

THE PROTESTANT.

Vol. I.]

MONTREAL, FEBRUARY, 1874.

[No. 1.

Original Communications.

ULTRAMONTANISM.

BY JEROME.

PERHAPS the most momentous event in modern history is the final overthrow of the temporal power of the Pope and the unification of the Kingdom of Italy. The rise and fall of this temporal power is typical of the same process in the domination of the Papacy over the world generally. Throughout the long period when he dominated the nations, and pulled down and set up sovereigns, the Roman Pontiff seemed, in his quality of temporal sovereign, to dwell secure above the storms and vicissitudes that assailed other potentates. This temporal sovereignty, extending over some of the fairest provinces of the Peninsula, called the "Patrimony of St. Peter," claimed by authority of forged title-deeds, and upheld by the sword, was maintained by relentless repression and extermination of anything like a national movement that arose in Italy. These fusions of race that in other countries formed new nations and prepared the unity that secured their independence, the Popes fought against in their temporal dominions with unceasing vigilance, calling in the aid of the foreigner when necessary. The intrigues between the Papacy and the rulers of the world, whom it claimed as its vassals, in mutual furtherance of their ambitious schemes, deluged Europe with blood, and kept the nations for centuries in the most degrading ignorance, superstition, and mental bondage. The long winter of the middle ages was at last followed by the spring-time of the Reformation; the human mind, aroused from its long torpor, put forth signs of vigorous life; arts and sciences began to flourish, and the grand struggle which has resulted so gloriously for freedom of thought and conscience, and extended so widely the bounds of civil

liberty, was definitely entered upon. How the Papacy opposed with its utmost energy the extension of this new movement, and persecuted the Protestants with fire and sword wherever it could exert its power, history abundantly shows. But its empire over the world had begun to wane; kings and governments had arisen that repudiated its authority; even wholesale massacres, like that of St. Bartholomew, or the holocausts of Alva, who did his best to carry out the behests of a king who had put his name to the death-warrant of a whole people, men, women and children, "for the glory of God and the Church," failed to exterminate those who believed no longer in the doctrine of Rome. The awful convulsion of the first French Revolution shook the kingdoms of Europe to their centre, and still further diminished the prestige of the Roman Pontiff; and the visit of Pius VII. to Fontainebleau at the haughty command of Napoleon, to grace his coronation, showed how little reverence was left for the papal dignity. Then the national feeling sprang up and gathered strength in Italy, till at last, in our own time, we find the Pope shorn of his temporal power, dwelling in a corner of Rome, now become the capital of a resuscitated nation.

Of the various orders or organizations that were formed to do special battle for the declining power of the Church, the Jesuits have pre-eminently distinguished themselves, and by their subtle and unscrupulous efforts they undid much of the work of the Reformation, and hindered the progress of mankind for a long period. The countries in which they were most successful, as France, Spain, Austria, Poland, Mexico, &c., to this day feel the disastrous consequences of their work, which was not to build up, but to destroy. "*Divide et impera*" (divide and govern) was their motto, and only Protestant states like England and Prussia, where they in vain endeavored to gain a foothold, have preserved the elements of national stability. This policy of theirs