

a hospital with forty sisters, and other institutions. Two new churches are to be built, and also a technical school—a high school the Catholics already have. Andreas College, in Denmark, founded by an aristocratic Danish lady convert, prepares the priests and teachers. The German Catholics are particularly zealous in promoting the work in Scandinavia. The work of Protestants in Italy is hardly less significant than that of the Catholics in this stronghold of Lutheranism. They have also entered Sweden, the land of Gustavus Adolphus, and are successfully prosecuting their work. Under these circumstances, earnest Protestants are pained that the royal family of Denmark are to be brought into more intimate relations with the Catholic Church. Prince Waldemar is to marry the daughter of the Duke of Chartres. The Pope has given the necessary dispensation, all the canonical laws having been complied with, which means that the children shall become Catholic. There is not a little surprise that a Lutheran King should marry his son into a throneless family on such conditions; and one wonders whether hatred of Germany could have been a motive. It has already been hinted that the time may come when a Catholic sovereign will reign over Lutheran Denmark. While there is no likelihood of this, Catholics being excluded from the throne by law, we may expect Jesuitic influence in the royal family from this time, and history but too clearly proves that this influence is usually very powerful.

For the first time in centuries the Pope is appealed to as arbiter or mediator in a dispute between nations. And this appeal is made by Bismarck! When it was first announced that this appeal was to be made in order to settle the difficulties between Germany and Spain, it seemed impossible, and was not credited. Now that it has actually been made, the Catholic press is jubilant. It is doubtful whether the restoration of the temporal power could have so exalted the Pope, and Bismarck is claimed to have given the seal of confirmation to Windhorst's declaration, that the Pope rules the world. How deeply Evangelical Christians feel this sudden triumph of the Ultramontanes words cannot express; and, under the severe censorship of the press, it is probable that this feeling cannot utter publicly all that it can express. Bismarck is no idealist, but thoroughly practical. Every one knows that political principle is closely allied to expediency. One who has attained his summit of power can dare to do what others would shrink from. The appeal to the Pope may settle the controversy with Spain, and may help to conciliate the powerful "Centrum;" but to Protestantism it is a blow which will long be felt.

Two hundred years ago, on the 16th of October, the Edict of Nantes was repealed. While the French Catholics applauded the act of Louis XIV., and Pope Innocent XI. celebrated the event with a brilliant festival, and commemo-

rated it with a medal, the persecuted Huguenots began to forsake their homes and emigrate to America, England, Germany, Switzerland, and other lands. The persecutions to which those who remained were subject makes it a wonder that Protestantism in France has been able to maintain itself. At present there are 650,000 Evangelical Christians; of this number, 550,000, with 750 preachers, are Calvinists, and 80,000, with 90 preachers, Lutherans. There are also Methodists, Baptists, and other denominations. In Paris alone there are 50 places in which Protestants worship.

In the Austrian empire, especially Bohemia, the thirty years' war was far more destructive to Protestantism than the repeal of the Edict of Nantes was in France. I have just returned from a visit to Austria, and everywhere saw the supremacy of the papacy where once the Reformation was a power. In Austria, among 20,000,000 Catholics, there are 400,000 Protestants. In Vienna there are 42,000. They cherished the hope that when the magnificent university building was completed the Evangelical Theological Faculty would be recognized as a constituent part of the corporation of the university, and would be permitted to lecture in the new building. In both respects they have been disappointed, and rooms have been assigned to them in another building. Last summer the Faculty had 47 students—28 Lutherans, 19 Reformed. In Bohemia it is hard to realize, as one moves amid the superstitions, that Huss once preached there, and that at one time two-thirds of the inhabitants accepted the Evangelical faith. In Hungary the Protestants are more numerous than in Austria. There are 667 preachers, 1,596 teachers, and 911,365 members, an increase of 43,062 over 1880. Besides 610 churches, there are 552 preaching stations. The Theological Seminary is at Pressburg. There are 17 intermediate schools and one industrial school, with 236 teachers and 4,621 scholars. In Galicia the Jesuits are making progress among the Greek Christians, and are getting possession of some of their institutions.

At the meeting in Münster statistics were given which indicate that the Catholic Church in the United States is in a very flourishing condition. It was stated that in all the larger cities, from New York to San Francisco, there are orders of the Church, as Benedictines, Franciscans, Capuchins, Jesuits, and Redeptorists. It was, however, stated that through emigration to America the Catholic Church had lost five million souls.

The statistics of the Old Catholic movement do not indicate much numerical strength. At the close of 1884 there were 101 congregations, 56 priests, and 13,190 members, or about 53,000, who were claimed as adherents, in Germany—the membership being multiplied by four. Six students in Bonn are preparing for the priesthood. In Switzerland there are 43 congregations, the largest in Zurich and Basle.