

set down as secret Romanists would stop rather with Old Catholicism. Those who would go farther have been and are vigorously, though still too feebly, resisted. The Romanising movement has already developed a twofold recoil, partly to unbelief and partly towards a more earnest anti-Romish faith. It has wholly failed of impression beyond the Anglican Church. And the great mass of the laity, even there, have looked upon it in its more visibly Rome-ward features, with wonder, dislike or indifference, rather than with sympathy.

Equally unfounded is the idea that in America the progress of Rome compensates for its European failure. No doubt it is a serious fact that in the United States probably about seven millions acknowledge its sway. But they are only an eighth of the population, in which, as many of the highest authorities have testified, they ought by birth to have formed a far larger proportion. Nor is their allegiance to the central authority very close, as recent events have shown. Capable of affecting largely their own domestic politics, and even of taking aggressive action against American ideas of national education and similar questions, they have never been capable of entering into a world-wide Papal League, or of rallying to the far distant power by which they are professedly governed. The Ultramontane and mediæval spirit droops in an uncongenial atmosphere. Nor is there an American Romish literature (not to say theology) as there is a German; and the vast incoherent mass, made up of discordant nationalities, and unfused into any common type, is weak in proportion to its numbers, and even its material resources. Already at every point American Protestant theology is a great help to the older world, but the professed Catholic Church is here almost wholly dumb.

When we turn to the other half of the nominally Christian world, a scene of wonderful activity, both of thought and life, is opened up, which reduces the Romish field, vast as it outwardly is, to inertness and stagnation. Not that there is much controversy with Rome on the part of Protestants, or much direct effort at conversion of any kind. Controversy has even abated, since the Infallibility dogma seemed to bar