

and the Pope, may become a mighty agency of the Church for making its principles supreme in the councils of nations. This new feature is the more significant for Protestant lands for the reason, that in them the Catholic Church seems intent on new conquests, in proportion as the nominally Catholic countries become anxious to throw off the oppressive papal yoke.

Rome appears to be inspired with remarkable zeal wherever Protestantism is dominant, as in Scandinavia, England and Scotland, Germany, and the United States; but where it has no rival it seems to be dead. Thus, attention has been directed to the fact that Hayti has made appeal on appeal for more priests, because the Church is in a shamefully neglected condition; but the appeals are unheeded. There the Church has undisputed control. So in South America and in the Portuguese possessions of Africa where that Church is supreme, the neglect of the people is extremely sad. Similar cases are not uncommon in Spain and Portugal, particularly so far as the intellectual condition of the masses is concerned. And it has lately been shown that this neglect is common in the very shadow of the Vatican until Evangelical effort inspires the spirit of rivalry. At Ponte Angelo, in Rome, there is a school belonging to the Free Church, the only Italian Evangelical elementary school in that city. Before its establishment, the Catholics had no private school in that neighborhood, but now there are thirteen. They are under the supervision of the Cardinal Vicar, at whose disposal the Pope has placed two million lire. As means of gaining the good-will of parents and pupils, sweetmeats, eatables and medicines are offered.

FRANCE.

In Europe, where Church and State are united, devotion to the religion of a country is frequently regarded as essential to patriotism. The Czechs of Bohemia and the Slavs of Russia, as well as the Poles in Prussia, identify the cause of Protestantism with the German language and people, and oppose both. Thus natural feeling and religious fanaticism intensify each other. In the Baltic Provinces of Russia an effort is made to suppress the German language and bring the Lutherans into the Greek Church. Adherence to the kingdom of Poland and work for its restoration are held to be possible only for good Catholics; and Protestant and German are often regarded by the Poles as synonymous terms. In the land of Huss it is common to make religion as well as language the test of patriotism. What wonder, then, if in France the priesthood find the hatred toward the Germans the means of exciting aversion to their religion

also, a religion so often represented as Germanic, in distinction from the Catholic, as Latin. Thus religion is used to promote race prejudice.

The *Revue du monde Catholique*, in discussing the Berlin celebration of the second centennial of the coming of the Huguenot Refugees to Prussia, make it the occasion for abusing both Germany and the Evangelical Church. This ultramontane journal, as is usual now, claims that the Catholic Church is in no way responsible for the persecution of the Huguenots and the revocation of the Edict of Nantes, and affirms that the Popes and Jesuits always looked with disapproval on such excesses! The whole responsibility is thrust upon Louis XIV. and his political advisers. It is scarcely credible, but Catholic journals teem with assertions that their Church is and always was the advocate of liberty of conscience and the chief promoter of science. The welcome of the exiles to Prussia receives this interpretation from the *Revue*: The great Elector needed intelligent and willing subjects, "he robbed his neighbors of a number of useful and industrious people and used them for his purposes." It is asserted that the refugees were expected to be a religious blessing to Germany, but in that they failed, for that country, the home of Protestantism, is represented as also the home of all that is godless and abominable.

Only on the principle that the mote may be seen though the beam is hid can such expressions be explained. All reports agree that the religious condition of France is deplorable. Even in circles which regard devotion to the Church as an element of aristocracy, and attention to certain rites as a matter of religious or social propriety, the worst immoralities are found consonant with superstitious practices. Aside from the sad political and moral condition of the Church, it is a question whether it has the requisite intellectual power and means to gain the confidence of the nation. Not only foreigners but also Frenchmen speak hopelessly of the religious condition of the country.

In France, Italy and Spain, Protestant missionaries find many who are ready to receive the Gospel, and there are numerous evidences that the Catholic Church, with its present methods, cannot meet the religious and intellectual needs of the people. The fact, that in Catholic countries Protestant missionaries, and in Protestant lands Catholic missionaries, find fruitful fields to cultivate, furnishes food for serious reflection. Does a Church need rivalry and opposition as a stimulus and goad, not having enough inherent spiritual energy to attend to the souls committed to its charge?