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THE REVIVAL OF ROMANISM IN FRANCE.

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[The following narrative relates to the period succeeding the Revolution of 1830. The popular feeling was then decidedly adverse to Popery, and the strength of that feeling was shown in a very unequivocal manner. The priests were exposed to insults and injury. Abandonment of all religion was the order of the day. Infidelity, and its usual concomitant, licentiousness, every where prevailed. The worst consequences were naturally feared. Universal disorganization of society seemed imminent. Under these circumstances, men yearned after some form of religion, as a preservative from anarchy. A re-action in favour of Popery was the result. The narrative of that re-action is remarkably interesting and instructive. We are indebted for it to the *British Banner*, for which excellent journal it was written.—EDITORS.]

For several centuries the Popish clergy of France were divided into two great parties, called respectively *Gallicans* and *Ultramontanes*. The former placed certain limits to the authority of the Supreme Pontiff; they exalted the decisions of councils above those of Popes, and defended the royal prerogative against the usurpations of the spiritual power. Cardinals Richelieu, Mazarin, and, generally speaking, all the prelates who have filled high political stations, were Gallicans. This their very situation imposed on them as a duty; for, having to direct the affairs of the state, they had, as a natural consequence, to oppose its rights to those of the Church. Bossuet also was a Gallican; and he it was who drew up the famous propositions of 1682—the subject of constant remonstrance on the part of the Holy See. These *Four Articles*, as they are called, at once established the authority of councils over the Roman Pontiffs, the power in certain circumstances to amend (*réformer*) the decrees of the Vatican, the inviolability of the civil power—in a word, the liberties of the throne and of the Gallican Church. The Declaration of 1682 gave rise to a very keen and lengthened controversy, which recommenced with great vehemence under Louis XVIII. and Charles X. There were then several Gallican bishops who held dignities at court, in the Chamber of Peers, or in the government councils.