

members of his Order who took part with the persecuting Popes and Inquisitors as we condemn Calvin for the execution of Servetus. That many Roman Catholic laymen are now in their personal belief perfectly tolerant we know, but what we have to deal with on the present occasion is not Catholicism, the religious faith of the Middle Ages, as to which we only say that it belongs to the past, but the conspiracy set on foot in aid of the Roman Catholic reaction by Ignatius Loyola.

That the Papacy was the friend of freedom in the Middle Ages is another historical fallacy which is also being revived on this occasion. That the despotism of the Popes limited the despotism of Kings as one encroaching force limits another by mere collision is true; but in no other sense is it true that the Papacy was the friend of freedom. Till King John had submitted, the Pope was willing to take advantage of the disaffection of the Barons, but when John had submitted and become the vassal of the Roman See the Pope annulled the Great Charter and prohibited its observance under pain of excommunication. Fanciful historians have represented the opposition of Becket backed by the Papacy against Henry II. as a struggle for the liberty of serfs to enter the priesthood, which had been restricted by an article in the Constitution of Clarendon, and have given the Church credit for upholding the rights of the people against feudal tyranny. Unluckily the Constitutions of Clarendon were brought before the Pope at the Council of Sens, and His Holiness having divided the articles into those which were intolerable and those which might be tolerated, placed in the latter class the article restricting the ordination of serfs. There is no use in trying to make out that the slavery of the soul is the freedom of the man.

—In the ecclesiastical world, as it is imaged by recent conventions in the United States, the chief movement discerned is a revolt in the Protestant Churches generally against