

THE AUTHORITY AND INFLUENCE OF THE POPE.

THE authority of the Pope has, we fear, a much wider extent than most persons commonly imagine. We are not of those who systematically suspect statistics, but we are certain that the usual tables which are presented to indicate how many millions are Catholics in the world, and how many are Protestants, would be very unsafe guides on which to rely in determining the actual extent of the Papal influence. For there are two methods by which a controlling power may be exerted, which we had almost characterised as the direct and the indirect, but found our pen checked by the reflection that that which we were going to call the indirect had usually a force as direct as the other. Shall we call them positive and negative? These terms would be unsuitable also, for that which we might style negative would show at once by its results a positive power. The Pope is a direct and positive force in Christendom, wielding an influence not only over the millions of Catholics who confess themselves bound by papal law and usage, but also over multitudes of Protestants who decry his authority. In the former case the influence comes through *obedience to papal mandate* and church practice. In the latter case the influence comes through *prejudice against papal mandate* and church practice. In either case the influence is positive and direct. The good Catholic takes fish-fare on Friday. The good Protestant of the type referred to abjures fish-fare on Friday. He cannot endure it. It is "popish." He thinks all Protestants ought to beware in such matters. A man who eats fish on one Friday may soon come to like it, and then to eat fish on every Friday. The step