

approval or bluster resistance, on rolled the chariot of Rome. But he remained a Catholic still. He was bound to believe that the Church could be reformed.

While still in love with the Roman Church he came to feel a great aversion to the Jesuits. This started from what he observed of their system of education. One day a candidate for the priesthood came before him for examination. This young man had been trained in a Jesuit school. "What is that branch of knowledge which we call theology?" questioned Döllinger. "Theology is that branch of knowledge which has St. Catherine for its patroness," glibly replied the Jesuit taught candidate for holy orders. "But what is the branch of knowledge of which St. Catherine is the patroness?" asked the theologian. "St. Catherine is the patroness of theology," answered the embryo priest with facile self-complacency. This was only a sample case. Döllinger met many like it. The Jesuit system had first his contempt, and then his implacable opposition. But at length he discovered that to oppose Jesuitism was to oppose the Pope and Cardinals at Rome, for there the Jesuits had gained the ascendancy. In 1873 the scales fell from his eyes. After more than fifty years of constant struggle to reform Rome he became convinced that his task was a fruitless one and abandoned it. When he could no longer respect he ceased to obey; and Rome excommunicated him. That was only twenty years ago, but his life was instantly in danger. Plots for his assassination thickened in Munich. Urban II. had said, "We do not deem those persons homicides who, burning with zeal for their Catholic mother against excommunicates, happen to kill any of them." Can we wonder, then, that the excommunicated Döllinger was in peril of his life? And yet this man loved Rome for three score years and ten, and would have laid down his life for her purification. His history is a striking commentary upon the faithlessness of any endeavor to reform Rome. Rome cannot be reformed. Her hold must be broken. *Delenda est Roma!*

We are not now speaking of the thunder and lightning of war, but of the light of truth, not of hate but of love. We are not declaring that men must be destroyed, but that Rome, a thing of certain principles and purposes, must be destroyed. We do not know what the future may have. There are sad-faced