanist is due. This is an empire within an empire, if ever there was such.

(5) If the papacy has created an imperium in imperio in the nation, it has planted a Parliament within a Parliament in the Legislature. A phalanx of eighty-four members represents it in the British House of Commons. These eighty-four men are united, inscrutable, resolute, defiant, and extort submission to their demands by the simple yet
formidable expedient of obstruction. Through them the Vatican has made itself the master of the Cabinet, the terror of the Parliament, and largely the ruler of the nation.

(6) Moreover, popish provincial councils are of frequent occurrence. What is the function of these councils? They concert plans of political action applicable to emergencies, and their resolutions, countersigned at Rome, are binding on all Romanists, who must act on the lines chalked out for them whatever confusion or calamity their action may cause, and whatever penalty it may expose themselves to from the law of the land. The nation against whose peace and unity these intrigues are being formed knows nothing of it all the while, till some outbreak or explosion proclaims on the house-top what the council had previously planned in secret.

THE IRISH FULCRUM.

(7) Ireland is still the main fulcrum on which the papacy rests its lever in its attempts to overturn the Protestant kingdom No. 196.
of Great Britian. The cherished policy of the Jesuits has ever been to keep Ireland ignorant, wretched, and agitated; to separate it from Great Britain, erect it into an independent kingdom under the rule of the Vatican, and to employ it for the destruction of British liberty and Protestantism. This scheme has already, twice over, been on the eve of accomplishment. It has been a third time revived, and more nearly carried to completion than on the occasion of the two former attempts. 'There is now a pause, but it will soon be over, and the work of overthrowing "Protestant ascendancy" in Ireland will be again resumed. Protestant ascendancy has been defined to consist in three things: (1) the Established Protestant Church of Ireland; (2) the Protestant landlords of Ireland; (3) the Protestant education of Ireland. Great progress has of late been made in destruction of all three. The Established Protestant Church has fallen. The Irish system of education has been revolutionized, and well-nigh wrecked. First, the Kildare schools were
put down; next the national schools and the Queen’s colleges were denounced as Godless, and abandoned by the government to be refashioned and refitted by the priesthood. And, last of all, a popish university was established, the effect of which has been to place the education of Ireland in the power of a popish conclave, and the schools in the hands of the Christian Brothers, who educate their pupils on the system of the Syllabus; or, as Lord John Russell expressed it, minister poison to the youth of Ireland as their daily food.

The most ominous part of this business is the changes which have been effected in our statute book. The whole legislation of the past five hundred years has been diligently searched, and not an act or statute which could offer the smallest hinderance to the advance of popery to place and power in the State but has been weeded out and swept away. Upward of forty statutes of this character have been repealed. All the securities embodied in the Emancipation Act of 1829, with one
exception, have been abolished. All the securities in the Revolution Settlement, with one exception, have been swept away. All offices under the crown, the English woolsack excepted, are now open to Romanists. The oath of the royal supremacy has been swept away. The oath recognizing the Protestant succession has been swept away. The Act of Settlement alone is left, the one barrier between us and a popish reign. If that solitary act were to share the fate of the others, we should speedily see a vassal of the pope on the throne of Britain.

THE JESUITS AT WORK.

It is further noteworthy that this whole scheme of the subjugation of Great Britain to the Vatican is led by the Jesuits. So Dr. Manning lately assured us. This body is again all-powerful in the Church of Rome. Even the pope must obey them. They walk to and fro with silent foot in our country; they enter our houses, corrupt our families, teach in our schools, write articles in our
newspapers, create strifes in our churches, preach evangelical sermons in our pulpits, and in a hundred ways urge onward the work of subjugating Great Britain, and through Britain the world, to the yoke of the papacy. The latest news from Rome is that the newly-erected bishoprics in India are to be filled with Jesuits.

There remains but one other statement, and it is, perhaps, the most distressing and humiliating of all. This vast propaganda is fed by our own money. The sum total of grants from Great Britain now given for popish uses, year by year, is one million two hundred thousand pounds. That one million two hundred thousand pounds we give for our own undoing.

**Papacy and Socialism.**

The situation is farther complicated by another and very formidable fact. A new foe to liberty has suddenly sprung up in the leading countries of Europe. I refer to that atheistic Socialism which has had so rapid and portentous a development of late, in No. 196.
France, in Italy, and more especially in Germany, and even in Russia. I remember the historian Ranke, whom I had the privilege of meeting in Berlin sixteen years ago, describing it to me as a Church rising against the Church. His description was not untruthful; for Socialism has a creed after a fashion, and its devotees are knit together by a sacred bond—the belief even that, as the children of one mother, nature to wit, all things are a common heritage. Socialism, like the papacy, attacks the modern State, but it attacks it from a different point. It would remodel the world through the preliminary process of destroying it. It seeks to abolish property, overturn government, and extinguish the idea of a personal God.

One would think that so terrible a programme of reform would have but few adherents in so educated a country as Germany. And yet it is otherwise. At the Parliamentary election of nineteen years ago, less than a score of Socialist votes were enrolled in the city of Berlin. At next elec-
tion, not fewer than 36,000 such votes were tendered, and at the election of 1877 the number of Socialist votes in the city of Berlin alone had risen to 56,000. The number of Socialists in Germany is estimated at about half a million (450,000). This fact may well cause serious alarm on the part of every friend of order. And yet, when one thinks of the religious condition of Germany, one cannot well see how it can be otherwise. Half its people, speaking generally, never open the Bible, never go to church, never come under the influence of religious ordinances. Here is a vast void at the heart of the German nation, and what can rush in to fill that void but just some such atheistic system as we see filling it?

This vastly enhances the dangers of the situation. We behold the European world falling asunder, divided into two great camps. On the one side we have the governments and their friends; on the other, communism and its adherents. The Ultramontanes are sure to come in between the two, and to play
the same game they have been playing of late years in the British senate. The papacy will ally itself now with the one and now with the other, just as it may subserve its own interests for the moment. It will serve both parties that it may betray and destroy both, and remain in the end master of the situation. It will go to the kings, and it will say to them, "These men will uproot everything. Neither order, nor property, nor religion will they leave standing. I alone can save you from their fury. But in order that I may be able to save you, you must renew your concordats with me. You must give free scope to my canon law in your kingdoms; you must give all liberty to my bishops and priests in dealing with your subjects. If you do that, I will tame these wild spirits; I will speedily quell these revolted masses, and lay them bound in chains at the foot of your thrones. But if you decline my bargain I shall retire, and then the deluge will inevitably roll in and overwhelm you."

If the governments of Europe, in the hope
of escaping the danger, should cast themselves into the arms of the papacy, their alliance with the Ultramontanes will bring Europe again under a great despotism. If, on the other hand, the kings should repel the advances of the papacy, and the Ultramontanes combine their power with the Communists, the attack on law and order would be yet more formidable, and will be pushed on with persistent and vengeful vigor. The Church of Rome will show that she knows how to chastise those who will not permit her to rule them, and destroy those who decline to be saved by her. A great revolution will flow over Europe. And the papacy having flung throne and law into the abyss, the Ultramontanes will grapple with the Communists, and either conquer or be conquered by them.

A CATACLYSM APPROACHING.

The affairs of Europe appear to me to be tending at this hour to a great cataclysm: a cataclysm of despotism, should the kings and the Ultramontanes combine; a cataclysm of
revolution should the Ultramontanes and Communists contract alliance. There is only one thing that can prevent this great catastrophe, even the rapid diffusion of the Gospel in Europe. But I see nothing at this hour to justify the hope of that. Neither the populations nor the governments of Europe show any great desire for the word of God, or any disposition to receive the Gospel. Till the Gospel enter there can be no national conscience, and till a national conscience be created there can be no basis, I do not say for piety, but for civil order and constitutional government. So far as I can see, no true basis for permanent liberty has yet been laid by the continental kingdoms. They are in the presence of forces to which they have no opposing element of equal or greater power, and how they can escape being broken up I do not very well see. They have the commune beneath them, they have Rome above them, and between these nether and upper mill-stones it may yet happen that they will be ground to powder.