

an infallible and irreformable declaration of principles, condemns the following propositions: "24. The church has not the power of availing herself of force, or any direct or indirect temporal power. . . 27. The ministers of the church and the Roman Pontiff ought to be absolutely excluded from all charge and dominion over temporal affairs. . . 42. In the case of conflicting laws between the two powers, the civil law ought to prevail." It is a mistake to suppose that the Papacy has been influenced in its essential principles by modern progress. Lulled by this belief, we have become somewhat indifferent to the scheme and efforts of its representatives. In the Syllabus of Errors the proposition is explicitly condemned that "The Roman Pontiff can and ought to reconcile himself to, and agree with, progress, liberalism, and civilization as lately introduced." By this declaration the Pope shows himself out of sympathy with modern civilization, and opposed to its broad and tolerant spirit. He places himself at the head of a reactionary body that seeks to set up again the despotic reign of the dark ages.

2. The Papacy specifically repudiates religious freedom. This is consistent with its fundamental claim; for, as the infallible source of all religious truths, it is necessarily intolerant. The Syllabus already quoted condemns the following propositions: "77. In the present day, it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship. 78. Whence it has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship." The desire and aim of the Papacy is to establish the Roman Catholic religion in every country, to exclude every other form of worship, and, if necessary, to impose its faith by force upon all men. The Syllabus denies that "Every man is free to embrace and profess the religion he shall believe true, guided by the light of reason." Religious liberty is tolerated by the Papacy only where it can not be successfully resisted.

The Papacy has not relaxed in its bitterness toward Protestantism. Protestants are declared to be exposed to the pains of eternal damnation, and every prelate is sworn to oppose and persecute them. The papal bull, *In Coena Domini*, clearly sets forth the attitude of the Roman See toward heretics and infringers of its privileges. Although its annual publication has been discontinued since 1770, from considerations of expediency, its principles are still binding on the Papacy. "In the name of God Almighty, Father, Son, and Holy Ghost, and by the authority of the blessed apostles, Peter and Paul, and by our own, we excommunicate and anathematize all Hussites, Wiclifites, Lutherans, Zwinglians, Calvinists, Huguenots, Anabaptists, and other apostates from the faith; and all other heretics, by whatsoever name they are called, or of whatsoever sect they may be. And also their