

claiming to be religious have had their zeal, as they affirm, wonderfully stimulated, and their benevolent activities increased. Systematic efforts for the ignorant and neglected have been organized and provided for. Many thousands of such persons as "join the Church" here in New York in twos and threes at quarterly intervals in our churches, have, according to their respective methods, been received into the churches, in some instances as many as a hundred at a time. And all this has been done without making any new party, setting up any new sect, proclaiming any novel and distracting "ism," but by the earnest, forcible presentation of what among us is called "the old Gospel," to the people, "in their own tongue in which they were born."

Men ask "Will this last?" Will what last? Mr. Moody's preaching? or the religious fervor? Did Pentecost last? The effects of it did. The "fruit remained." Did the zeal, personal power, and heroic courage of the Reformers last? The effects did; and they would have been more permanent and extensive as far as we can see, but for the unbelief, selfishness, and cowardice of those who ought to have perpetuated their work. To churches and to communities it is as to individuals—according to their faith so is it unto them.

A GLIMPSE OF THE INTERIOR.

A London paper publishes a remarkable letter from Rome. Its statements are in the main with those of other well informed sources. What a thing of intrigue and trickery after all is an "Infallible Church!"

"During the reign of Pius IX. the governing power of the Curia Romana has been transferred to the Jesuits. The theory is that the Curia is an organization of the various congregations of ministerial instruments for submitting their views to the Pope, and in practice the action of the Curia has been to be the action of the Jesuits. This action shapes itself diversely in different countries; for example, in Spain it openly avows the cause of Don Carlos, while in England it takes a totally different line. The modern power of the Jesuits dates from the year 1848, when they persuaded the Pope, during the popular movement of that time, that they and they only were his friends. Their flattery that none but themselves appreciated his genius and piety had a natural effect. Their first important object was to fill the nunciatures, or legations, of the bishoprics everywhere, with persons subject to Jesuit influence. The con-

sequence of this was the dismissal of every official suspected of a taint of liberalism. The Jesuits who saw the Pope daily for a long period and moulded his mind to their ends, were Father Bresciani and Father Piccirillo. Their influence led to the proclamation of the Immaculate Conception and the Syllabus, to the Vatican Council and its declaration of the Pope's infallibility. To strengthen their hold these men brought to Rome and published just below the Vatican, their organ, the *Civiltà Cattolica*.

By degrees all the surroundings of the Pope became more and more Jesuitical, each episcopal vacancy as it occurred being filled by a prelate with Jesuit tendencies. These things so annoyed the cardinals that they nominated Patrizi Cardinal Vicar of Rome, on purpose that he might have the daily opportunity of seeing the Pope and influencing his administration. In the College of Cardinals itself opposition to the Jesuits was declared, and Cardinal d'Andrea went to Naples and there published a protest which greatly irritated the Pope. He was allured back to Rome by the promise that if he would remain quiet nothing would be said of his indiscretion; but his first interview with the Pope was so stormy that the Cardinal took to his bed and shortly died, it was said, from the effects of his contumacy! Cardinal Barrili, warned by the event, said, 'I will keep my opinions to myself.'

"The Council was subjected to a complete system of Jesuit espionage, and upon every prelate of eminence some Jesuit preagent was fastened. Jesuit influence has equally affected all the recent sittings of the Consistory and the nominations of bishops. Many of the English bishops sent the strongest possible remonstrance to the Pope against the elevation of Manning to the cardinalate, and the election was secured by the Jesuit influence, so that Manning is pledged to do all in his power to bring about their ends. The Jesuits are thus *de facto* the Catholic Church, since the white Pope, Pius IX., is but the instrument of the black Pope, Father Beckx. Wherever the Jesuits are attacked precisely the same results will follow that Bismarck began to experience three years ago, when he commenced his anti-Jesuit campaign. These considerations are important for the statesmen in those countries in which the inevitable contest has begun or is about to begin. It is doubtful whether, if the Pope died to-morrow, an Ultramontane or a Jesuit successor would follow. Cardinal Franchi, with Jesuit tendencies, believes that he would be elected. The Jesuits have led Manning to believe that he has the best chance. Should a new batch of cardinals be created the Jesuit influence will then so decidedly predominate that the election of