

isters receive no such recognition at court as do the bishops, and there are demands for the establishment of ecclesiastical princes in the Evangelical Church.

With its hierarchal aristocracy the Catholic Church connects the claim that all the members of the Church are equal. In this as in so many respects its wonderful adaptation to circumstances is seen. It is at home with absolutism, but also knows how to gather the fruits of revolution; its greatest skill is exerted at courts, with the nobility, and among persons of wealth and position, and yet it boasts of being the true friend of socialists. At the service a prince and a beggar may kneel side by side; and yet at other times each will be made to believe that he is the particular favorite of the Church.

The persistent effort to restore the Pope to temporal sovereignty aims at securing for him greater political power. Everybody knows that such sovereignty is not a spiritual necessity. He wants to be recognized as a monarch among monarchs, so that he can send and receive ambassadors, can hold a court, make treaties with governments, and gain political influence among nations. Hence the desire to secure some territory over which he can reign as absolute sovereign. Pomp and glitter are sought as means to an end. In fact, the Catholic revival is largely of this external and political character, and pertains rather to the paraphernalia, the tactics and the various appurtenances of the Church, than to religion itself. The deeper mystic elements of former revivals, which found a response even in devout Protestant hearts, are not prominent factors in the present quickening of Catholicism. The spectacular and imposing is made supreme and is used to the utmost for the sake of effect.

The absolute authority of Rome over its adherents has made a deep impression on governments. A word from the Vatican directs the action of many millions. The two most perfectly organized systems in the world are the German army and the Catholic Church. The one is national and purely secular; the other is international and both secular and spiritual. The governments have been influenced to believe that Rome has special power to check the spirit of anarchy which is terrifying Europe. No effort on the part of the Pope and the Jesuits is spared to confirm this opinion. In a recent address to the cardinals the Pope said that the Church and the Papacy are the surest support of public order and the firmest basis of public welfare. He affirmed that he had indicated to princes and peoples the safest haven of peace and security in order that he might be the means of saving them. These things appear on the surface and are lauded in the press which that

church is using with vigor and efficiency never before displayed; but what occurs beneath the surface and is no doubt more effective than much that is seen by the public, no one not in the heart of Rome can tell.

German Protestants are becoming conscious of the need of vigorous efforts to maintain the principles of the reformation. It is a significant fact that the conservatives in politics and orthodox in religion are not the zealous opponents of Rome. Their fortunes are too closely linked to the views and acts of the government. But the Protestant Association and the Middle Party are bestirring themselves to expose and frustrate the machinations of the Papacy. The fight with the Papacy has thrust socialism into the background. It seems as if the battle of the sixteenth century had to be fought over again.

Strange that at this day the Protestant consciousness needs arousing, and that superstitions long ago thought dead can be resurrected. One cannot contemplate these things without the conviction that the enlightenment of the age is vastly overestimated. The superior intelligence of a favored few in a nation is apparently by public opinion transferred to the whole people. In its own home it is found necessary to defend Protestantism and maintain its right to existence.

The Germans are not easily aroused; but when once awake they are likely to prove that they understand their business and are able to defend their rights. In 1883, during the Luther Jubilee, Germany was flooded with literature on the Reformation. This led to a corresponding literary activity on the part of the Catholics. In 1887 the Protestants are obliged to face the Papacy, supposed to be in its death struggle, as a more determined and more powerful and more confident foe than ever. The war has only begun, and yet it is quite fierce. The Romish dogmas are again freely discussed and charges of errors and perversions are common—all to enlighten and convince the people.

In one of the papers I find the following interesting list of Catholic dogmas and institutions of which the Apostles and early Christians were ignorant: The consecrated water was introduced in 120; penance, 157; the monks arose in 348; the Latin mass in 394; extreme unction in 550; purgatory was introduced 563; the worship of Mary and the saints in 715; kissing the Pope's foot in 809; the canonization of saints in 933; the baptism of bells in 1000; the celibacy of the priesthood in 1015; indulgences in 1119; the dispensation and the elevation of the host in 1200; the inquisition, 1204; auricular confession in 1215; the immaculate conception of Mary was proclaimed in 1854, and the infallibility of the Pope in 1879.