

Then the national parallel would come with solemn arousal and the conclusion with personal appeal, ending, as the text ends, with *thee*.

Verbal Criticism.

"I am not concerned with the *verbiage*, but with the thought," so writes one of our readers. But you should be concerned with the *verbiage*, or rather about it, if there is any, for *verbiage*

means *excess of words, mere wordiness, prolixity or tautology*. What you mean is that you are not concerned with the *diction or phraseology*.

"The thing most desirable in religious services is not to be *happified*, but edified." But *happify* is a barbarism, a Saxon adjective with a Latin suffix, and is found nowhere in accredited English literature. Say, "not *happiness*, but *edification*," or, "not to *enjoy*," "not to be *made happy*," or the like.

EDITORIAL NOTES.

Romanism in America.

DURING the campaign recently closed, no issue was kept more conspicuously before the people than that of the dangers arising from the strengthening hold of Rome upon our institutions. It was not the political leaders, or the public speakers, or the partisan press who did this. On the contrary, they used their utmost endeavor to keep it in the background. Their eagerness for party success, and their recollection of the costliness of the famous alliteration of Dr. Burchard, some years since, led them to decry any effort to force what they were pleased to call a religious question to the front. But in spite of their protests or their silence, the people at large understood that the issue was before them. The mail brought circulars, tracts, letters upon the subject to millions of voters, while the pulpit emphasized the danger that threatened. Men talked it over in private and in their social gatherings. The results of all this were seen at the polls on the sixth of last month.

The Romish Church may be said to represent two ideas, distinct from one another, yet vitally related to one another, the one religious, the other political. The head of the Church is head over all things to the Church. This is true, according to its thinking, not only of the divine Head, Jesus Christ, but of His vicegerent, the Pope. His word,

therefore, is law whether to the member of the Church or to the citizen of the State. This claim has been made from the beginning. The present Pope is but following in the footsteps of his predecessors when he writes: "The Roman Church has the right to exercise its authority without any limit set to it by the civil powers. The Pope and the priests ought to have dominion over temporal affairs." Cardinal Manning gave expression to a generally acknowledged claim when he said, speaking in the name of the Pope: "I acknowledge no civil power. I am the subject of no prince, and I claim more than this. . . . I am the sole, last, supreme judge of what is right or wrong."

It is but a natural consequence of such views that, with steadfast persistence and increasing success, Rome has been seeking to obtain a master-hold upon the Government of these United States. She has used her ecclesiastical power to control the votes of her members, and thus secure official position for those who support her claims. Having been successful in the undertaking, she has laid her hand upon municipal, State, and national treasuries and enriched herself at the public expense, coercing those who are hostile to her into an unwilling support of her institutions, educational, eleemosynary, and other. In not a few cities her great cathedrals and churches, her protectories and hospitals, stand on ground for which she