

religiously, not less by Protestantism than by Catholicism, that the fight, against the newest enemies of both, must be waged.

In order, however, to arrive at such a justification, if, indeed, it be possible to do so, it will be necessary, in addition to what I have ventured to term the scriptural foreshadowings of such an alliance, to go back to what, I think, was surely among the strangest revelations ever made by God to one of His servants. Most of us know something, at least, all we need, or care to know, about the moral condition of paganism at the time when Christianity first began to be preached. But even though, as Kingsley says,<sup>1</sup> "the sins of the heathen world are utterly indescribable," such as no man would dare to write, much less to print, as they were; the City of Corinth was a byword throughout such a world, for all that was vilest and most unspeakable. Yet it was concerning Corinth, of all places, that God said to Saint Paul: "I have much people in this city." (Acts xviii, 10.)

It has been the "tradition" of Catholics, almost, one might say, an article of faith, ever since the great religious revolt of the sixteenth century, to regard Protestantism as a "pestilent heresy", as spiritually, and irredeemably evil, out of which no good can possibly come, and for which no excuse can be possibly made. Strictly speaking, Protestantism, in so far as it has departed from the Catholic Faith, is a heresy, but that it contains elements of truth, truths out of proportion, wrongly insisted on, if you will, cannot be denied. It is this measure of truth, honestly believed, and faithfully practised by men and women in good faith, to whom Protestantism is, simply, "the gospel," that accounts, religiously speaking, both for its continuance and for the lives of those who know no other form or measure of the truth of God. Protestants are, therefore, "material" heretics, but not "formal"; heretics in fact, but not in intention.

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<sup>1</sup> Preface to "Hypatia."