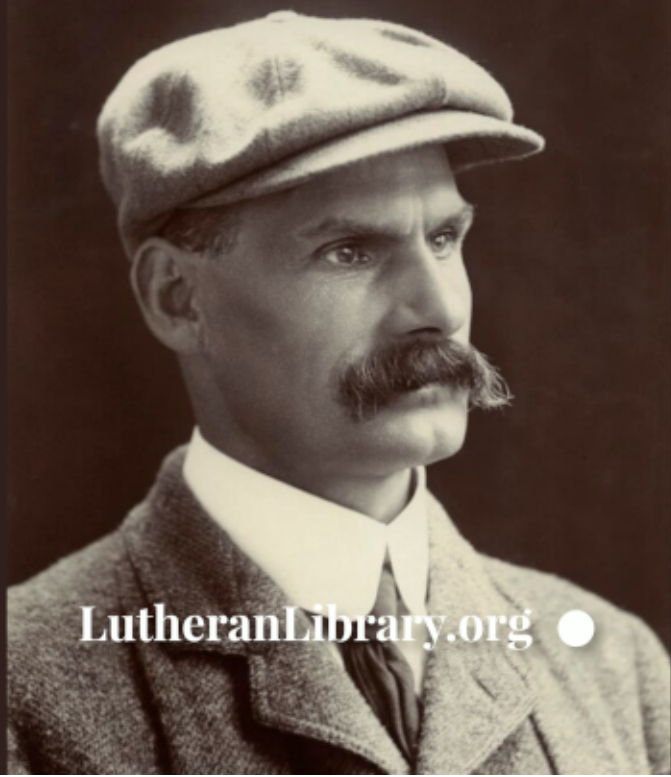


# Joseph Hocking

## Shall Rome Reconquer England



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"The history of the Church confirms and illustrates the teachings of the Bible, that yielding little by little leads to yielding more and more, until all is in danger; and the tempter is never satisfied until all is lost.  
– Matthias Loy, *The Story of My Life*

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# SHALL ROME RECONQUER ENGLAND?

BY

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AND

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LONDON

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## FOREWORD

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HARDING

AS will be seen from the title-page, this little book is the work of two authors. The contributions of each are indicated on the page of contents. Usually, especially when dealing with a controversial subject, a dual authorship presents great difficulties. In the present case, however, those difficulties have not existed, as there was practically no difference of opinion in relation to the main issues under discussion, until the last chapter was reached. The author of that chapter there deals with the duty of Protestants, and specially mentions what he thinks should be our attitude towards the King's Declaration and the inspection of monastic institutions. His opinions concerning these questions are not altogether shared by his fellow-worker, who would rather urge the following:—

First, that a strong Protestant declara-

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tion on the part of the Sovereign is essential, and that while no offensive terms should be used, it is necessary, by legal enactments, to secure the Protestant succession to the throne. If the present safeguards, such as the King's Declaration, the Bill of Rights, and the Act of Settlement, were removed, or so weakened that a Roman Catholic could occupy the British throne, it would not only mean that we might have a Sovereign who would pay allegiance to a foreign power, a power that has ever been an enemy to the liberties of the people, but would probably mean that our nation would be plunged into all the horrors of a civil war. However, we have been lately assured that the Protestant succession is safely guarded, and so we profoundly hope that while there has been much apprehension on account of the action which the Government has taken in relation to the King's Declaration, it will never be possible for a Papist, whether he be one in secret like Charles II., or one openly avowed like James II., will ever again sit on the British throne.

With regard to the question of the inspection of monastic institutions, while both

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writers believe in the necessity for such inspection, their reasons for urging it are different. The author of the chapter under discussion urges that monastic institutions should be inspected for their own sakes. His co-worker would urge inspection not only for their own sakes, but for the sake of the community at large. At the present moment there are, according to the best information obtainable, more monastic institutions in England than existed in the time of Henry VIII. ; moreover, every convent and monastery is practically a sealed house. One European nation after another has expelled them as homes of treason and as dangerous to the well-being of the state. M. Yves Guyot says concerning them : " The religious congregations are a STATE WITHIN A STATE. But they are not merely that. They possess a terrible solvent force, and, like the strong vinegar that bursts granite rocks, are capable of undermining the most solid edifice raised by the most united people."

But more than this : these institutions should be open to Government inspection for the sake of the inmates. In this connection it may not be amiss to quote the following :



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“ Convents are sealed houses. In them are thousands of our fellow-creatures. Most of them enter in youth when their natures are most susceptible to influence. They are strictly guarded. Obedience is one of the great laws of life. A ghastly curse rests on those who dare to escape. They are taught to destroy all human affection. Do they wish to come into the world again? We do not know, cannot know, except on some rare occasion one happens to escape. They are under the dominion of a confessor whom to disobey is regarded as sin. . . . I make no charge of cruelty, immorality, or crime. But I assert that anything can be done, children can be born, and women can die, there can be cruelty, crime, outrage, and yet no one has the right to know anything about it.

“ And yet is it not a fact that besides these, practically every public institution of every sort—asylum, prison, reformatory—is open to public inspection? Why is it that Rome should so rule our land that convents, monasteries, and the industrial institutions associated with that Church should be exempt? The public has a right to know.

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that all is well within these prison houses, especially in view of their history ancient and modern." †

Apart from these two questions, however, the authors hold practically the same opinion on the main issues with which this book deals. Both have for many years been interested in the subjects under discussion, and have in one form and another placed their views before the public. As a consequence they have received no small amount of abuse from the Romanist press, while names of the most opprobrious nature have been hurled at them. Of these they have taken no notice, neither have they in any fashion condescended to use the methods of controversialists whose aim has apparently been, not to arrive at truth, but to tarnish the names of those who have not agreed with them.

But they feel it wise and necessary to reissue, in a more compact form, the facts and arguments which lead them to offer an unflinching resistance to the attempt which

† From a paper on the "Alarming Developments of Romanism," read at the National Free Church Council, Swansea, March 10, 1909.

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Rome is making to recapture Britain. They know that the success of that attempt would be the ruin of our country ; they know that such success is only possible if our people lose their Bible and their contact with Christ. Their contention, therefore, is for a living and working faith in the verities of the Christian gospel and in the Person of our Lord Jesus Christ.

*August, 1910.*

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## CHAPTER I

### WHY DID ENGLAND BECOME A PROTESTANT NATION?

THE question which is here set down is one of supreme importance. It largely helps to a correct understanding of the fundamental differences which exist between Protestantism and Romanism. For more than three centuries England has been a Protestant country. Up to the early part of the sixteenth century it was Romanist; it was largely ruled from Rome, it believed in the doctrines of the Roman Church, and it was obedient to Roman mandates. Up to 1520 England was far more a Roman Catholic country than Spain is to-day. And yet within a few years from that date England ceased to own her allegiance to that Church, and she learned to scorn her most cherished traditions. Institutions hoary with age tottered to their very base;

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that which had stood for centuries was swept away as if by a whirlwind. The whole nation was shaken to its very foundation, a new atmosphere was breathed, and a new spirit prevailed everywhere.

Such a change does not take place without weighty and insistent reasons. A change which finds its way into the very warp and woof of a nation's life does not come because of some whims or fancies of a few individuals. It has its cause in deep-seated and sufficient forces, and it is in a correct understanding of those forces that the rights and wrongs of the whole question can be largely settled.

In this chapter I propose to give a plain, straightforward, although necessarily abbreviated and insufficient sketch of why England claimed freedom from an authority which had been exercised over her for many hundreds of years, and became a Protestant nation.

We must understand at the very outset that at the beginning of the sixteenth century the Roman Church practically ruled England and a great part of Europe. The great bulk of the people were illiterate, and

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the Church was the repository of much of the learning that existed. As a consequence, the Church had obtained a power which we to-day can barely comprehend. The clergy were not amenable to the laws under which laymen lived. They governed the laity, but the laity had no power over them. Their power was felt in practically every phase of life. The throne of a country was the gift of the Church, and no king was lawfully the sovereign of his land unless the Church crowned him. The disposition of property was also in the hands of the Church, and if a man made a will, that will was not valid if he died out of communion with the Church. A priest was a sacred person, and no matter what crime he committed, the ordinary laws of the land could not touch him. Only the Church could deal with him. On the other hand, the Church courts claimed the right to deal with laymen, to reward or to punish, as the case might be, in almost every relation of life.

As one historian says: "If an impatient layman spoke a disrespectful word of the clergy, he was cited before the bishop's commissary and fined. If he refused to pay, he

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was excommunicated, and excommunication was a poisonous disease. When a poor wretch was under the ban of the Church, no tradesman might sell him clothes or food—no friend might relieve him—no human voice might address him under pain of the same sentence; if he died unreconciled he died like a dog, without the Sacraments, and was refused a Christian burial.”

When we reflect that the people believed, and without a shadow of doubt, that the priests possessed the keys of the future, that they could provide a passport into heaven, or condemn them to a ghastly material hell, and when we realise their belief that an excommunicated person went, without doubt, to everlasting damnation, we can understand something of their power.

We must understand also that the possession of such power on the part of the clergy led to the possession of great wealth. Men, in order to obtain the smile of God and an entrance into heaven, made vast bequests to the Church. Hallam the historian says: “The Church failed not, above all, to inculcate upon the wealthy sinner, that no atonement could be so acceptable to heaven



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as liberal presents to its earthly delegates. To die without allotting a portion of worldly wealth to pious uses was accounted almost like suicide, or a refusal of the last Sacraments, and hence intestacy passed for a sort of fraud upon the Church, which she punished by taking the administration of the deceased effects into her own hands." Doubtless many of these gifts were inspired by feelings of piety and devotion, but in any case they went to enrich the coffers of the Church, until it possessed, not only an incalculable amount of money, but also a great part of the land of the nation.

Much of this land was held in association with the abbeys and monasteries dotted over the land. Sir Walter Scott's great novel "The Monastery," gives some idea of the position of these institutions. Their origin is not difficult to trace. They were, in the main, built in commemoration of some persons who were believed to possess special sanctity. Often these persons were believed to have worked miracles during their lives, and, as a consequence, relics—their household possessions, their clothes, their bones,

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a lock of hair—were preserved. Persons inspired by their lives desired to follow their example, and, as a consequence, fraternities arose. At the beginning they were doubtless places of self-sacrifice and prayer; moreover, the monks were at one time the great friends of the poor and distressed. Presently, however, corruption set in. These abbeys and monasteries became the owners of vast tracts of land: history proves them to have become hotbeds of vice, of drunkenness, and of self-indulgence of all sorts, while their inmates became proud, imperious, and corrupt.

In proof of this I cannot, perhaps, do better than quote from the letters of Erasmus, the great scholar and wit of the sixteenth century. Moreover, in quoting Erasmus I am quoting one who lived and died a Roman Catholic, a friend of kings and popes, and one who might have been a Cardinal of the Church of Rome had he so desired. Erasmus was also looked upon by the Roman Church as the one man who, by his great intellect and learning, could stem the tide of the Reformation.

“Obedience,” he says, “is so taught as to

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hide that there is any obedience due to God. Kings are to obey the Pope. Priests are to obey their bishops. Monks are to obey their abbots. . . . It may happen, it often does happen, that an abbot is a fool or a drunkard. He issues an order to the brotherhood in the name of holy obedience. And what will such an order be? An order to observe chastity? an order to be sober? an order to tell no lies? Not one of these things. It will be that a brother is not to learn Greek; he is not to instruct himself. He may be a sot. He may go with prostitutes. He may be full of hatred and malice. He may never look inside the Scriptures. No matter. He has not broken any oath. He is an excellent member of the community. While if he disobeys such a command as this from an insolent superior there is the stake or dungeon for him instantly."

Again, in his "Notes on the New Testament," the condition of the priesthood and monastic houses is made apparent. He says, in comment of Matt. xix. 12 :

"Men are threatened or tempted into vows of celibacy. They can have licence

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to go with harlots, but they must not marry wives. They may keep concubines, and remain priests. If they take wives, they are thrown to the flames."

On Matt. xxiii. he says :

" You may find a bishop here and there who teaches the gospel, though life and teaching have small agreement. But what shall we say of those who destroy the gospel itself, make laws at their will, tyrannise over the laity, and measure right and wrong with rules constructed by themselves? . . . What would Jerome say could he see the Virgin's milk exhibited for money, with as much honour paid to it as to the consecrated body of Christ ; the miraculous oil ; the portions of the true cross, enough if they were collected to freight a large ship? Here we have the hood of St. Francis, there Our Lady's petticoat, or St. Anne's comb, or St. Thomas of Canterbury's shoes ; not presented as innocent aids to religion, but as the substance of religion itself—and all through the avarice of priests and the hypocrisy of the monks, playing on the credulity of the people. Even bishops play their part in these fantastic shows, and approve and dwell on them in their receipts."

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One could quote many pages of similar writings from the works of Erasmus, all going to show the corrupt state of the Church all over Europe.

Dean Colet, again, was just as pronounced as Erasmus. "Would that for once," said Colet to the clergy, "you would remember your name and profession, and take thought for the reformation of the Church. Never was it more necessary, and never did the state of the Church need more vigorous endeavours. We are troubled with heretics, but no heresy of theirs is so fatal to us and to the people at large as the vicious and depraved lives of the clergy. That is the worst heresy of all."

Although many of the documents relating to the condition of monasteries in England were destroyed in the time of Mary, some are still to be seen, and they reveal a state of things which cannot be set forth in these pages, so utterly revolting are they to the most elementary sanctities of life.

Indeed, every responsible historian admits that the condition of the Church at the beginning of the sixteenth century was not merely out of harmony with the

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teaching of its Founder, but a menace to the best life of the nations. In saying this, however, it must not be supposed that the clergy were all equally bad. Many were, doubtless, good, pure men, who did their duty faithfully according to their lights; but the condition of the Church as a whole, as attested to by friends and foes of Romanism alike, called out for very drastic and vital reforms.

Another force was also at work which needs a passing word. What was called the New Learning prepared the way for the coming change. The discoveries of Copernicus revealed to man many of the secrets of the universe. The daring of the Portuguese mariners, the voyages of Columbus and of Sebastian Cabot, had brought Europe into contact with men of new faiths and new races, and had quickened the slumbering intelligence of the nations. Exiled Greek scholars were welcomed into Italy, and Florence became not only the home of art but of an intellectual revival. Merchants brought precious manuscripts thither, and crowds of foreign students flocked over the Alps to learn Greek. Indeed, Erasmus and

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Sir Thomas More and Colet were the children of this New Learning, which they popularised all over Christendom. Moreover, it was because Erasmus advocated intellectual advance that he was maligned and abused by monks and abbots and priests, who were always enemies to the advancement of light. Henry VIII., however, favoured the New Learning; he admired the writings of Sir Thomas More, especially his "Utopia"; he made a personal friend of Erasmus, and praised the preaching of Colet. Thus, as Green the historian says, "The awakening of rational Christianity, whether in England or in the Teutonic world at large, begins with the Florentine studies of John Colet." The writings of these men made the people see that the Church was not the only storehouse of truth, and they prepared the minds of men everywhere for the reception of new ideas.

Moreover, we must not forget that while what was called Lollardism was seemingly dead, the life and work of John Wycliffe were still bearing fruit. Lollardism, as an "ism," was practically unknown, but the truths which John

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Wycliffe taught were so many seeds which had germinated in the hearts and minds of many. Every ideal is an unborn event, and John Wycliffe's ideals, although not yet translated into realities, formed a kind of intellectual and spiritual deposit in the life of the people. They constituted a force which prepared the way for the Reformation.

Here, then, are certain broad facts which we must bear in mind: The Church was full of abuses, both in life and doctrine; the clergy were, in large numbers, corrupt; they abused their power, although many in that fraternity longed for better things; they wielded tremendous power, and tried to crush all desire for advancement. In spite of this, opposing forces were at work. The influence of Wycliffe was not dead; and through the influence of the New Learning, Erasmus, Sir Thomas More, and others, the intelligence of millions was being awakened. Not that there seemed any great hope of a reformation. In spite of Erasmus's scathing exposures of the corrupt clergy, and the terrible condition of the monasteries, and even although the people groaned under the



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burdens they bore, nothing was done. The bishops and abbots maintained their haughty pride, and the priests and monks continued largely as they were. They had power, spiritual and temporal; they had wealth untold; they had laws to suit themselves; the word of the Popes was supreme, and the Popes, for many years, had not encouraged reform, but had, by life and example, fostered the corrupt condition of the Church. As Erasmus says: "I saw with my own eyes Pope Julian II. at Bologna, and afterwards at Rome, marching at the head of a triumphal procession, as if he were Pompey or Cæsar. St. Peter subdued the world with faith, not with arms or soldiers or military engines. St. Peter's successors would win as many victories as St. Peter if they had Peter's spirit."

Indeed, many who longed and prayed for the purification of the Church had no faith that the purification would come. Erasmus had poured forth his writings and had altered nothing. Sir Thomas More and Colet had produced but little apparent effect. The Church was filled with the world and the flesh and the devil, but no

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one rose with sufficient might or power to fight the enemy that had conquered. It was not the enemy from without that the people needed to fear; it was the enemy which nestled in the very bosom of the Church—the enemy of mammonism, of corruption, of superstition, of lies, of moral cowardice. The common people were ignorant of the real issues at stake, and they were the slaves of the clergy; the nobles, many of them, railed at the clergy, but were powerless. The scholars found that the evils of the time could not be cast out by scholarship, and yet they could think of nothing whereby the sadly needed reforms could be brought about. Erasmus himself did not seem to have much hope of reform.

“The stupid monks,” he writes, “say Mass as a cobbler makes a shoe, they come to the altar reeking from their filthy pleasures. Confession with the monks is a cloak to steal the people’s money, to rob girls of their virtue, and to commit other crimes too horrible to name! Yet these people are the tyrants of Europe. The Pope himself is afraid of them.”

Again he writes concerning them:

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“What fungus could be more stupid? Yet these are the Atlases who uphold the tottering Church!”

When one realises that the Church owned a third, a half, and sometimes two-thirds of the land in almost every country in Europe, and remembers the power which attaches itself to such ownership, it plainly appears that all probability of reform was very small. The great bulk of the clergy was content with things as they were, and while the people were everywhere asking questions no prospect of reform appeared.

The Reformation began in a most unexpected way and in a most unexpected place. No one would have dreamed that a sleepy German village would become the centre of a movement that was destined to shake Europe to its foundations and alter the history of the world. Yet so it was. No one would have expected that an unknown monk would become the centre of this movement, but this was what came to pass.

“The hour and the man!”

This phrase has become a commonplace in our vocabulary, and it expresses correctly

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one of the most dramatic events in the history of the world.

In the year 1517 a new cathedral was being built in Rome. Michael Angelo had prepared the plans for this mighty building, and Pope Leo X., whom Thomas Carlyle called "an elegant Pagan," was determined to complete what should be the grandest structure ever erected by man. The great difficulty with which the Pope was met was want of money. Untold millions were needed, and the Pope, a man who loved luxury and had lavished the wealth of the nation freely, found himself in a difficulty.

He determined to resort to the sale of indulgences—pardons for sins. I have not space to detail how this custom grew up in the Church. Enough to say, that by various decrees, the Church claimed the power, and Pope Leo decided to send out through Christendom, by distinguished persons, letters of indulgences, or pardons which could be bought by the people. A regular tariff was fixed. A pardon for polygamy could be obtained for six ducats, that for sacrilege and perjury cost nine, forgiveness for murder cost eight, while

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absolution for sins of a less criminal nature could be obtained for smaller sums. In past years people had to make pilgrimages in order to obtain pardons; of course, they had to pay, as well, but they had to go to some particular shrine. By Pope Leo's scheme, however, these pardons were to be hawked throughout the town and villages of Christendom, as a pedlar hawked his wares.

In the case of Saxony, in which province Wittenberg was situated, the Pope had arranged with the Archbishop of Mayence to share the proceeds of these sales of pardons, and the business commenced. The salesman appointed to Saxony, was a certain Dr. John Tetzel, a Dominican monk, who was for a time eminently successful, and things went well.

These sales, moreover, were exceedingly popular, and the coming of the salesman to the town or village meant a general holiday. From all we can gather, moreover, Dr. Tetzel entered each place in state. The officials of the town went forth to meet him, clad in their official robes, while Dr. Tetzel was seated in a gaudy carriage drawn by a

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fine pair of horses. As the carriage entered the town, a person in authority said, in a loud voice :

“ The Grace of God and of the Holy Father is at your gates.”

Presently, the people entered the church, a strong box to contain the money, was placed near the altar, and Tetzal mounted the pulpit and began to preach.

Reports of Tetzal's sermons are still extant, while the actual box in which the people's money was put can be seen to-day in the cathedral at Magdeberg. Of course, the whole affair was a matter of money-making. People were urged to gain forgiveness for their sins for trifling sums ; they were besought to get their friends out of purgatory in the same way.

“ The moment the money touches the bottom of that box,” cried Tetzal, thumping the great casket ostentatiously, “ the soul escapes purgatory and flies straight to paradise ! ”

Acolytes went among the people and besought them to buy the Pope's letters. If any one expressed any doubts about the validity of these letters, he was threatened

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with excommunication. And the people, large numbers of them, bought the letters, paid the money, and the Pope's coffers filled.

Concerning the condition of the Church which could carry on such a business I need say nothing. The thing commonly obtained, and no voice was raised, or if raised it was quickly stifled. In any case, these salesmen of the Pope went from town to town, and no effective protest was heard, until Tetzal came to a village near Wittenberg.

The hour for Reformation had come, but where was the Man? For, as can be easily seen, the man who could attack abuses which were favoured by the Pope must brave the mightiest power in the world. Moreover, as all the world knows, those who in the past, like John Huss of Bohemia and Jerome of Prague, had dared to try and reform the Church had been burned for their pains.

Erasmus declined to take any decisive step.

"As for me," he wrote to Archbishop Wareham, "I have no inclination to risk my life for the truth. We have not all

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strength for martyrdom, and if trouble comes I shall imitate St. Peter. Popes and emperors must settle the creeds. If they settle them well, so much the better; if ill, I shall keep on the safe side."

Thus, much as the Reformation owed to Erasmus, it was not brought about by him, but by a man of a different order.

There is but little need to give a lengthy sketch of Martin Luther here. His portrait has been drawn many times by abler hands than mine, and the story of his life has been told by some of the most skilful writers. And such a story! Perhaps among the writings of our most vivid romancers there is nothing to compare with the romance of Luther's life. Certainly, neither Sir Walter Scott nor Alexandre Dumas has ever, even in the highest flights of his imagination, written anything so thrilling as the story of the German miner's son.

Nearly four hundred years have passed away since the chief events of his life took place, but the character of the man is still remembered. A plain man—rough perhaps, as was natural, considering his origin—but an honest man, a true man, a thorough man,



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and as brave as a lion. As I study the various literatures which I have happened to read concerning him, I am impressed with the simple-mindedness and strength of this German peasant. His whole life had, up to the time he came into prominence, been a search for reality, for truth. His experiences as a monk at Erfurt reveals this. No one was more punctilious than he concerning monkish practices; he obeyed the dictates of the Church with the minutest care, and presently came to see how valueless they were. He became a monk in order to find peace with God and to save his soul. In this he was disappointed. It was not until he found a copy of that old Latin Bible, of which all the world knows, that he understood the way of salvation. Having found it, he held to the vital truths of the gospel with great joy. He had no thought of being a reformer. He did not doubt the doctrines of the Church, even although he found no peace through them. When he went to Rome it was as an humble believer, but Rome shocked him, bewildered him. He expected to find Rome the home of piety; he found it a cesspool of vice, a very temple

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of paganism. "Let all who would lead the holy life avoid Rome," he said.

He had not the brilliance of Erasmus, but he was not an ignorant man. Rather he was a learned man, and a thinker. His disputations with Dr. Eck at Leipsic reveal him, not only as a scholar, but as a close reasoner, a keen debater. He saw into the heart of a thing in a moment, and had a gift for fastening upon essentials. He scorned lies and subterfuges. Of course, he was a child of his age; he was superstitious; he believed in witches, and charms, and the personal appearance of the devil. But there was nothing *little* about Martin Luther. Rather he was a great man, in the truest sense of the word. Great, not so much because of his intellectual superiority to other men, but great because he was large of mind and heart and purpose. Behind all he did was single-mindedness and single-heartedness, and, above all, he was a man of God. "What is the life of Martin Luther, or of a hundred Martin Luthers, compared with the truth of God?" he cried. "Let God's truth prevail, whatever becomes of individuals."

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He cared little about trifles, but laid hold on essentials. Carlyle tells a story about him which illustrates this. When the Reformation became a power, some of the preachers came to Luther, complaining that certain of their brethren insisted on wearing cassocks. They asked Luther to prohibit this "Popish practice." "What do cassocks matter?" cried Luther; "let them wear five cassocks if they wish!"

A human, kindly man he was too. "Never be hard to children," he used to say. "Many a fine character has been ruined by the stupid brutality of pedagogues. Punish if you will, but be kind too, and let the sugarplum go with the rod." Personally, I know of no letter written to a child superior to that which Luther wrote to his little boy, Hans.

Moreover, he had a sense of humour. He loved a quick repartee, a joke, a laugh, and no one can read his Life without being struck by this phase of his character. But beneath it all he was a man of great purpose, of a determined will, one who scorned meanness and subterfuge and lies. A great, rugged man, sometimes coarse, but ever

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honest, a terrible fighter, and a true friend. This, then, was the man who became the central figure in the Reformation.

He had been appointed as professor in the new University at Wittenberg, and a preacher in one of the two churches which remain in that town to-day.

Shortly after Tetzel had visited a village near Wittenberg, a woman came to Luther for confession. Luther told her that in order for her sins to be forgiven she must repent of them and she must have faith in her Saviour. The woman said that there was no need of this, and she told him of the letter of pardon which she had bought from Tetzel.

“Let me see it,” said Luther.

The woman gave it to him.

“An emparchmented lie!” exclaimed the monk as he read.

This was the beginning of the whole movement which was destined to shake the world.

He wrote to the Archbishop of Mayence, protesting against what he declared to be a blasphemy against God.

The Archbishop consigned the letter to

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the rubbish-heap. Thereupon Luther nailed his ninety-five theses against indulgences on the door of the castle church at Wittenberg. The door has since been burnt, but the father of the present Emperor of Germany replaced it a few years ago with a bronze door, on which those theses are engraved. It is one of the sights of Wittenberg to-day.

The nailing of those theses, or propositions, although they seem commonplace and mild to-day, aroused Saxony; the news of the deed travelled around Germany, and for the first time the name of Martin Luther began to be known among the German people.

Dr. Tetzel thundered back his reply, and then Luther mounted the steps of the pulpit of the church in the market-place in Wittenberg and gave his answer to Tetzel. The church and pulpit remain to-day pretty much as they existed then. When, visiting Wittenberg in 1908, I climbed the pulpit and looked out on the great building, I was able to people the pews and to hear the voice that was soon ringing over all Germany.

This sermon of Luther's was followed by argument, retort, and wordy warfare. But

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this fact appears: Luther expressed what the people felt, and thousands rejoiced that a prophet had arisen in Germany. Not that Luther had any idea of reforming the Church as a whole. He never dreamed of the fires he was kindling. He was only an unknown monk, while the Pope was master of the world. He only did what seemed right to do, and, in spite of the warnings of fearful ones he maintained his ground. These pardons for sins were merely "emparchmented lies." They were not worth the paper on which they were written; they were dragging souls deeper into hell instead of saving them, and he could not be quiet.

When at length the news reached Rome the Pope laughed. "'Tis only a German monk who has drunk too much beer," he said. "When he gets sober, he'll alter his story." But the Pope found out his mistake.

Doubtless Luther would have been killed but for two facts. First, the Elector Frederick of Saxony was an honest man, who, while adhering to the Church, saw the need for Luther's work. Second, the revival of learning had had its effect, and had pre-

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pared the people's minds for the reception of what Luther taught.

The Pope told the Elector to do his duty by Luther, but this wary Saxon had read his propositions, and had also read the New Testament. "There is a great deal in the Bible about Christ, but very little about Rome," he said. Presently he sent for Erasmus and asked his opinion. The wit's reply was characteristic.

"Luther has committed two sins," said Erasmus. "He has touched the Pope's crown and the monks' stomachs." Exactly!

But the war of words went on. The printing press had recently become a power in Europe, and the writings of both sides were printed rapidly.

Naturally, Luther, in replying to Tetzl, had been led to study various questions which had never seriously troubled him before, with the result that he found that the whole Church was riddled with error, and that it bore but little resemblance to the teachings of its Founder.

It is impossible to follow the battle step by step, but presently Luther was summoned to Augsburg to answer the charges brought

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against him. At length the Pope began to see that the Reformation was not a matter of beer, especially as the best life of Germany sided with the Wittenberg monk.

I have often wished that some great painter would take Luther's journey to Augsburg as the subject for a painting. He travelled the whole distance on foot, somewhere, I think, between two and three hundred miles. You can fancy him clad in his brown frock, his feet shod in sandals, a staff in his hand, while his great, rugged face wore a look of resolve, if not defiance.

"Luther for ever!" cried the people as he left the Elster Gate.

"No, my children," he answered, "Christ for ever!"

Cardinal Cajetan was sent from Rome to deal with Luther, and, as he said, he came not to argue, but to command.

"*Revoca!*" was his command.

"Yes," replied Luther, "I will recant everything I have written and said against the Bible."

"The Pope is supreme," replied the Cardinal.

"Not over the Scriptures," replied Luther.



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Presently the Cardinal lost his temper.

“What !” he cried. “Do you think that the Pope cares for the opinion of a German boor? The Pope’s little finger is stronger than all Germany. Do you expect your princes to take up arms to defend you—you, a wretched worm like you? I tell you no ! and where will you be then?”

“Then as now—in the hands of Almighty God,” replied Martin.

As Cajetan is reported to have said, “What could you do with a man like that?”

Still the warfare continued and the movement spread. Argument followed argument, disputation followed disputation, book followed book. The question had assumed larger proportions by this time. It was no longer a question of indulgences, but the truth of the Papacy itself. Not only were indulgences a foul thing, dragging people to ruin, but the whole Papal system, the authority of the Pope, rested on lies, forged decretals, spurious writings, and nowhere had warrant in the Word of God.

After the Augsburg visit Luther had dug deep into the whole question ; and he who at

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the beginning only desired to deal with the abuse called indulgences now saw that the very foundations of the Papacy were a lie, and that the system which was built upon it rested upon falsehood.

At least, that was what he maintained, what he proclaimed by tongue and by pen, and the people believed him.

Of course, the bishops and the priests were against him. The monks howled against him from a thousand pulpits. He was cursed by every curse known, and new ones were invented. If masses could not get souls out of purgatory, their trade was gone. If Luther's doctrines were believed, their power was gone, and they determined to fight him to the death—but the people believed him.

At length Luther was cursed from Rome, and a Bull came condemning both him and his works. This reached Wittenberg in December, 1520, and then Luther caused a placard to be nailed on the gates of the University and on other public places, inviting the people to meet him at the eastern gate of the town on the ninth day of the month.

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And the people came. A fire was lit, and Luther threw the Pope's Bull into the fire. "There," he said in effect, "that is what I think of the Pope and his power." And as the people heard they gave a great shout, which not only swept across the plains of Saxony, but echoed among the Swiss mountains, among the mountains of Norway, and the Netherlands, and across the seas to England. As Thomas Carlyle says, "it was the shout of the awakening nations."

Then Luther returned to the monastery, and went on with his work.

In 1521 he was summoned to the Diet of Worms, to answer for what he had been saying and doing. Luther went. Many tried to dissuade him, but he did not heed them. "God hath need of me," he said, "and I go."

He travelled from Wittenberg to Worms, some two hundred miles, in an ox-cart which had been fitted up for his journey, and during most of the way it was like the triumphal march of a great king.

"Do not forsake us, Dr. Luther," was the cry everywhere, and Luther's reply was that, God helping him, he would not fail.

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I will not attempt to describe that journey here, especially as I have written of it at length elsewhere.<sup>1</sup> Suffice to say that he reached the city, in spite of many entreaties to turn back and in spite of plots to keep him away. It was during this journey that he uttered those historic words which have rung down through the ages: "*Wenn so viel Teufel zu Worms wären, als Zeegal auf den Dächern noch wollt Ich hinein*"—"Were there as many devils in Worms as there are tiles on the housetops, I would go."

He was arraigned before the greatest judgment-seat ever known in history up to that time. Representatives from almost every Court of Europe were there, and the Emperor Charles V., who reigned over a great part of the Continent, sat as chief among the judges.

Before this mighty tribunal Luther stood alone.

The questions put before him were two: First, were the pile of books before him his production? Second, would he recant what he had written?

He acknowledged the authorship of the

<sup>1</sup> "The Sword of the Lord."

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books ; and with regard to the second question, he was willing to recant anything that was opposed to the Word of God. He spoke for hours, and the excitement was intense. He proved that the Bible must be the final authority, and not Councils, and there he must leave the matter.

The Chancellor of Trèves cried out :

“ You have not answered the questions put you. You were not summoned hither to call in question the decisions of Councils. You are required to give a clear and precise answer. Will you or will you not retract? ”

A great silence hung upon the assembly, for, as it seemed to all, not only did Luther's life hang upon a thread, but all that he had been struggling for would stand or fall by his reply.

“ Since your Majesty demands a clear and simple and precise answer,” he said, “ I will give you one, and it is this : *I cannot submit my faith to Pope or Councils, because it is as clear as the day that they have frequently erred and contradicted each other. Unless I am convinced, therefore, by the testimony of Scripture, or by the clearest reasoning—unless I am persuaded by means of the passages I have quoted, and unless they then*

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*render my conscience bound by the Word of God, I cannot and I will not retract, for it is unsafe for a Christian to speak against his conscience."*

His words fell like a shock upon the assembly, and men looked at each other, wondering what would happen next. And Luther, realising the purport of what he had said, uttered those memorable words :

"HERE I STAND. I CAN DO NO OTHER. MAY GOD HELP ME. AMEN!"<sup>1</sup>

The Sage of Chelsea says this was the greatest scene in modern history. To use his exact words: "English puritanism, England and its parliaments, Americas, and the vast work of two centuries, the French Revolution, Europe and its work everywhere at present,—the germ of it all lay here!"

I need not follow the story farther. Luther was conveyed to Wartburg Castle, where he translated the Scriptures; and from that time the Reformation was an established fact, as far as Germany was concerned. The people embraced the doctrines of Luther, and the Papal throne was denuded of its power.

<sup>1</sup> Dr. Lindsay, in his "History of the Reformation," does not record this. He says that Luther's last words were, "*Got kum mir zu hilf*" ("God come to my help"). Vol. i. p. 291.

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This is not the place to speak of the work that others did in the Reformation on the Continent. Luther was the centre of the movement, although it could never have wrought the change it did but for men like Melancthon and Reuchlin and Zwingli. They, in their way, were as important as he, but in this sketch I have given the main features of the great Spiritual Revolution which took place between 1517 and 1521.

At least the gist of the matter can be stated in a few words, and perhaps I can do no better here than to quote from James Anthony Froude the historian. Referring to Luther's answer before the Diet, he says :

“ There, as you understand, the heart of the whole matter indeed rested. In those words lay the whole meaning of the Reformation. Were men to go on for ever saying that this or that was true because the Pope affirmed it? or were the Pope's decrees thenceforward to be tried like the words of other men—by the ordinary laws of evidence? ”

The people demanded the right to think for themselves, and the Pope's power was broken for ever.

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Of course, the movement, which swept over Germany like wildfire, also affected other countries. It invaded Switzerland, and largely conquered it. It marched to Norway, Sweden, and Denmark, and became triumphant. It entered the Netherlands, and, in spite of the most terrible deeds ever done, became the great power of Holland. It came to England, and a new life began to pulse in the veins of the nation.

I need scarcely say that the Reformation had a different history in England from what it had in Germany, but the final issues were the same.

It is not my purpose here to discuss the allegation that Protestantism in England won simply because of the fact that the Pope refused to listen to the appeals of Henry VIII., and condemned his unbridled passions. I have no brief for Henry VIII., neither do I deny that Henry's actions had much political importance. But I do not wish to deal with Protestantism as a political matter, but as a great religious movement. The truth is, no real Reformation took place in the time of Henry VIII. Protestantism, real Protestantism, did not become a vital



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power in England until long after Henry was buried with his fathers. Church laws might be passed, but they did not touch the heart of religion. Changes in laws do not change the faith of a people. Moreover, we must remember that Henry won for himself the title of "Defender of the Faith" by opposing Luther and by seeking to refute his doctrines. Henry was no friend of Luther; neither did the nation accept the Protestant faith under him. The religion that changes by Acts of Parliament is a very poor thing; and, beyond a general unsettlement of beliefs in Henry's time, there was no vital and general change of religion.

It is true the nation was under the ban of Rome, as it continued to be during the short reign of the boy Edward VI., but the people never accepted the Protestant faith with anything like reality. This may be easily seen when we realise that on Edward's death and on Mary's accession England was reconciled to Rome. The clergy to a very large extent vowed submission to the See of Rome, and the curses of the Church were formally revoked. Indeed, the Italian legate declared that people accepted reconciliation with

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Rome with tears of joy, and there was general rejoicing.

It must not be understood, however, that there were not a large number who had embraced the Protestant faith. Both among the clergy and the laity there were a number to whom the simple gospel of Christ had become the great truth of life. The right to read the Scriptures and the influence of the movement on the Continent had had their effect, so that while the nation had in no real sense become Protestant during the reign of Henry VIII. and of Edward VI., there were numbers of the people to whom Protestantism was a vital reality.

None felt this more keenly than Mary and her advisers, and directly after reconciliation with Rome persecutions commenced. Space will not permit me to deal with them at length, yet they must be mentioned here, because it was largely through them that England threw off the Papal yoke.

Immediately following the removal of the Pope's curse, the clergy and the laity had to be "individually reconciled." A day was appointed when the clergy should appear

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with their confession ; and when they had made it, they had to exhort the laity to accept the grace offered to them. To this end a register was to be kept in every diocese, where the names of all who submitted were registered.

Evidently, Cardinal Pole imagined that there might be many, who would refuse to submit, for he declared that “before heretics were punished by death mild means should first be tried with them.” What these “mild means” were history has recorded. Possibly two clergymen of eminent piety, named Rogers and Hooper, were in his mind at the time he expressed this determination. Hooper was Bishop of Gloucester. Both of these men were thrown into prison, and it was with them that the persecutions commenced. When they appeared before the court they were told to make their submission, and, on attempting to give reasons for not doing so, were silenced, and told that they had twenty-four hours in which to make up their minds.

As they left the church on their way to prison, Hooper was heard to say, “Come, brother Rogers, must we two take this matter

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first in hand and fry these faggots?" "Yea, sir, with God's grace," replied Rogers. "Doubt not but that God will give us strength," said Hooper.

The next morning they were remanded again, and the "Queen's mercy" was offered them if they would recant. They refused, and were sentenced to die. Rogers requested that he might be allowed to see his wife. Stephen Gardiner, who stood high in the Councils of her Majesty, refused with a savage taunt. "Rogers," as the illustrious Bradford said, "was to break the ice, and he was led to the fire at Smithfield amid the sneers of the Catholics, who believed, as Cardinal Pole said, that "the Protestants had no doctrine to stand the fire." It is recorded of him that when on his way to the stake, his wife and family, who had not been allowed to see him in private, met him—there were nine children, one of them being a babe at the breast—and they welcomed him with cries of joy, "as though he were on his way to a festival." At the last moment he was offered pardon if he would recant, but he refused. The fire was lighted, and Sir Robert Rochester, who was at the stake

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to report his behaviour, says that his sufferings seemed but as nothing. He bathed his hands in the flame as if it were cold water, raised his eyes to heaven, and died.

Hooper suffered death at Gloucester. His agonies were terrible, yet he remained steadfast. Hooper went to heaven in a chariot of fire.

On the same day Rowland Taylor was burnt on Aldham Common, in Suffolk. Laurence Sandars had been burned the day before at Coventry, kissing the stake and crying, "Welcome the cross of Christ! Welcome everlasting life!"

These were the firstfruits of the reconciliation of England with the "Holy Roman See."

Presently it became rumoured that the fond hopes of the Queen to give an heir to the throne were a delusion, and then Mary, hoping to obtain the favour of God by stamping out heresy, took steps to commence a thorough crusade against those who declared that they could not believe that water and flour could become God. Men and women of all sorts and conditions were tried, condemned, and burnt; and as the people

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witnessed the terrible scenes which took place, they began to ask themselves whether they who died so joyfully and so full of faith could indeed be heretics, and whether the Church in whose name they were roasted to death could indeed express the mind of Him who wept at the grave of Lazarus and whose love led Him to die for the world.

Presently it was whispered abroad that for every martyr burnt there were twenty thousand who left the Roman Church and embraced the Protestant faith.

“ These Protestants might not know how to govern wisely,” says Green, “ but they knew how to die.”

This was true, and the story of those who suffered unnameable horrors, rather than be untrue to the teaching of the Scriptures and the promptings of God in their souls, is among the most soul-moving and the most pathetic in history.

England became a land of wailing. Men and women went around with haunting fear in their hearts lest any chance word they had spoken should bring them before the judges. A great black terror rested upon the nation. No man was safe. If an evil-minded person

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had a grudge against some one, he accused that person of heresy, and thus wreaked his vengeance. Thousands were afraid to utter the most innocent thoughts for fear of being suspected.

In spite of all this, however, the New Testament was being read and discussed. People met in secret and conversed on the deep things of life; and, in spite of the almost daily burnings, what was called heresy spread from town to town, from village to village, and hamlet to hamlet. The fires of persecution led the inhabitants of our land from mere formal things to realities. The seeds of liberty and truth which had been sown years before had sprung up, and instead of persecution destroying the fruits it nourished them.

Mary might persist, as she and many others did, in believing that it was for the good of the Church to burn those who could not believe in the Mass, but what she called heresy spread rapidly. "Bloody Bonner" might incite her to deeds of the most terrible nature, but he could not stamp out the truth. What was true of Holland was also true of

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England—edicts and bloodshed and the flames of the faggots drove the people to God. Thus the deeds which the Roman Church blessed, and at which the children of England have shuddered for three hundred years, helped the nation to see that Rome was the enemy of freedom, the power that was as cruel as death.

Perhaps the event which helped on this belief more than any other was the martyrdom of Ridley and Latimer, near Balliol College, in Oxford. That these two old men, known and loved everywhere for their learning, their good works, and their piety, should suffer the most cruel of deaths, under the tyranny of the Roman Church, caused a shudder of revolt throughout the land.

“The Church guilty of this,” said the people, “cannot be the Church of Jesus.” And in spite of edicts, in spite of fire and torments, they read the New Testaments which yet remained to them.

Thus it came to pass that the nation which had accepted the Roman faith at the beginning of Mary's reign was largely Protestant when that reign drew to an end—Protestant, not because of votes in Parliament,



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but because it had been led to embrace Jesus Christ as Saviour.

The death of Mary was the cause of rejoicing from one end of the land to the other, and Elizabeth was proclaimed Queen amidst universal joy. The reign of terrorism—the reign of the Pope—had come to an end, and the dawn of a new day appeared. Not that Elizabeth was a Protestant, in the true sense of the word; neither did she love Protestants, but she was not a bigot, like Mary; neither would she allow herself to be dictated to by Rome. Moreover, she could not help seeing that a large part of the nation had accepted Protestantism, and she had to act accordingly.

On the settlement of religious matters under Elizabeth's reign there is little need to enlarge. As all the world knows, it was in the nature of a compromise. The Queen was anxious to conciliate the Protestants on the one hand and the Catholics on the other, under a system that was to be called the National Church, and to a certain extent she succeeded. But compromises are dangerous things, as subsequent history shows. Never-

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theless, with the defeat of the Spanish Armada the overthrow of the Papacy in England for nearly a century was complete.

Only a few words dealing with subsequent history are needed. After Elizabeth came James I., a man who, Macaulay says, "united in his own character pedantry, buffoonery, low curiosity, and the most contemptible personal cowardice—one of those kings whom God seems to send for the purpose of hastening revolutions." But there is one thing for which James's reign is noted. It gave us our Bible, and that Bible became the one book of the Puritans, and, under God, one of the greatest factors in forming the nation's life.

During the reign of Charles I., under Archbishop Laud, the chains of slavery were again forged. The iniquitous "Star Chamber" threatened the people's liberties, and the days of Mary came back again in a milder form. Then came the Commonwealth and the Puritanism of Oliver Cromwell. It was then that our country rose to the zenith of its power; but with the death of Cromwell came two Catholic kings, during whose reign

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the country began to drift back to its old terrorism. Especially was this true during the time of James II., when Britain was a kind of paid vassal of Louis XIV. of France. But this did not long continue. The people who had inherited their Protestant liberties, and determined to maintain them, much as they hated revolt, at length determined to be free from the dominion of a king who was false to his Coronation oaths and an enemy to the best life of the nation. Thus it came about that, in spite of the terrible failure of the Duke of Monmouth's rebellion and the bloody deeds which followed, William of Orange was asked to become the king of these realms. The story of his coming is well known. No battle was fought, for James II. had escaped like a thief in the night, and the Dutchman became king almost without a word of dissent. William promised to maintain the Protestant Constitution of the land, and the people rejoiced. The threatened Popery of the last few years had made England determine that never again should a Catholic king sit on England's throne. The shadow of the Papal power had rested on them for years,

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and it was so terrible that the nation resolved that never again would it have the reality.

Thus England became Protestant. It threw off the Papal chains ; and from that time up to the middle of the nineteenth century no one, in his wildest dreams, ever imagined that the hand of Rome would ever be laid in power on England again.

This is not the place to tell of the part played by what is called Dissent in the Protestantising of the country. It ought to be told, for it was the life-blood of the movement. All through the reign of the Stuarts it was the rock against which the barque of Rome dashed itself in vain ; and to this day it is admitted that the Free Churches are the great bulwark against the invasion of Rome.

Neither is there any need to tell the story of Scotland and her heroes. The memory of John Knox, and the Covenanters who signed the charter of liberty with their blood, lives to-day in those domains north of the Tweed. Their battle was the same as ours, but fought in a different way ; and in no part of these fair islands is the determination never again to allow the yoke of Rome to

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be placed upon the people as strong as in that land where the Reformation was not a compromise but a reality.

In this sketch I have tried to suggest the great battle that was fought. It was no light matter ; it went down to the very roots of life. It was a battle for a free and open Bible ; it was a battle for liberty—liberty of mind and liberty of soul. That battle was won by those who were willing to sacrifice their lives, but who would never sacrifice liberty and truth ; and, because they won the battle, much of the lies, the corruption, the slavery against which they strove, have been swept away from our island home.

Shall Rome ever come back to reign? That is the question to be considered in this volume.

## CHAPTER II

### WHY ROMANISM RUINS A COUNTRY

WE have before us a curious problem. It is not disputed that our Western civilisation is the product of Christianity, and our Western civilisation is the model and the teacher of the world. Progress, in any worthy sense of the word, is closely identified with the Christian religion.

But the largest and oldest Church of Christendom, the Papal Church, exercises on every country in which it is predominant an extraordinary blight. Once the Papal countries were in the van of Christendom; now they are in the rear. There is no longer a first-class Power in Europe which renders obedience to the Papacy. France, the eldest daughter of the Church, has thrown off her allegiance. Italy, as a kingdom, repudiates the Papal authority, though as a country she still harbours the Papal Court.

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The only two countries in Europe which have never broken away from the Papacy, but have voluntarily submitted to the yoke, are Spain and Belgium. Austria cannot be included, for parts of that complex empire have been in the past, and still are, the theatre of vigorous Protestant movements. Belgium is the brightest gem in the Papal crown. It is prosperous commercially, and it is devoutly Catholic, except so far as it is infidel and socialistic. It is unfortunate that this genuinely Catholic State should be responsible for the Congo and for what is rightly called "the greatest crime in history."

Spain is the other Catholic Power in Europe. Once she was the admitted leader of Christendom, and the conqueror of the New World. To-day, notwithstanding her size, she hardly counts in the councils of Europe, while Spanish America, the most completely Catholic part of the world outside Europe, is incapable of political stability or of moral progress. The contrast between the northern part of that continent, which was colonised by Puritan England, and the southern part, which was conquered and

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settled by Catholic Spain, is one of the most striking object-lessons in the world, and illustrates the paradox that while Christendom is the leader of the world's progress, within the borders of Christendom Catholicism is retrogressive and retards.

Thus the broad fact, whatever may be the explanation of it, is too plain to escape the notice of any candid inquirer. There is in Romanism some subtle and irresistible tendency to retard, and even to ruin, every country which it dominates.

What emphasises the paradox is that the Roman Church always retains an extraordinary hold over the people. It builds and maintains great churches, colleges, monasteries. It carries on its stately and often beautiful ceremonial. Its altars are thronged; its adherents are taught and shepherded and completely under control.

In this respect Romanism is like Mohammedanism or Hinduism—it really grips people and nations. The Roman Church dominates Ireland and the Irish, as completely as Islam dominates Morocco. Ireland, with the exception of Ulster, is the Island of the Saints, and exhibits more per-



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fectly than any other part of Europe the virtue and value of the Papal religion. There the Catholic ideals are realised. There, under our indulgent government, Catholicism enjoys a liberty and a power such as it enjoys nowhere else in the world. The traveller in Ireland sees everywhere the fine and costly churches and the comfortable presbyteries rising among the hovels of the people. Every hillside has its memorials of saints. The priests control not only the worship but the life of the people. They have it all their own way. If the Irish peasant desires freedom, he emigrates to America. I am told that not only peasants but even priests frequently cross the Atlantic, not for economic or worldly reasons at all, but to escape from the rigid and perfected system of the Roman obedience, which is, as Catholics think, the supreme blessing, and, as Protestants think, the most crushing bane, of that lovely and melancholy land.

The ruinous effect of Romanism on a country is plain. But when we come to inquire the reason of it there is room for much variety of opinion. I suggest four things which, taken singly, might explain

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the result, but, taken together, leave us without astonishment, that where the Papacy prevails nations wither and decay.

These four things are :

1. The sacerdotal system of Rome.
2. The intellectual bondage, and the consequent growth of superstition, which the system demands.
3. The subtle effect of the system on the teaching and practice of truth.
4. The position claimed by, and conceded to, the Pope.

I will endeavour to show how any one of these causes would account for the kind of degeneration and retrogression which is observable in Catholic communities.

1. *The Sacerdotal System.*—In the first place, the Catholic priest is a celibate under compulsion ; in the second place, he claims to discharge functions which invest him with a superhuman dignity and authority ; in the third place, he exercises in the confessional a power over his fellow-men by methods which are equally demoralising to him and to them.

Now, it may seem startling to connect the decay of Catholic countries with the celi-

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bacy of the priesthood. But here is a plain fact: In our Dictionary of National Biography, the larger Westminster Abbey, in which are recorded the lives of all who have served and made their country, the proportion of the "sons of the manse" is almost incredible. The clergy and ministers are a small part of our population, but they contribute, I think it is, more than a third of the great men and women of our English race.

The simple life, filled with spiritual ideals, ordered and disciplined by the duties of the pastor, the life of the rectory or of the manse, is, speaking broadly, the best training we have in England for boys and girls who are to serve their country well. If our clergy had been celibate for these four centuries of the Reformation, England would have lost at least a third of her greatest and noblest sons. There would have been no Nelson; there would have been no Tennyson; there would have been no Matthew Arnold. The Dictionary of National Biography would shrink to two-thirds of its present dimensions.

The Dictionary of Spanish Biography, if

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there is one, must be proportionately reduced. By the celibacy of the priesthood, and by the conventual system, in which Rome places the highest expression of her religion, the best and noblest persons of the community are sterilised ; they can give no legitimate children to their country. A Catholic community is thereby deprived of one of the wholesomest, most intellectual, and most strenuous elements of population. And when this sterilising process is carried on for some generations, the Roman Catholic country falls far behind a country in which thousands of vicarages and manses are training up children in the best of all discipline—“ plain living and high thinking.”

But the Catholic priest is led to claim a character and to exercise functions which raise him out of the category of humanity. At the altar he changes bread and wine into the body and blood of Christ, and offers them as the sacrifice for sin, the food of the soul, God manifested in the flesh ; so that, in the expressive language of St. Alfonso de Liguori, the priest is **THE CREATOR OF HIS CREATOR**. Furthermore, he is taught to believe that he can forgive or retain sins.

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He thus holds the keys of heaven for his fellow-men, and can admit or exclude whom he will.

Naturally, before one claiming such powers those who believe in them bow down prostrate and obedient. God Himself could hardly do more than the priest professes to do. And therefore the devout Catholic submits to his priest as he would to God. He believes what his priest tells him, he does what his priest requires; he disposes of his property at the bidding of the priests, so that in England before the Reformation a third of the land had passed into the hands of the priests. He cannot call his soul his own—it is the priest's; he cannot come to God, or receive the grace of God, but by the priest. Individuality, independence, manliness declines. The Catholic is held under the most subtle, the most absolute domination of a fellow-mortal. He is like one hypnotised.

If priests were the best and holiest of men, this would still be injurious to character. We must learn by independence. To possess our own souls, and to come straight to God without any intermediary, is the con-

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dition of moral and spiritual development. A population, therefore, under the domination of the best priests in the world would still be only children, utterly unable to make real progress in moral life and in spiritual knowledge. Such a population would always be in swaddling-clothes, and would fall behind the manly races which make progressive countries.

But the priests are not, as a whole, the best and holiest of men. A Frenchman, who had been a priest, told me that in France it is known that a third of the priests are real believers, conscientious pastors, and morally good; that another third are sceptics, not believing the rites or the doctrines of the Church to which they are bound; and another third are immoral and often scandalous.

But good Catholics are equally subject to the priest whether he be good, bad, or unbelieving; and a Catholic population is under a domination which, at its best dwarfing, not infrequently becomes vicious and corrupting.

The corruption of the priesthood is inevitable in the Catholic system. Priests, as

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a rule, are only obtained by training boys in the seminaries and committing them to the vocation before they have a chance of knowing whether they are called to it. Many, therefore, must necessarily be unconvinced and heartless in their work. But priests who are to sit in the confessional are subjected to such a training in the depths and vagaries of iniquity that none but the most exalted minds can come through uncontaminated.

When "The Priest in Absolution," the manual used by confessors, was brought by Lord Redesdale to the attention of the House of Lords, he declared that no one could read it without injury to his moral nature. Every priest who receives confessions must study books of this kind. And the demoralisation spreads through the mind of the priest and the community to which he ministers. The confessional alone, especially when we take into account the demoralising effect of purchasing absolution by money payments, is quite enough to account for the decay of Catholic countries.

The moral nature is easily benumbed or perverted. To sin, to pay the penance, and

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then to sin again, and to pass one's life in that kind of traffic with evil, deadens the moral sense. When God absolves, He breaks the power of sin, and the penitent in His confessional means by his penance "heart sorrow and a clean life ensuing." The priestly confessional hides this truth from a Catholic population.

2. *The Intellectual Bondage and the Growth of Superstition.*—A system like Romanism depends entirely on the ignorance and subjection of the people. Of the 180,000,000 of Catholics, 120,000,000 are illiterate.<sup>1</sup> In thoroughly Catholic countries like Spain and Portugal three-fourths of the people cannot read.

If the people can read, they may read the New Testament, or they may read the criticisms of the Church which are made wherever thought is free. Therefore Catholicism, by choice, leaves the people in ignorance. Furthermore, it denies the right of private judgment. The recent treatment of the Modernists in the Encyclical "Pascendi Gregis" of 1907 illustrates the essential principle of Rome. Modernists like George

<sup>1</sup> See McCabe's "Decay of the Roman Church."



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Tyrrell, pure seekers after truth, whose one demand is that the Church, if she is to teach truth, must be truthful, are ruthlessly expelled from their posts as teachers. No teacher is tolerated in any Roman school or seminary who insists on seeking and uttering the truth. He may only utter what the Church says is truth. If the Church declares the realism of the scholastics to be the truth, the Catholic must believe it. Philosophy must end with Thomas Aquinas. If Catholicism could have had its way, we should still believe that the Ptolemaic system of the heavens was correct, and that the sun moves round the earth.

As the Church shuts her children off from full inquiry and untrammelled knowledge she fills their minds with superstitions—that is to say, with fictions which she can control, because they are her own creation. For example, she puts Mariolatry in the forefront because Mary is her own creation. The fiction of her assumption to heaven, her coronation by God and the Son, and, since 1854, of her immaculate conception, is so entirely the creation of the Church, without any authority in Scripture or in the earliest

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writers of the Church, that every one who worships Mary worships still more the Papal Church which created Mary.

When we take the Lord's Supper we depend on the New Testament as our authority. But Catholicism is not content with this. The Supper must be transformed into a Catholic creation, totally disconnected from the New Testament. Thus Cornelius à Lapide says: "For as often as we eat the flesh of Christ in the Eucharist, so often do we in it really eat the flesh of the Blessed Virgin. . . . As then we daily hunger after the flesh of Christ in the Eucharist, so too we hunger for that same flesh of the Blessed Virgin, that we may drink her virgin endowments and ways, and incorporate them in ourselves. And this do not only priests and religious, but all Christians; for the Blessed Virgin feeds all with her own flesh equally with the flesh of Christ in the Eucharist" (on Eccus. xxiv. 29). The late Pope Leo XIII., in his Encyclical of September, 1891, stated: "As no man goeth to the Father but by the Son, so scarce any man goeth to Christ but by his Mother" ("Marianity," *Expository Times*, xxi. 133).

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This whole gigantic cult of Mary is imposed on Catholics without any evidence by the absolute command of the Church. The object of it is to fetter the intelligence of believers and to force them into dependence on the authority which thus creates their objects of worship.

The Papacy and Mariolatry are inseparable. But a population which directs its devotion to the Blessed Virgin is brought into a peculiar bondage. And as Peter Rosegger says, one reason for the popularity of the Mary cult is that, while Christ is Judge as well as Saviour, Mary is human and indulgent to human infirmities. Mariolatry, therefore, brings with it a demoralising subjection of the mind and a weakening of the moral fibre. Let the reader look at Peter Rosegger's account of Mary worship among the pious Bavarian peasants in his book "Mein Himmelreich," and very little difficulty will be found in seeing how the whole superstition weakens and injures not only the religious sense, but intellectual integrity.

3. *The Effect of the System on the*

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*Teaching and Practice of Truth.*—The Papal system was built up on the False Decretals of Isidore—a collection of ecclesiastical canons, purporting to come from the earliest times, forged at the end of the eighth century. “Upon these spurious Decretals,” says Hallam (“Middle Ages,” vol. ii. p. 167), “was built the great fabric of papal supremacy over the different national Churches, a fabric which has stood after its foundations crumbled beneath it; for no one has pretended to deny for the last two centuries that the imposture is too palpable for any but the most ignorant ages to credit” (*cf.* Professor Bartoli, *Expository Times*, xxii. 129). Whether this building on forgeries has introduced the false element into the Church of Rome cannot be decided. Probably a more operative cause has been the casuistry which was demanded by the work of the confessional. The priest might declare, and even swear with an oath, that he did not know what he had learned in the confessional because he knew it *ut Deus* (as God), but spoke among men *ut homo* (as man). Thus, a priest was always at liberty to tell a falsehood for this purpose.

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Probably from this grew up the doctrine of reserve, which Pascal so pitilessly exposed, a doctrine which retains its place in all books of moral theology written by Catholics. There are, according to this teaching, circumstances in which we are at liberty to withhold the truth. And as William George Ward, that most ardent and logical of Catholic converts, put it: "Make yourself clear that you are justified in deception and then lie like a trooper."

It is impossible to estimate the demoralisation introduced into Catholic countries by this fatal doctrine. If there are cases in which we are at liberty to lie, our lips lie, and lose their virginal purity. When once we have lied in a good cause we shall have little difficulty in persuading ourselves that whenever a lie would be useful the cause is good.

Benjamin Jowett, on hearing the Catholic plea that there were cases in which he must lie, said: "If that be so, I should like to think as little as possible of it beforehand, and remember it as little as possible after."

But Catholic casuistry has thought as much as possible of it beforehand, and has

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thus stained the pure idea of truth, with this disastrous consequence, that in Catholic countries the standard of truth is different, and as soon as people turn towards the Roman Church, though they may have been truthful as Ward, they quickly accept the changed standard. And as truth-speaking and trustworthiness are the very foundation of character and of wellbeing in this world, it is likely enough that this derogation from the absoluteness of truth, demanded apparently by the history and claims of the Papal Church, largely explains the blight which falls upon Catholic populations.

4. *The Position Claimed by and Conceded to the Pope.*—He is the Vicegerent of God, and as such he is removed out of the category of humanity. His place is not *at* the altar, but on the altar. His utterances *ex cathedrâ* are regarded as the actual decisions of God, infallible and final.

In the "Corpus Juris Canonici" he is called "our Lord God the Pope." Catholic apologists in England assert that the title is due to a slip of the pen; the writer intending to say "Our Lord the Pope" slipped in the word "God." But the slip was quite

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logical. And since 1870 and the declaration of infallibility it must be fully admitted that the Pope, speaking *ex cathedrâ*, is the exact equivalent of God, and Catholics are bound to pay him the same reverence as they pay to God.

Here is a tract, "De la Devotion au Pape," by Arsène Pierre Milet, dedicated to Pius X., published by Paul Salmon, of Tours, 1904. Quoting the words of Mark xii. 30, "Thou shalt love God with all thy mind, with all thy will, with all thy heart, and with all thy strength," the writer says: "Since the Pope represents God on earth, we ought to love him, although in a subordinate degree, as God Himself, our Father who is in heaven, with all our mind, and all our will, and all our heart, and all our strength. For except the mystery of the real Presence, nothing makes us feel so well or touch so closely the presence of God, as does the sight or even the thought of the Vicar of Christ. He is the Father of all Humanity, the Father of the simple faithful, as also of the priests and bishops themselves. Although there is not an absolute parity, yet in a certain sense we may

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say that as the Tabernacle is the home of Jesus the Victim so the Palace of the Vatican at Rome is the home of Jesus the Teacher ; that it is from this Palace, or rather Sanctuary, that since His Ascension our Lord Jesus Christ, the Divine Word, speaks to the world by the mouth of His Vicar, whether he be called Peter, or Leo XIII., or Pius X. . . . When we fall at the Pope's feet to offer him the homage of our mind, and to accept his teachings, it is in a certain way Jesus Christ whom we adore in His doctrinal Presence. Whence it follows by rigorous consequence that it is as impossible to be a good Christian without devotion to the Pope as without devotion to the Eucharist. If therefore we truly love the Pope, nothing will be dearer to us than the Pope's will ; and even when obedience to the Pope means sacrifices we shall never hesitate to follow any direction whatsoever emanating from Rome. Every objection will be silenced, every reasoning will go for nothing, every hesitation will yield before this unanswerable argument : ' God wills and commands it because the Pope wills and commands it.' Let us enter into the



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joys of the Pope ; let us rejoice in his success and glory in his triumphs, but let us also share his anguish. . . . By the mere fact that he is the Vicar of Christ and His principal co-operant, he is an elect Victim and is *ex officio* nailed to the Cross. Pope and Victim are two inseparable qualities."

The tract ends with a quotation from Mgr. Gay: "All the devotion to Jesus as Priest, Shepherd, and Father that enlightened faith can inspire is summed up practically and effectively in devotion to the Pope. If one is devout to the angels, the Pope is the visible Angel of the whole Church. If we are devout to the saints, the Pope is on earth the source of sanctity and is called his Holiness. If you should have a devotion to the sacred Scriptures, the Pope is the living and speaking Bible. If it is a duty to be devout to the Sacraments, is not the Pope the Sacrament of Jesus by the mere fact that he is His Vicar? "

But perhaps this Lamaism, as George Tyrrell called it, is distasteful to, and repudiated by, the Pope himself. On the contrary, Cardinal Merry del Val writes to

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the author expressing the Pope's satisfaction with the tract as a work of intelligent piety "worthy of a devout priest."

This is not the Romanism of the Middle Ages, but the Romanism of the present Pope in the twentieth century.

The deification of the Pope is authorised by the Pope himself. The Pope's predecessor as Pontifex Maximus, the Emperor Vespasian, said grimly, as he died, in reference to the adulation which deified deceased emperors: "*Deus fio*"—"I am becoming a God." The Pope uses the same words while he lives.

But this deification of a man involves every country that accepts it in degradation and ruin. It is "the falling away" foretold in the beginning (2 Thess. ii. 3); "the man of sin, the son of perdition revealed, he that opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God."

If a devout Catholic like George Tyrrell protests against the blasphemy, he is excommunicated, and refused even Christian burial. Rome crushes, not only freedom

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of thought, but any refusal to fall down and worship the image which she has set up.

Now, observe that all these things which sufficiently explain the inevitable decay of Catholic countries are no part of Christianity. They are the pagan excrescences which have grown upon the living tree in the course of ages, and are maintained only by the corrupt and interested Government of the Vatican.

Nothing in the words of our Lord or in the writings of the Apostles authorises priests, or Mariolatry, or the casuistry of the Jesuits, or the claims of the Pope. The Reformation recovered Christianity by repudiating these and similar corruptions. The vital and progressive powers of Christianity escaped from Rome and pushed out to conquer and lead the world. Rome is irreformable. Our hope as Christians and as nations is to shake off the bondage of her tyranny, her superstition, her duplicity, and her blasphemy.

## CHAPTER III

### THE DETERMINATION OF ROME TO RE- CONQUER GREAT BRITAIN

THAT Rome should desire to recover the power which she had, but lost, is natural. No great hierarchy, like Rome, could sustain such a defeat as she sustained in the sixteenth century without desiring to make good the defeat and recover her influence. Thus, no sooner did the Reformation become a power than a mighty endeavour was made to destroy that power. The Society of Jesus was formed, and became one of the greatest fighting forces in the Church. To tell the story of that Society, or place on paper the schemes formed under its direction and inspired by its teaching, would need many volumes. But this must be borne in mind: The advancement of the Church of Rome was always the object aimed at. Thrones were attacked, kingdoms were

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shaken, wars were waged, always with this one end in view. The individual counted but little; the Church was everything. In Germany, in France, in Holland, in England—everywhere it was the same story. The command of the “Vicerent of Christ” had gone forth, and heresy must be stamped out. Mercy, pity, the commonest laws of human kindness were forgotten; and the ghastliest deeds in history were done in the name of Him who took little children in His arms and blessed them.

Time after time the Church of Rome sought to conquer England, without success; the bloody deeds of Mary, the perfidy of the Stuarts failed, and Protestantism became more firmly seated than ever in our island home.

About the middle of the last century, however, a new endeavour was commenced, to do what past efforts had failed to do. Pope Pius IX. sent Cardinal Wiseman and a number of bishops to take ecclesiastical possession of our country.

The reason for this is not far to seek. The Pope and his advisers saw that power was slipping from their grasp in nearly every

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country in Europe. Even in Italy itself, the home of the Vatican, both the liberty and life of the Pope were in danger. In 1848 Pius IX. had to fly from his palace like a thief in the night, and for nearly two years he remained under the protection of a man whose name was a byword in his own country. Italy was slipping from his grasp ; and then, with an audacity which one cannot help admiring, he determined on the conquest of the nation which for centuries had despised the pretensions of the Papal See. If mighty England could be won back, he could afford to lose Italy ; if the coffers of Great Britain could be open to him, it would more than atone for his defeat in a land that his Church had impoverished.

So Cardinal Wiseman was sent to take ecclesiastical possession of our land, who issued a bombastic letter to that effect, which letter Lord John Russell regarded as a piece of impertinence. Of course, there was a great deal of anger and resentment in England ; but we had passed liberal laws, and the Roman Church went on its way unmolested. Undoubtedly, too, it made pro-

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gress under Wiseman's guidance. He gathered together the scattered members of his flock and united them. Of the Cardinal's aims and intentions there is no manner of doubt. It was to reconquer England for Rome.

What Wiseman commenced, Manning, an eager convert to the Roman faith, continued. Speaking to his clergy, he uttered words the purport of which cannot be mistaken. He said: "It is good for us, reverend brothers, to be here in England. If ever there was a country in which there is much to do, and perhaps much to suffer, it is here. I shall not say too much if I say that it is for us to subjugate and subdue, to conquer and to rule, an imperial race. We have to do with a will which reigns throughout the world, as the will of Old Rome reigned once; and it is for us to bend or break that will, which nations and kingdoms have found invincible and inflexible. Were heresy conquered in England, it would be conquered throughout the world. All its lines meet here, and therefore in England the Church of God must be gathered in all its strength. . . . You have a great commission to fulfil,

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and great is the prize for which you strive. Surely a soldier's life and a soldier's heart would choose by intuition this field of England for the warfare of the faith."

One is tempted to examine these well-known words. His purpose is to conquer England. Not that she may have a greater liberty or a larger faith. The purpose is to *subjugate* and to *subdue*, to conquer and to rule. It is "to bend or break the will that nations have found invincible and inflexible." Surely it will be good for us all if we try and understand the inwardness of Manning's words.

When Manning died Vaughan took up his work. The great cathedral at Westminster owes its existence largely to the prelate who never tired of urging his disciples to spare no effort to win England, and who apparently never gave up the hope that his purpose would be accomplished.

It is an admitted fact that Rome has lost, not only numbers, but power, in every Catholic country on the Continent. France has slipped from her grasp and become an atheist country. Northern Italy has followed in the train of France. There, one hears



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on every hand, the priest is despised, while the claims of the Church are being laughed at as idle tales. Spain, the most Catholic country in Europe, does not count. Her wealth and power are gone ; her people have been crushed for centuries by the hands of the priest. Portugal, as far as real power is concerned, is a mere name on a map ; but even here the Church has lost much of her sway, while in Austria the people by the thousand are turning their backs on Rome.

All this is freely admitted, but to atone for this is the fact that Rome has advanced in England ; and the Papacy is straining every nerve to make this Protestant land of ours yield to the claims she asserts.

Moreover, one cannot but feel a certain admiration for the votaries of Rome ; neither can we help commending some of the means she uses. If Rome cannot conquer in England, Rome is doomed ! Joseph McCabe says in his book on the decay of the Roman Church—and surely if ever a man was in a position to know, it is he—Rome is losing ground everywhere. He asserts that in about half a century she has lost 80,000,000 of adherents, that one by one

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the nations are casting her off as the arch-enemy of their welfare, that her distinctive doctrines are regarded as old wives' fables. Thus it is vital to her to gain power in England. As Manning says: "Were heresy conquered in England, it would be conquered everywhere. All its lines meet here, and thus it is here in England that the Church of God must be gathered in all her strength."

But if it fails! If England spurns the Roman claims as she spurned them three centuries ago!

It is no wonder, then, that Rome bends all her energies to establish herself in this land of freedom.

That Rome's methods are specious and often plausible we cannot deny. She does not come to us as she came to Holland in the days of William the Silent—with sword and faggot. She comes with no curses, no thunders of excommunication, no threats of an eternal hell, as she did then. Rather she flatters us. She tells us that as a nation we have been champions of liberty, and that we are the home of a free people. She does not tell us that it is her purpose to

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rob us of our freedom. She claims freedom in order to advance Romanism in England, but she does not tell us that if she had the power, she would forbid any Protestant worship in our land. She does not tell us that as long as the Pope reigned in Rome no one was allowed to conduct Protestant worship within the walls of that ancient city. If she told us of these things, which are undoubtedly true, she would frustrate her own purposes.

In this respect I cannot help being reminded of a conversation I once had with a monsignor of the Popish Church in Rome, who has since been made a bishop. I asked him what the Church would do with me if it had its ancient power, and I were to preach Protestantism, which he regarded as heresy. His reply was very clear, very definite. "We would quickly put a stop to your heresy, young man," he said.

Exactly, but Rome does not proclaim these things here in England. She wears the velvet glove over the hand of steel, and hopes that people who have short memories in relation to the great facts of history will not see the steel—but it is there.

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Thus the first endeavour of Rome is evidently to remove the one-time fear and hatred of the Papacy, because she knows that until that is done her task is hopeless. It is true that the people's eyes are from time to time opened by such actions as those of the Archbishop of Malta, who made it impossible for the Rev. John McNeill to preach the gospel in that island, and threatened every Catholic with excommunication who should take part in the building of a Protestant church there, but these facts are being glossed over, and Rome appears in England with a smiling face. Nay more, she appears as the advocate of a broad charity, and accuses of bigotry those who expose her real nature.

Her organisations and plans are carefully thought out, and have at their back millions of workers and great wealth. Roughly speaking, her means for conquering England may be summed up as follows :

First, the Apostolate of Prayer. From what I can gather millions are praying daily for the conversion of England to the Roman faith. When I was in Rome some years ago, I saw, while visiting a Roman

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Catholic church, a prayer, printed, and placed on the doors of the church. It was for the conversion of England. There were English, Italian, and French copies of this prayer, and a priest told me that it was offered by millions of people all over Europe. Whatever else may be the result of this, it will at least tend to fan into a flame the fervour of those who offer the prayer, and incite them to deeds of service.

In addition to this their power in the Press of England is very great. Some time ago when reading a Paper at the Annual Meeting of the Evangelical Free Church Council at Swansea, I gave expression to the opinion that, considering the numbers of Roman Catholics in England, an inordinate amount of space was given to their doings. For this the Press severely took me to task, and stated that my remarks were utterly without foundation. I do not hint now, as I had no thought of suggesting then, that there was any collusion between the editors of our great daily papers and the Roman Catholic Church authorities. No such thought ever entered my mind. Yet I did not speak without due care. For months in reading

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the daily papers which came under my notice this fact was pressed upon me. The space given to Catholic doings was altogether out of proportion to their numbers in this country, while the news in nearly every case represented Romanism in the most favourable light. Whether I was right or wrong in this, it was and is my deliberate conviction, and the conviction was forced upon me by a careful observance of such daily papers as I saw. Then this fact also shines out: This Paper, for which I received many hundreds of letters of thanks from all classes and conditions of people, was described by the most opprobrious epithets. One London daily paper described it as an "orgie of bigotry," while another pilloried me as though I were a criminal.

Of course it is urged that a newspaper naturally prints what will make good copy, and doubtless there may be much truth in this assertion. On the other hand, however, one could not help being struck with the nature of the articles which appeared descriptive of the Eucharistic Conference in London. Many of them were fulsomely adulative. But as far as I can remember

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not one article spoke of the bloody battles which were fought in this and other lands in order to break the power which that Congress represented. The Mass stood for some of the cruellest and blackest deeds in history, and yet in this, a Protestant country, when we were told that Christ, who had been banished from the country for centuries, was to be brought back to us by an Italian priest, only one of our daily papers, as far as I am aware, told its readers the truth concerning these matters. On the other hand, there were poetical word pictures about the mystic lights on the faces of the priests, the tinkling of bells, the swinging of censers, and the solemn musical voices of the foreign priests.

Again I repeat, I do not hint or suggest—I never have hinted or suggested—that there is the slightest collusion between the editors of our daily papers and the Roman Church ; but I do not think that any sane person can deny that the Roman Church, the great enemy in every country where she has power to the dissemination of light, uses the Press as one of her means of propaganda. Indeed, in the " Daily Mail Year Book " for 1909 it is suggested that Rome is a dominant

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power in the British Press. Of course I do not blame Rome for this—rather I admire her astuteness in utilising what Protestantism has made possible. Nevertheless, many feel that there is much truth in a letter which the Archdeacon of London (Dr. Sinclair) wrote to the *Churchman* in August, 1896: “Never were the Roman Catholics more active. . . . Their influence on the London Press is immense; *it would be very difficult, if not impossible, for anything to be inserted in the London newspapers which would damage or expose their policy.*”

I do not think, however, that this is altogether true. The way that such a paper as the *Daily News* dealt with the murder of Ferrer shows that at least one newspaper dares to speak the truth. On the other hand, however, a publication which advertises itself as the most widely circulated penny newspaper in England described Ferrer's trial as having been “conducted with perfect honour and honesty”!

Another means by which they seek to reconquer England is through their nunneries and monasteries. It is a fact little known, but it is asserted by those who have



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carefully investigated the matter, that there is a larger number of religious houses in our land to-day than existed immediately before the time of the dissolution of monasteries. It is impossible to tell the number of inmates in these religious houses, simply because no returns are made to any State authority of whatever sort. The words of Sir Godfrey Lushington, which he contributed to the *National Review* in May, 1903, should be carefully considered by all who have an interest in our land. He says :

“ In practice religious houses are shrouded in secrecy. No one knows anything about them. The Home Office does not. Nor does the Local Government Board. Nor does Dublin Castle, nor does Somerset House. The Census gives no statistics showing the number of religious houses and their locality, or the number of penitents, or the number of inmates. Still less is there any official knowledge of the rules with regard either to inmates or penitents. If, for instance, we wanted such rules in the case of the House of the Good Shepherd, we should, I suppose, have to go for them to Angers or to Rome.”

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Practically no other country in Europe admits these Orders without inspection and the strictest regulations, while in countries like Italy the State will have none of them. But, driven from other nations, as the homes of treason and danger and a menace to the best life in the State, they have come to England, they have bought some of our fairest lands, and established themselves in our midst. Certain it is that they have increased enormously during the last few years, as statistics show. In 1851 there were 70 monasteries and nunneries, while in 1908 there were 1,131, and, according to report, they are increasing month by month.

It must be remembered, moreover, that these houses are not all of the contemplative or "closed" nature. They are utilised as a means of spreading the Roman faith. Attached to many of them are schools to which Protestant parents, attracted by the smallness of the fees, and the promise of a good French accent, send their children. By this means they gain influence in Protestant homes and win converts.

Closely allied to these are institutions for training governesses, nurses, &c. By this

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means Protestant homes are entered, and in many cases perverts made. During the last few years I have been told of cases where Catholic young women, pretending to be Protestants, have obtained situations in Protestant homes as governesses and the like, and have succeeded in instilling their faith into the minds of their pupils.

Dr. Robertson of Venice gives the following instance in his new work, "The Papal Conquest." A lady in London, who having occasion to leave her children for a time, engaged a governess who was strongly recommended as a good Protestant. When she returned, she, according to her custom, called her children to her before their retirement to hear them say their prayers. They at once crossed themselves, and began to pray to the Madonna. On this she called the governess to explain, who confessed that she was a Roman Catholic, and held a dispensation to pretend to be a Protestant. Of course this "Protestant" governess was quickly sent about her business.

Whether this goes on to a very large extent it is impossible to say, but in these days of lax religious beliefs, and when people are

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too "broad-minded," and "charitable" to care whether the instructors of their children are Romanists or Protestants, it is undoubtedly a fact that governesses, companions, and teachers trained in Catholic institutions find their way into Protestant homes, and pervert the minds of the children. In short, the Church of Rome is daily training and sending out a great band of missionaries whose work is to undo the work of the Reformation, and to win back England to Rome.

In addition to this, there can be no doubt that Orders like that of the Jesuits exercise a great influence. How much it is impossible to say. Joseph McCabe says, in his story of Ferrer, the Spanish martyr, which has just been published, that the Jesuits practically rule Spain. He asserts that they have entered the very warp and woof of the nation's life, with the result that the people are cursed with a great curse. That the Society of Jesus has influenced the life of nations, and in many cases has dictated their policy is a matter of history. It is also a matter of history that nation after nation has again and again expelled that Society

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from its borders. Practically wherever the Jesuits have gone they have gone to curse. Their influence has been felt in the darkest deeds of the world, and peoples have been obliged, for the sake of their own wellbeing, to drive them from their midst. That Society is now working in England, and its power, although secret, is undoubtedly great, not only as an intellectual force of the Church, but also as a political influence.

Doubtless, moreover, the Church of Rome is seeking to advance her aims through the English Parliament, and her power is felt there. The consideration of one fact helps us to realise that she has an influence in Parliament altogether out of proportion to her number in this land. At the most generous estimate, statisticians show that the Church of Rome does not number in Great Britain more than from 1,500,000 to 1,800,000 persons, while of these only 200,000 are English. On the other hand, the Free Churches of England number at least half of the church-going portion of the population. Yet it is matter of public notoriety that when Mr. Balfour's Government passed the present education laws the

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Church of Rome was consulted, but no Free Church leader of any sort was called into consultation. Indeed, it was after Cardinal Vaughan was asked to represent the Catholics in connection with the Education Act of 1902 that he was led to boast that they had "dished the Nonconformists." Few will dispute the fact that but for the Roman Catholics and the so-called "English Catholics" the education difficulty would long since have been settled on an equitable basis.

Their power is felt, too, in election times. Again and again it is urged among parliamentary candidates that the "Catholic vote" must be captured. In this respect I cannot help again referring to the Paper I read at the Free Church Council at Swansea. I there stated that when Mr. Corbett's Bill for the inspection of convents came before Parliament a large number of Free Church Members voted against it. The next day a Free Church Member of Parliament who has consistently voted for convent inspection explained why. He said that these men were thinking of the next election, and knew that if they voted for Mr. Corbett's measure they would lose the Catholic vote.

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I dare not let myself express my opinion of these "descendants of the Puritans," who in order to catch votes are said to have refrained from voting for a necessary reform; but I would suggest that the fact indicates the power of the Romanists in the country. Not only do they hold the balance of power in the new Government in the House of Commons, but they are often supposed to control individual elections. Personally I think we have too long pandered to the "Catholic vote," and it would be well for both parties to treat it as a negligible quantity. It is never to be depended on, and what is more, it will always be a hindrance to necessary reform. For here is the fact: the Catholic vote is in the main ruled by the priest, and the priest is ever and always a Romanist first and an Englishman, if he is an Englishman, afterwards.

A friend of mine, who is a large employer of labour in Lancashire, asked one of his men in the 1906 election whether he had made up his mind which way he was going to vote. "I don't know yet, sir," replied the man; "we shan't know till Sunday. Father — will tell us then"!

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If Free Churchmen or Protestants of any sort will consent to go cap in hand to the priest in order to obtain votes, and will refrain from voting on the side of liberty and humanity for fear of losing them, we have indeed fallen upon evil times!

In addition to all these forces and organisations there is the large army of priests, the numbers of which are daily swelling in our midst. In 1908 there were 4,193, as compared with 958 in 1851. Of course these cannot all be required to look after existing Romanists, and thus many of them must be missionaries whose business is to try and make converts. On every hand, too, Catholic churches are springing up, Roman Catholics doubtless believing that the money will have been well spent on these buildings if eventually the coffers of England are open to them.

Roughly speaking, then, this is the plan of campaign, and these are the forces at work. In the main, the great army is working quietly, secretly, subtly in our midst. Its votaries and advocates are everywhere. They seek admission into the homes of rich and poor. They endeavour to explain away



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the facts of history, and they appear before us with smiling faces, as though nothing but our good and happiness inspired their labour. Doubtless there are devoted, earnest, pure people among them; doubtless, too, many of them, most of them, think they are doing the will of God by seeking to extend the distinctive doctrines of their faith.

In setting down these facts it must not be supposed that I object to their seeking to pervert England. Believing as they do, they can do no other. All the same, it is surely right that we should understand what is going on in our midst, and should remember, again quoting the words of Cardinal Manning, that it is their aim "to subjugate, and to subdue, to conquer and to rule an imperial race . . . to bend or to break the will which nations and kingdoms have found invincible and inflexible."

In other words, they are determined to conquer England for Rome.

## CHAPTER IV.

### ROME'S PROSPECTS OF SUCCESS

IN dealing with Rome's prospects of success we are naturally led to consider two facts—first, the strength of the invading army; and, second, the resisting power of the land which is invaded.

Referring for a moment to the first, we cannot deny that the invading army is, in the main, eager, enthusiastic, determined. This means a great deal. Whatever other power the Roman Church has, it has the power to inspire her followers with zeal. Moreover, it is, outwardly, an united body. The Roman system favours this. Like all other systems which depend in the main on superstition and emotionalism, it can command obedience from the unthinking and the uneducated. Rome allows of no freedom of investigation and discussion on

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religious matters. Her mandates are final and authoritative. The Pope in his late encyclical practically prohibits thought in the domain of faith. The Church claims infallibility, the Pope claims infallibility ; therefore to doubt the Church's decrees is sin. Provision is made for nearly every other condition of life ; but doubt is a deadly monster which must be destroyed. Of course this has had the effect of driving enlightened people from her. Out of the 180 millions which compose her followers 120 millions are among the most illiterate. Educated and advancing nations, such as France and Italy, throw off her yoke. Vast numbers who call themselves Catholics because they were born in the faith shrug their shoulders with a laugh of derision at the Church's claims. Nevertheless, those who can place themselves in the attitude of mind to accept without reason, and to give a blind obedience to authority without asking questions, become a strong fighting force. A fanatical force it may be, but still powerful.

“Theirs not to make reply,  
Theirs not to reason why,  
Theirs but to do and die.”

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I remember reading in a Catholic paper some years ago a speech of a priest. He was speaking about the difficulty which some had about believing the story of the whale swallowing Jonah. "Personally," he said, "if the Church taught me that Jonah swallowed the whale I should believe it, because I should know that whatever the Church taught was true." Also when visiting Ireland some years ago a Jesuit priest, the head of a college for training young priests, said to me: "I believe that everything the Church has done is right, and that everything she will do will be right."

"What," I queried, "do you believe that the ghastly terrors of the Spanish Inquisition were right? Do you believe that the bloody massacres in the Netherlands were according to the mind and spirit of Christ?"

"Most assuredly," was his reply.

Well, when a community can become filled with a spirit like this, you are bound to have an eager, aggressive army. And this is the spirit of earnest Romanists. They ask no questions; they do not think their own thoughts on religion; but they obey,

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obey without question. The Church has commanded, and they go forward unhesitatingly.

Now, earnestness, even in a wrong cause, is bound to have effect. No enthusiastic, earnest man pleads in vain. Man is largely influenced by emotion, by sentiment, and this fact is in favour of the Roman propagandists. For the Romanists who desire to convert England are in earnest.

On the other hand, we have to consider the nature of the people they hope to conquer. We remember the dogged, insistent, strong people who have made the British nation such a power throughout the world. Will England, the home of liberty, give up her liberty? Will the people of England, who for centuries have fought to the death for the right to think on the great, deep questions of life go back to the yoke of bondage? Will England be ruled from Rome? Will Scotland forget the Covenanters who signed the great Covenant with their own blood, barter away the heritage which has made the land great? Will Wales, who has lived on the truth that "where the Spirit of the Lord is there is liberty," and who has given the

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noblest of her sons for the cause of freedom, go back to the yoke of bondage? Will Great Britain forget her history? forget the struggles of her heroes who fought and died that the shackles which Rome placed on the hands, on the necks, on the souls of its people might be broken? Shall the candle which Ridley and Latimer lit outside Balliol College be put out? Shall those glorious truths which were given us by the Reformation be forgotten, while a numbing, paralyzing superstition creeps along the nerves of a great people?

Directly these questions appeal to us our natural answer is, "No, never!" And more than this, so great is our hatred of slavery, so sure are we of our own strength, that we feel like laughing at the very suggestion that there is any possibility of Rome coming back.

But there is another side to this :

"Vice is a master of such dreadful mien  
That to be hated needs but to be seen,  
But seen too oft, familiar to the face,  
We first endure, then pity, then embrace."

This is true of any error, any superstition, and Roman advocates doubtless remember

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this in seeking to come back to our land. And, more than this, they remember that there is a tendency for every new generation to forget the history of the past ; and even if they do not forget that history, they know that the meaning of the struggles of those long dead becomes more and more hard to realise.

This being so, their difficulties are not so great as at first appears. Coming as they do, skilled by the training of long centuries, they appeal to the young people of the land, in whom their hope is centred. As I have before said, the Church does not show the cloven hoof as it has shown it in Spain in such a case as that of Señor Ferrer, and as it has shown it in every country where it has reigned supreme. Rather it is plausible, smiling, benign. "Look at us," say its advocates. "We live in your midst ; we are your neighbours, your friends. Do we bear any resemblance to the people described in your Protestant histories? Come to our services, listen to our beautiful music, pay heed to our teaching, and remember that ours is the Church, the great historic Church, which has continued the same right down

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through the ages. Remember, too, that we are the Church, the only Church, that can claim direct descent from the apostles. Do not listen to what historians say about us; listen to what we say about ourselves."

Besides, in a very real sense, Romanism is a very easy religion. These are days of religious unrest, days when men are constantly testing the foundation of things. Romanism says: "Come and rest. It is not for you to fight these battles of faith on the solitary battlefield of your own soul. The Church has fought them for you. The Church has found the truth. All you have to do is to rest your head on her great bosom and obey her." It is easy, too, in other respects. It does not demand that same stern purity and righteousness which Protestantism demands. The priest to whom the Catholic confesses has power, according to their teaching, to absolve the sinner from his sins, and thus the way of the sinner becomes easy.

Of course, it does not bear five minutes' critical thought; but to a certain class of mind it is easy and pleasant; and thus,



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among the uninstructed, they find an easy prey.

What success have they already achieved? Judging from numbers, I should imagine that up to the present their success has not been great. Reliable report says that the late Cardinal Vaughan caused a census to be taken in London of faithful Catholics. He did this in a very optimistic frame of mind, intending to announce the figures amidst a blare of trumpets. He was bitterly disappointed, and the census figures were never published.

Joseph McCabe, in his "Decay of the Roman Church," says that the Church has lost ground rather than gained it, that the boasted converts are far more than outnumbered by lapses, and that in spite of the utmost efforts the Church can scarcely be said to hold her own.

Still, the vast machinery which has been set in motion cannot be without effect; and although the herculean struggles which have been made have not as yet resulted in any marked increase in their numbers, they have had their influence in our land.

Broadly speaking, it seems to me that

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the results of the movement inaugurated more than half a century ago by Pope Pius IX. may be seen in three facts, and it is these facts which give Romanists hope that they will again lay their hand in power on the land we love.

The first is the change of atmosphere. Time was when England, knowing from experience what Rome really meant, feared and hated her. There was a feeling of antagonism to Rome. There was no hatred of Romanists individually, but there was antagonism to the *system*. The people knew that Rome meant slavery of the mind, they knew that it had been associated with every form of oppression, they knew that Pius IX. refused to allow the Authorised Version of our Bible to be taken into Rome, they remembered the history of their land, and, as a consequence, any suggestion of Romanism was feared and hated.

All that has been changed, and in many respects the change is good. It is surely a good sign when Christians of all sorts can, although holding differences of opinion, still dwell together in unity. " Let us respect every man's faith " is the spirit of our age,

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and it is a good spirit. Rome has made good use of this changed tone and atmosphere. She has glossed over the fact that had she the power, she would allow none of these things, that as the very essence of her creed she must be intolerant because she claims infallibility and absolute obedience. Nevertheless, she has fostered the sentiment of a broad liberalism as far as she is concerned. In effect she has said: "You Protestants, who boast of a large charity and of an open mind, you cannot, according to the very fundamentals of your creed, refuse a large toleration to ours, the oldest faith in Christendom."

And we have snapped at the bait she has thrown to us. We live in an age when a lack of charity towards those holding views different from our own is something to be despised; and so when we have seen the earnest, devoted work that many Catholic priests and nuns are undoubtedly doing, we have learned to forget that what Rome was Rome is, and must always be, and have been led to look upon their presence in our midst with a kind of easy toleration. Nay, more, so much does this spirit prevail that if any

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man dares to state what the very heart of the Roman system means he is spoken of as "narrow-minded," "bigoted," and the like.

No man believes more in large-mindedness and toleration than I; but toleration with a Church which is essentially intolerant, avowedly intolerant, which declares in a thousand ways that if she had the power she would crush and persecute to-day as she did in the past, is a question to be carefully considered. If, for example, a body sought to institute a system of slavery in England such as was known in some of the States of America before 1864, we should not be tolerant with that body. We should call toleration a crime. "Human liberty is sacred, and must be maintained at all cost," would be our cry. And we should be right. Liberty lies at the very roots of the best life of a people, and to tamper with it would be to poison the very life-blood of our land. Because of this we should fight to our last breath to maintain the watchword of our people. Britons slaves! Not while our strong right hand can keep them free! But—

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"There is a bondage which is worse to bear  
Than his who breathes by roof and floor and wall  
Pent in—a tyrant's solitary thrall ;  
'Tis his who walks about in the open air  
One of a nation who henceforth must bear  
Their fetters on their souls."

And yet the very genius of Rome is to filch our liberty from us, a liberty far more essential to manhood than liberty of the body. If Rome had the power, she would steal from us freedom of speech, freedom of conscience, freedom of thought, freedom of judgment in religious matters.

Says MacLaughlin, a Catholic writer, in a book which has the recommendation of the late Pope and the late Cardinal Manning :

*"The Catholic Church interdicts the right of private judgment in matters of faith; she has ever interdicted it, and she will continue to interdict it to the end of time. Free inquiry, individual preference, liberty of mind, freedom of thought, private judgment in the domain of faith, are words which she has no ears to hear. She will not, she cannot, listen to them; they would rend the rock on which she rests."*

Here, then, is a system which seems to be slowly creeping into our midst. Its motto

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is *Semper eadem*—"Always the same." To maintain its supremacy over the minds and consciences of the nations it has deluged Europe in blood; it has claimed victims by scores of thousands. It has frightened ignorant nations into submission; it has cursed all who dare to deny what they know to be lies, and its aim, and hope, and object is "to subjugate and to subdue, to conquer and to rule an imperial race"; it is determined "to bend or break the will that kingdoms have found invincible and inflexible." In short, its purpose is to make us a nation of intellectual slaves.

One day I was dining with a Catholic doctor in Rome. I asked him if he had seen the famous window painted by Burne Jones in the American Episcopal Church in that city. He replied that he was a Catholic. I asked him what that had to do with it. He replied: "You must understand that in England and other Protestant countries Catholics are allowed to enter a Protestant Church, on condition that they will not worship there, but in Catholic countries we are not allowed to enter a Protestant Church under any pretext whatever." He also told

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me of books he would like to read, but dared not because the Church had placed them on the Index.

Exactly. But if Rome gained the power she desires in England, she would govern our lives from every standpoint, she would decide our education, our laws, our books, our thoughts, and she would persecute those who dared to disobey. All our old free institutions would go, and we should become another Spain.

Thus the question comes, Can we be tolerant towards such a system? To this I reply that we cannot be otherwise than tolerant. As Protestants, we must give them what they would refuse us. We must grant them the same religious freedom we ourselves demand. This lies at the very heart of Protestantism. It is true the Roman Church will not adopt this attitude towards Protestants. In a pamphlet on "Liberty of Conscience" Monsignor Croke Robinson says: "If to-morrow the Spanish Government, as advised by the Catholic Church, were to see that a greater evil would ensue from granting Religious Liberty than from refusing it, then it would have a perfect

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right to refuse it. Of course the Protestant press would teem with charges of Intolerance, and we should reply, 'Toleration to Protestants is intolerance to Catholics.'" Indeed, even while I write, the attitude of the Catholic Church in Spain is exactly what Monsignor Robinson suggests it should be. The Spanish Government is seeking to grant slight concessions to Protestants, such as allowing them to announce the times and nature of their services, but against even this the Vatican is protesting. Romanists claim every liberty in Protestant countries, but they anathematise Señor Canalejas for suggesting even this tardy justice to Protestants. They are straining every nerve to make the breath of religious liberty impossible in Spain. And what they are doing there they would do in England if they had the power, and it would be in accordance with the essentials of their creed. Are we, then, to tolerate this intolerant Church in our land? Yes, we must. Our Protestantism demands that we should. It demands that we must treat Roman Catholics with kindness and justice. Nevertheless, we should be acting criminally if we did not seek to make known what



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Romanism really means, and to bid our fellow-countrymen beware of a system which, if it gained power, would filch from us the charter of our liberty.

But some one will say: "What has it to do with us? If people are such fools as to accept these worn-out fallacies, let them do so. It is no affair of ours." Yes, but is it not a truer, a nobler attitude to try and show the real nature of the thing that seeks to find its way into our national life?

Be that as it may, this spirit of easy toleration is abroad, and it is something which augurs favourably for the hopes of the Romanists.

Then there is another thing. Our Established Church can no longer be called a Protestant Church. Indeed, it is a well-known fact that a large number of its ministers scorn and hate the word Protestant. Whatever else it was before what is called the Oxford Movement, it was a Protestant Church; to-day it can no longer be called by that name. Nay, more, it has moved Romeward by rapid steps. A few years ago Mr. Walter Walsh startled the nation by his "Secret History of the Oxford

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Movement." The book came as a bomb-shell to many. It showed that our national Church was riddled with Romanist societies. It declared that thousands of Church of England ministers, who had taken vows to uphold the Protestant faith, and whilst taking the pay of a Protestant people, were seeking to unprotestantise the nation. It revealed an amount of duplicity, of shameful deceit, that startled thousands of people; and, what is more, it is Mr. Walsh's boast that not one of his statements has ever been denied. In spite of Mr. Gladstone's Vatican Decrees, however, in spite of Sir William Harcourt's noble defence of Protestantism in the House of Commons and in his letter to the *Times*, in spite of Mr. Walsh's and hundreds of other books, in spite of thousands of protests coming from an aggrieved and indignant community, the work goes on. More and more among clergymen of the Church of England the word Protestant is becoming a stigma and a reproach, more and more they are adopting Roman formulæ, Roman liturgy, Roman vestments, Roman doctrine. Of course they have a perfect right to do

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this if they wish, but they have no right to do it while they are ministers of the Established and Reformed Protestant Church of England.

This, however, augurs favourably for the success of the Roman Church, and the leaders in that Church know it. Indeed, men like Father Bernard Vaughan throw scorn and ridicule upon these Romanisers in the English Church, and taunt them with having only a bastard Catholicism, and at the same time he beseeches the people to come where they can have the "real thing." Indeed, from that standpoint the Roman Catholic occupies the logical position. If you once admit the sacerdotal claims of these so-called English Catholics, there is no stopping place between them and Rome.

This is seen by both Romanists and earnest Evangelical clergymen. Father Hugh Benson, when speaking of the Romanising influence of such Church of England institutions as the Community of the Resurrection at Mirfield, said: "On practically every point except the supremacy of the Pope we believed the teaching of the Catholic Church, taught most of its

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doctrines, as thousands of Anglican clergy are doing to-day, and it is this teaching that is building the bridge over which Anglicans will come over to the true fold."

The late Cardinal Vaughan also boasted that the whole tone of the Church of England was changed, and that in thousands of cases their services were scarcely distinguishable from that of the Roman Church, and that the Romanist movement was spreading day by day.

Archdeacon Sinclair, too, testified the same thing ten years ago, and, alas! he has stronger reasons for doing so now. He said: "Roman Catholics are influencing the Church of England from within, many of our clergy are in their service, and openly pray for the Pope; many others are in constant communication with them, adopt their dress, sustain themselves on their literature, are inspired by their policy, and teach their doctrines."

But there is still another thing which gives great hope to the Romanist, and that is the apparent indifference of a large number of Nonconformists. Personally, I have but little doubt that the Free Churchmen of

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England and Wales are as intellectually convinced of their Protestantism as ever. As far as I know there is not even a taint of Romanism to be found in our Free Churches. Some time ago I came across a book which stated that a number of Free Church ministers were in league with the Jesuits, and acting according to their instigation. Of course the assertion is too ridiculous to be for a moment entertained. No man who knows the inside of Free Church life would ever have thought of saying such an absurd thing. Among the twelve or fourteen thousand Free Church ministers, to say nothing of its army of lay preachers, I doubt if you could find one with Romish tendencies. Of course there may be such, but they can find no home in our Free Churches. The free air we breathe kills the microbe of Romanism.

But having said that, there is another side to the question. There is a lukewarmness, an indifference which to earnest Protestants is saddening. Nay, more, there is in some quarters actual antagonism to those who take a strong Protestant position. Personally, I believe the antagonists are exceedingly few,

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but they exist. And this not because they have any predilection towards Rome, but because they have imbibed the spirit of easy toleration, which makes aggressive Protestantism seem to them uncharitable. There is a larger number, however—I hope it is not very large—who are not inspired with that passion for religious liberty which caused our Free Churches to spring into being.

Some time ago a minister whose name is known, and as far as I am aware respected, throughout the Free Churches of England, was invited by a number of leading ministers to speak on Protestantism in one of the fashionable towns of England. It was with great difficulty that a church could be found for him to speak in. The deacons and elders of one church after another refused to open their doors for an address on this question, and finally the meeting was held in a comparatively unimportant building.

Such a fact as this will doubtless be read with astonishment, although I do not believe it is in the slightest degree representative of the general feeling of the Free Churches.

Nevertheless it does suggest a state of things that must give joy to Romanists. If

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the Nonconformists of England have grown cold on this question, then there is little doubt that the Church of Rome has made great headway. For if there is a class of the community that ought to hate the Roman system, it is the Nonconformists of England and Wales. The priest is ever the deadly enemy of the liberty-loving life of our Free Churches, and woe be to us if ever the Roman system holds sway in our land!

This coldness, if coldness there is—and I am very loath to confess it—is largely because of ignorance of the issues at stake. There is an appalling amount of ignorance among both old and young in our Free Churches, not only concerning the essential principles of Rome, but concerning the effect of Rome wherever it has had dominion. Every Roman Catholic child is well instructed in the principles of his faith. I wonder whether the same can be said with regard to the young people in our Free Churches? In this I am not sure that the ministers are free from blame. Surely it is for us to teach our people the principles and history of the faith to which nationally and individually we owe all that is best in our life.

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Another reason for the seeming indifference of Nonconformists is the belief that Protestantism is too strong in England for Rome ever to come back. I think it was the *Times* which stated during the Eucharistic Congress in London that the Protestantism of England was so strong that it could afford to smile at all the endeavours which Romanists were making. That is the feeling of a large number of Nonconformists, and it is a feeling that the Roman Catholics are taking full advantage of.

And now, as I look back over what I have written, I ask again: What are the prospects of Rome ever coming back to England in power? There is much in their favour. An easy, spurious toleration, which is not always the result of a great charity, but want of conviction, the Romanising tendency in our Established Church, and a lack of earnestness in many of our Free Churches. These are facts to which we cannot close our eyes. There is also the fact that there is a great army determined on conquest, and that great army is backed by a mighty organisation. Perhaps, too, there is another thing which will make



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Rome's work easier, and that is the spirit of Mammonism and materialism which has gripped our land, and which may account for the apparent indifference in our Free Churches.

That on the one side. But there is another side. Manning is reported to have said on one occasion: "Cromwell is not dead, he is only asleep, and he may awake at any moment." Manning never uttered truer words. Not only is Cromwell not dead, but Protestantism is not dead. It may seem at times to be slumbering, but its heart still beats with great mighty throbs, which send the lifeblood of liberty throughout the veins of the nation. But it is time we were aroused from our slumber.

This I have found in speaking up and down this land: the people respond mightily to the Protestant appeal. If there is indifference, it is from want of knowledge, not from want of life. What is needed is that the great facts of history shall be made known to them, that the real nature of Rome shall be revealed to them, that the story of our heroic fathers shall be told to them, that the great fundamental truths for which our

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Reformers fought and died shall be proclaimed to them. Let the people know these things and I have no fear, but if Rome finds England ignorant concerning what is most vital to her, it may be that she will find her an easy prey.

## CHAPTER V

### WHAT WOULD BE THE RESULT IF ROME WERE TO CAPTURE ENGLAND?

THE result would be the destruction of Protestant principles. All Romanists renounce and detest these principles. While Romanists are in a decisive minority they only suffer themselves from the loss of these principles. But when they are in a decisive majority, they will—if they are candid they confess that they will—ruthlessly stamp out these principles in the whole country. It cannot be too plainly asserted that Rome claims the right of coercion. If, in Cardinal Manning's phrase, this proud country should bow her neck to the Papacy, liberty will be crushed, the liberty of Protestants as a matter of course, but also the liberty of the Papists themselves.

The pretence of liberty made by the Roman Church in England is only a show

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for proselytising purposes ; when the end is gained it will be thrown aside just as it is in every completely Romanised country. Every Romanist, every convert to Rome, throws his whole weight into the scale, to destroy Protestant principles, and that master principle of all, liberty.

Strictly speaking, Protestantism was and is simply the demand for liberty, liberty from a galling, crushing, demoralising tyranny. The right to seek truth, and to accept it ; the right to exercise private judgment ; the right to obey conscience ; the right to differ from others on matters of religion ; the right to approach God directly ; the right to worship in the way which conscience directs ; the right to read and study the Bible, and to interpret it according to the plain rules of philology, of general knowledge, of common sense ; the right to live and to let live—these rights, the elementary rights on which all spiritual development depends, were forfeit before the Reformation, and they are forfeit again wherever Rome prevails. Liberty is the first of Protestant principles—the hardest to achieve, the easiest to lose. There are base spirits which do not crave liberty ;

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there are degraded nations which love to be under a yoke. These desire nothing more than to be governed and directed, to surrender their freedom of will, to believe what is imposed on them, to do what they are bidden. Rome is sure of her domination over these base spirits; there are enough ignorant and degraded communities in the world, there are enough poor and dependent characters in every community, to provide a following for the Pope. But nations and men who have learnt the supreme value of liberty will perish rather than bend the neck.

If Rome should vanquish England, England would pass out of the first rank of nations, for they are the nations which cherish liberty. Her mighty past would be obliterated. The palm and the crown would be transferred to younger and worthier peoples.

*The Roman system makes liberty impossible.* Here is the verdict of those devoted men, all Catholics, who are struggling to recover the lost liberty in the Roman Church: "Through a series of causes into which we need not here enter, Catholics

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seem to have lost every elementary sense of responsibility and personal dignity. Instead of being met with a service of reasonable and therefore discerning obedience, the acts of their supreme rulers are received with the unconscious acquiescence of irresponsible beings. This reacts unfavourably on the exercise of authority itself, which loses sight of its proper limits and its true functions, and transforms itself into an absolutism inconsistent with that reasonable spiritual government instituted by Christ, in whom we have passed from servitude to freedom.”<sup>1</sup>

They are Catholics and not ignorant Protestants, who describe the *Curia*—that is, the supreme authority of the Roman Church, which wields the terrific engine of the Papal infallibility—in these words: “ We are weary of seeing the Church reduced, for all practical purposes, to a bureaucracy jealous of its surviving scraps of political power, and hungering to get back all it once had, to a group of idle men who, having dedicated themselves to a priestly and apostolic calling, and having afterwards attained the

<sup>1</sup> “The Programme of Modernism,” p. 9.

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highest ecclesiastical grade, enjoy the most fabulously wealthy benefices as absentee incumbents. We are weary of seeing her reduced to a sterilised force which, notwithstanding an apparent grandeur that wins the facile and unintelligent adulation of the multitude, acts as a brake on social progress ; to an institution which squanders its vital energy in idly dreaming of what it used to be in ages gone by." <sup>1</sup>

This is the picture of the governing authority to which Catholics bow down in servile obedience. This is the authority which they reverence as God, and obey with an ardour and unrestraint which is only found in the basest kind of earthly tyrannies. They worship the Government which denies them their liberty. They embrace their bondage. Intellectually and spiritually they become a negligible quantity in the life of nations. Their influence is only that which is in harmony with the Authority they have deified, the influence of money, of intrigue, of suppressing truth, and maligning, where they cannot destroy, all who lift

<sup>1</sup> "The Programme of Modernism," p. 151.

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up their voices against the corrupt tyranny which is to them a religion.

But it may be said, "Surely the brave words just quoted from Catholics show that liberty is not dead in the Roman Church. The number, and activity, and courage of the Modernists are an evidence of life, and a promise of freedom?" No, the Papal Encyclical of 1907 forbids that line of defence. It tramples down, insults, excommunicates these writers and teachers, for even breathing a word about liberty. It would be well for Protestants to read this infallible utterance "of our most holy Lord, Pius X., by Divine Providence Pope, on the doctrines of the Modernists." This is infallibility in being and in action, and we cannot note too carefully what it means.

The noble truth-seeking of men like George Tyrrell is treated by this authority as pride: "Venerable brethren, it will be your first duty to resist such victims of pride, to employ them only in the lowest and obscurest offices. The higher they try to rise, the lower let them be placed, so that the lowliness of their position may limit their power of causing damage.



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Examine most carefully your young clerics by yourselves and by the directors of your seminaries, and when you find the spirit of pride amongst them reject them without compunction from the priesthood. Would to God that this had always been done with the vigilance and constancy which were required."

Thus in future there cannot be a priest who inquires, who seeks truth. Every priest must be an obedient, unquestioning janizary of the *Curia*. Any who hold office as directors and professors of seminaries, if they are "tainted with Modernism," are ruthlessly expelled. And the same policy is to be adopted towards those who openly or secretly lend countenance to Modernism, either by extolling the Modernists and excusing their culpable conduct, or by carping at scholasticism and the Fathers and the *magisterium* of the Church, or by refusing obedience to ecclesiastical authority in any of its depositaries.

This is the proper method of despotism. Liberty is not only curtailed, but crushed.

The Infallible Authority, not content with eliminating thought from its seminaries, re-

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vives its old warfare against books: "In all cases it will be obligatory on Catholic booksellers not to put on sale books condemned by the bishop."

As if this were not enough, even meetings of priests are forbidden, lest they should provoke one another to thought and criticism of the authorities: "In the future bishops shall not permit congresses of priests, except on very rare occasions. When they do permit them it shall only be on condition that matters appertaining to the bishops or the Apostolic See be not treated in them, and that no resolutions or petitions be allowed that would imply a usurpation of sacred authority, and that absolutely nothing be said in them which savours of Modernism, Presbyterianism, or Laicism."

This is Rome, the Rome of to-day. This is the way in which it meets the faintest attempt on the part of her scholars, teachers, or priests to exercise the elementary rights of the intellect or of the conscience. We have to be thankful that in England at present the Roman Church has only the power which a free country allows. But it is our duty to remember that if she had

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the power she demands, she would exercise her tyrannical coercion, not over the priests alone, but over kings and governments, and, of course, over the individual layman. She claims the right not only to censure, to excommunicate, to bully, but actually to *kill* all who resist her authority. Individual Romanists, in England at least, may have no inclination to assert that right. But they all support, as the supreme authority in religion, a power which claims the right, has exercised it, and will exercise it again, whenever it may be thought expedient in the interests of the Church. Every one should read Dr. Wright's pamphlet on "The Persecution of Heretics," containing extracts from the Professor of the Decretals in the Gregorian University of Rome, Patir Marianus de Luca. There is no denying that this is the real doctrine of the Roman Church. And there is not the slightest hesitation on the part of the Professor in claiming for the Church the right to kill us if we do not submit. Let me quote a single passage. The assumption is made that the Church, as a perfect polity, possesses the rights which are conceded to

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a secular Government : “ I said the Church is a perfect society, and that we assume is proved. Then the right of the sword is a necessary and effective means to the attainment of its end, if obstinate rebels against the Church and disturbers of ecclesiastical peace and unity, and especially stubborn heretics and heresiarchs, cannot be prevented by any other penalty from continuing to disturb the order of the Church and from stirring up others, who are always ready to do wrong, and especially to sin against the Church. In actual fact the Church at first dealt more leniently with heretics by excommunicating them, confiscating their property, till at last she was compelled to inflict the supreme penalty. . . . The Church tried every means. First excommunication alone, then a pecuniary fine was added, then exile ; FINALLY SHE WAS COMPELLED TO FALL BACK UPON DEATH. . . . THE ONLY REMEDY IS TO SEND THEM SOON TO THEIR OWN PLACE.”

Catholics in a Protestant country try to laugh this kind of teaching out of court. But they cannot show that it is not the teaching of the Church. They dare not

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repudiate it, under pain of ecclesiastical censure. Rome claims the right, and the *Curia* has the will, to exterminate all who will not believe in her and submit to her.

But while liberty is the first, and, indeed, the all-inclusive system which must go, if ever Rome triumphs in England, there is another principle, more positive, which is the life-blood of Protestantism and the object of Rome's oft-repeated anathema. From a Christian point of view, we not only demand liberty, but in a more specific sense "the liberty with which Christ has made us free."

The greatest treasure of this country, and the secret of her greatness, is the open Bible. And the chief reason why the Bible is such a treasure is that it leads those who study and believe it to a personal religion based on a direct relation with God. Where the Bible is universally accepted and revered a religion of this kind renews itself in the hearts and lives of men, of women, of children. Luther designated this experience as justification by faith, which he held to be the *articulus stantis aut cadentis ecclesiæ*. In more general terms we may

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describe it as a direct and conscious relation of the soul with God, in which the soul knows that it is passed from death unto life, and rejoices in the consciousness of pardon, reconciliation, and peace. This leads to a victory over sin, an indwelling of the Spirit, and a growth in the grace and knowledge of our Lord Jesus Christ. On this experience of God and salvation the Church rests. The Church as a company of the redeemed, in whom the Redeemer dwells, becomes the redeeming force in society—as He put it, the community which is the salt of the earth and the light of the world.

Strange to say, this spiritual reality, which it seems to be the main object of the New Testament to portray, is not only unknown to the Roman theology, but is discredited and anathematised by the Roman Church. The only regeneration known to Rome is the sacramental regeneration of baptism, an *opus operatum* which may be, and often is, devoid of moral and spiritual result. The faith in Christ crucified as the cause of the new birth, and as the guarantee of a present salvation, holds no place in the Roman system, which demands instead of it obedi-

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ence to the Church and faith in the amalgam of doctrine and tradition, religion and superstition which the Church enjoins. Faith as understood by St. Paul is completely extruded by faith as a forced assent to a series of dogmas and to a coercive authority.

The assurance of salvation, which to us has become the dearest possession, and the surest guarantee of spiritual progress, is by Rome treated as presumption or delusion. She requires her children to trust her for salvation, not Christ. She treats the inward witness of the Spirit—"the Spirit itself beareth witness with our spirit, that we are the children of God"—as a mere emotion.

All that we, with the New Testament in our hands, have come to know as the distinctively Christian experience is denied and brushed aside. In its place comes a religion of abject dependence on the priest, external sacraments, prescribed rites, which cannot bring any assured peace, because they do not allow the devotee ever to be assured of his salvation. The Catholic can never say, with Paul, "For me to live is Christ *and to die is gain.*"

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Manning left the English Church and threw his whole heart into the Church of his adoption. He was a great power at the Vatican Council of 1870, and did more, perhaps, than any single person to carry the terrific dogma of Papal Infallibility. On the death of the Pope, when he was frustrated in his desire to succeed to the Papal chair, he returned to England to be a great and noble worker for the people. No Catholic in recent years came so near to winning the heart of England. His ascetic life and ascetic face, the poverty in which he died, the innumerable converts whom he received into "the Church," raised him to an altitude which might be called sanctity. Certainly he died in the odour of sanctity. It is not rash, therefore, to assume that whatever comfort and assurance of salvation Catholicism can give Manning had. Such hope and blessing as the system offers must have come to this protagonist, who had sacrificed everything for the Church, and lived in absolute conformity to the Church's ideal and the Church's demands. I remember reading at the time of his death, in 1895, a remarkable utterance that he was reported to have made.



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On his deathbed, we were told, he earnestly besought those around him to pray that he might get into—heaven? no, but purgatory.<sup>1</sup> Purgatory seemed the one desirable doom that he might pray for. According to the teaching of the Church, which he well knew, the pains of purgatory are as great as those of hell, the only difference being that they purge and purify. The process of purgatory may last for thousands of years, so that an indulgence granted by the Pope to shorten the term by a century or two is a boon which the Catholic will do anything to gain. Cardinal Manning's prayer was that he might go into this age-long torture in the hope of finally issuing forth ready for heaven.

What an incalculable distance, ethical and religious, is this from the New Testament and the joyful confidence of Paul, with "Christ in him the hope of glory," "For me to live is Christ, and to die is gain."

The Roman Church still maintains the New Testament to be inspired and authoritative, as the Encyclical "Pascendi Gregis"

<sup>1</sup> This fact I have every reason to credit, because it was stated in my "England's Danger," p. 139, and was not, as far as I know, disputed by the Catholic critics, who assailed my words as bitterly twelve years ago as they do now.

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vehemently maintains. But the tradition has so overlaid it, so subtly changed and transformed it—and according to Rome it is tradition, or the voice of the teaching Church, which alone interprets the Scriptures—that in practice the New Testament has no authority whatever. If you bring the faith and practice of Rome into a candid comparison with the faith and practice of the New Testament—*i. e.*, with the faith and practice of Christ and His apostles—you find that the difference amounts to a positive contrast. Almost all the Jewish and pagan ideas which the New Testament repudiated have crept back again. The practices which form now the very bone and sinew of Catholicism are not found in the New Testament at all. For example, the key to the whole Roman system is the supremacy and autocracy of the Pope. But Bishop Strossmayer's great protest at the Vatican Council has never been answered: "Reading," he said, "the sacred books with that attention with which the Lord has made me capable, I do not find one single chapter or one little verse in which Jesus Christ gives to St. Peter the mastery over the Apostles, his fellow-workers. If Simon, son of Jonas,

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had been what we believe his Holiness Pius IX. to be to-day, it is wonderful that He had not said to him, 'When I have ascended to My Father, you shall obey Simon Peter as you obey Me. I establish him My Vicar upon earth.' "

This is only one instance, though it is a crucial instance. The legend which raised Mary from the tomb to crown her as the Queen of heaven, and make her the intercessor with her Son for sinners, culminating in Pius IX.'s dogma of 1854, which declared that she was, like her Son, conceived without sin, has not a shred of evidence, not even a remote suggestion of probability, in the New Testament. The whole secular process which substituted the saints for the deities of Polytheism, and made their tombs and relics objects of veneration, is absolutely opposed to every book, chapter, and verse of the New Testament, in which the God and Father of our Lord Jesus Christ is the sole object of worship, and He is immediately accessible to us all by faith in Christ Jesus, and by the gift of the Holy Spirit.

The Mass, which is the central act of

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Catholic worship, is totally distinct from the Supper of the New Testament writings. This was a meal; that is a sacrificial offering. This was solemnised without any priestly operator; that depends entirely on the miraculous power of the priest to change the bread into flesh and the wine into blood. This was a sacrament of mutual love and service, in which the body of Christ was formed by the love which serves one another; that is an offering made for the people, in which the cup is never given to the laity, but reserved entirely for the priests.

If a Catholic took a New Testament to Mass instead of the Mass Book, if his mind paid any attention to the words of the Lord and the teaching of the apostles, he would be entirely bewildered, and would either declare the Mass a blasphemous invention or throw away the New Testament as a heretical book. No earthly ingenuity can reconcile the two.

And so it is with the whole circle of Catholic devotions and practices. The confessional, the pilgrimages, the cult of the Sacred Heart, the endless repetitions of Paternosters—the very prayer which our

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Lord gave His disciples to supersede the vain repetition of a prayer—the intermixture of Ave Marias with the Paternosters, the bowing before images, the use of candles as an act of worship, the prayers and Masses to get souls out of purgatory—you look in vain for the sanction of these things in the words of our Lord and His apostles.

Thus Catholicism represents a traditional growth, a system, which in its government, its theology, its moral teaching, its worship, its ideals, its practice, its priesthood, its method of work, its influence in the world, affords an almost incredible contrast to the book which yet, by a strange inconsistency, it still calls inspired and authoritative.

It is this fact which obliges the Roman Church to keep the Bible out of the hands of the people. It can only allow the laity the Bible in the Mass Book, the Bible under the strict control and interpretation of the priesthood. But a Bible so chopped up, and manipulated, and made to say what it never meant loses all interest and power, so that Catholics have no desire to use the book as their guide and teacher, their law-book, and instrument of devotion.

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Peter Rosegger has told us in "Mein Himmelreich" the amazing discovery he made of Jesus Christ, when in a three weeks' illness he read the Gospels through and through. He found Jesus, as the Church had never presented Him. With the discovery of the living Lord, the superstitions and usurped authority of the Roman Church fell away. The Roman Church can no more stand with a free and general use of the Bible among the laity than the moths can proceed with their work of demolition in the wardrobe if the air and sunlight are freely admitted. In self-preservation Rome withholds the Bible. The domination of Rome in England, therefore, would involve negatively the loss of liberty, and positively the loss of the religion of the New Testament. What that would mean for England every one can see who begins to reckon up how all our liberties, political and religious, all our progress, all our philanthropies, are bound up with the gospel of grace as it is found in the New Testament. John Bunyan, John Wesley, John Howard, Wilberforce, Livingstone, Bright, the great Englishmen who have made our country

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what it is, are almost without exception the product of that personal, spiritual, and scriptural religion which Rome would sweep away in the interests of her usurped authority.

Rome would, if she once gained the power, coerce us into obedience, and that obedience would mean the loss of our Saviour as the immediate redeemer from sin, as the guide and companion of our life, as the hope of glory in the hour of death and in the day of judgment. The system which she would enforce in place of this free and ever-living gospel, taught by the Lord and His apostles in the New Testament, is a corrupt and obscurantist religion, only nominally Christian, the main object of which is to bring the individual soul into subjection to a human priest, and the world as a whole under the domination of an autocrat who claims to be God upon earth.

Political ruin and spiritual death are the doom which awaits the triumph of Rome in England. Is there any fear of this result? Certainly there is. The system is so specious, so skilful in hiding its real nature, and in using its pieties and saints as the lever

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to bring the mind into subjection ; it is so completely free from moral scruple in its designs ; it has such boundless wealth at its disposal, and such skill in capturing the nobility, the landlords, the leaders of society ; it grips the Press with so firm a hand, and has so many ways of assassinating inconvenient critics, that it is blind presumption to rest at ease in the assurance that England is necessarily and finally Protestant.

The price of liberty is eternal vigilance ; the price of keeping the gospel is to live it. And some are so busy with other things, and many are so cold and dead in their spiritual life, that Rome has stolen many marches upon us, and holds a power in England to-day such as she has never done before since the Reformation.

You may be sure that she will not relax her efforts, for her one hope of survival is in the English-speaking race. We have sprung to the head of the world's progress by escaping her bondage. Now, as her power decays in the countries which she has ruined, she must spare no effort, no sacrifice, to recapture England. The stream of converts who, blinded and deluded, are



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lured into her fold give her high hopes of success.

It is quite certain that if England knew, if we understood the nature of the *Curia* which governs the Church, if we understood the working of Romanism in Spain, Belgium, South America, we should be perfectly secure. But the bulk of our people do not know. The Roman Church, adapted for England and skilfully presented to us by our own apostate sons, is plausible and attractive. Its claim to be *the* Church sounds wonderfully serene and reassuring ; its promise to relieve us of all the strife of thought and the search for truth appeals to agnostics and roués and sentimentalists. Our people do not know, and now that Rome grips our Press it is increasingly difficult to enlighten them. We have no guarantee against the decadence into which nations, like men, are apt to fall. Rome profits by the decadence of some nations, as she produces the decadence of others.

And yet in my heart I do not believe Rome will capture England. I am persuaded that this country is not "Mary's dower," as Catholics call it, but Christ's.

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I take a broader view, and see how surely and inevitably the Roman system is hastening to its ruin. In the fine image of the Rev. A. Faulkes :<sup>1</sup>

“ The Papacy is, and will be for long, a force in politics. It can command votes, it can effect combinations ; it impresses the imagination, it bulks large before the world. But it is a declining power. The stars in their courses fight against it ; the forces which are making history are on the other side. Silently and ceaselessly they work. Like a majestic iceberg, detached from some arctic continent, it moves southward from the polar ocean, a fragment of a dead world. Ghostlike, a peril to mariners, it towers over the waters that wash its base ; its peaks glitter in the sunlight ; its cliffs reflect the blue of sky and sea. And all the while the process of undermining is going on ; the frozen mass encounters kindlier currents ; the temperature rises ; a little sooner, a little later maybe, there can be but one end.”

I cannot seriously believe that this effete

<sup>1</sup> Article on “ Modernism ” in *Hibbert Journal*, October, 1909.

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and tyrannical power, decaying in the eyes of the world, will ever conquer the land I love. England's great traditions are of Liberty and Religion.

“ It is not to be thought of that the flood  
Of British freedom, which, to the open sea  
Of the world's praise, from dark antiquity  
Hath flowed, ‘with pomp of waters, unwithstood,’  
Roused though it be full often to a mood  
Which spurns the check of salutary bands—  
That this most famous stream, in bogs and sands  
Should perish ; and to evil and to good  
Be lost for ever. In our halls is hung  
Armoury of the invincible knights of old ;  
We must be free or die who speak the tongue,  
That Shakespere spoke, the faith and morals hold  
That Milton held. In everything we are sprung  
Of earth's first blood, have titles manifold.”

## CHAPTER VI

### AN APPEAL TO FACTS

IN the previous chapter a picture is drawn of what the results would be if Rome were to capture England. No careful and candid reader can deny that, according to the principles laid down, those results would be calamitous—terrible. Our liberty would be destroyed — liberty intellectual, political, moral, spiritual. That is the truth that stares us in the face as we read the chapter. And when liberty is gone manhood is gone, strength is gone, enterprise is gone. A nation enslaved is a nation dead. Rome destroys liberty, therefore Rome kills.

But some one will perhaps say: "This is the reasoning of one who loves Protestantism and does not love Popery, and because of it he sees through the eyes of a Protestant, and draws his conclusions accordingly. Are we sure that Romanism

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means this to any land where that Church obtains power? And if it does mean such terrible results, why?"

The true way to answer such a question is to appeal to facts, and there is one fact that stands out very boldly which should be urged upon all true patriots. It is hinted at in the second chapter of this volume, but it should be burnt into the heart and conscience of every politician, every man of commerce—indeed, of every dweller on these isles. It is this: Wherever Protestantism has become a vital principle in the life of a nation, that nation has sprung into power intellectually, commercially, morally, spiritually. On the other hand, into every country which did not lay hold of the great Reformation truths, and where Romanism has reigned supreme, torpor, weakness, and decay have come. This is no mere statement of one who sees through the eyes of a partisan; it is a great fact which faces any thoughtful observer. Every nation which has remained under the subjection of Rome, every nation which has taken her orders from the Vatican, has become decadent. Every Protestant country, on the

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other hand, has grown from strength to strength.

This is surely a fact which should be examined and pressed home, for in spite of our vaunted education, it is but little realised. "I don't care a fig what kind of religion the people believe in," said a commercial man to me once; "religion does not affect business." The man was blind to the truth, or he would not have made such a foolish statement. Religion goes down to the roots of life. Religion affects every phase of our manifold life.

Let us begin with the consideration of our own land. Naturally, we are proud of it. To-day I was looking at a large globe on which was traced the map of the world. It took me some little time to find the British Isles, so small a space do they occupy. And yet these little isles control at least a fourth of the whole world. Our commerce has practically gone to every land, our ships sail on every sea, our language is more and more prevailing, our power is felt everywhere. It seemed, as I looked at the map, absurd that our little islands should dominate such a large portion of the world. But when did

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this mighty power begin to be? Any historian will tell you. Up to the time of Henry VIII. we were practically a stagnant nation, and counted but little in the councils of the world. Our population had grown but little in a thousand years. The people were, in the main, boorish and unlettered. We were ruled by priests, we were governed from Rome. But the life-blood of God's truth, which began to be known in the time of Wycliffe, began more and more to fill the veins of the nation at the Reformation; and when, towards the end of the sixteenth century, we threw off the yoke of Rome we sprung into power. No sooner was the great Armada destroyed than we breathed a new atmosphere, and marched onward to a greater and still greater life.

It is true there was a check to that onward march towards the close of the seventeenth century. But why? England was governed by Charles II. and James II., who tried to drag the country back to Rome. It was then that we practically became a vassal State, governed, in the main, by Louis XIV.; it was then that our liberties were slipping from us. The seven bishops who stood for free-

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dom were imprisoned in the Tower of London, Claverhouse did his bloody deeds in Scotland, while a reign of terror under Judge Jeffreys blackened the life of the South of England. But no sooner did William of Orange, pledged to maintain our Protestant liberties, become our king than our upward march was resumed.

While England was under Rome, she was little and unknown in the great life of the world; but when she had cast off Rome, her greatness commenced.

But there is another fact we must consider. What is the one part of our British Isles that cannot record progress, but rather tells of depopulation, discontent, decay? Ireland. Yet why should it be so? The Irish are naturally a kind, sunny-hearted, witty people. They live in a beautiful, fertile country. Why, then, should Ireland alone tell of depopulation, chronic poverty, ignorance, and want of progress? Why should Ireland be the open sore of British politics? In Michael McCarthy's book "Priests and People in Ireland" we learn the reason. Here was an educated Roman Catholic, here was a man who loved his country who ex-



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plained the reason. All through the book he shows that Rome, that priestcraft, paralysed the nerves and dried up the lifeblood of the people.

For we have to remember that not all Ireland is poverty-stricken or unprogressive. It is only in the Catholic South of Ireland where this obtains, for in the Protestant North of Ireland, where the people scorn the claims of Rome, you have progress, education, and prosperity.

More than three hundred years ago the great power of Europe was Spain. She was the great colonising nation of the world. She had grasped the riches of the New World. Her Emperor reigned over a great part of Europe. She was the Roman Empire of the fifteenth and sixteenth centuries. When Luther began his work, his great enemy, next to Rome itself, was Spain. Charles V. was his chief judge at the Diet of Worms. Spain was then, as she is to-day, the most Catholic nation in Europe. It was Spain who delighted in crushing out Protestant heresy. Ferdinand and Isabella loved to hear heretics of every sort, Jew, Moslem, and doubting Catholic, shrieking in agony.

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It was Philip II. who sought by his Invincible Armada to drive Protestantism out of England. It was largely through Spain's influence that England became a great charnel-house during the reign of Mary. Spain, I say, was and is largely Roman Catholic. She held fast to the superstitions of Rome, she abhorred every form of religious liberty, she shut her eyes to the light of God, she obeyed the Church.

Well, what has been the result? Year by year, decade by decade, century by century Spain has decayed. She would not have the truth that belonged to her peace, and lo her house is left unto her desolate. There is nothing in the whole of Europe to-day sadder than the condition of Spain. She is on the verge of bankruptcy. Her people are ignorant, corruption oozes from every pore of that once great people. Cities which were once great and mighty have become squalid villages. Cordova, which in the time of Ferdinand had hundreds of thousands of people, is now practically depopulated. Instead of being a great city having more than half a million population, she has only 55,000 people, of whom 600

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are priests, and she is on the verge of bankruptcy.

But Spain is Catholic. Some years ago a calculation was made as to the value of the wax and incense burned in the Spanish churches in the course of a year. It reached the sum of £1,500,000, or very little less than is spent in education! As a consequence while priests abound, many of whom live in luxury, the schoolmaster has to be content with £20 a year. Education laws are not enforced by a corrupt Government. Commerce is practically at a standstill, while justice is a far-off dream. And more, there is no candid student of Spain but will admit that, lying at the very heart of Spain, causing all her ignorance, her decay, her ruin, are a corrupt priesthood, a corrupt Church! Let such a Reformation come to Spain as came to Germany in the third decade of the sixteenth century, and Spain would be born anew.

If one wishes proof of this, he can do no better than read Joseph McCabe's little book on the "Martyrdom of Ferrer." It is written in a careful, impartial spirit; it is written by a man who knows the Roman

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Church thoroughly and was for years a priest within her borders, and it shows with merciless logic the effect of the Roman Church in Spain. It is decadent, nay, almost a ruined nation, and the Roman Church lies at the heart of its ruin.

Then consider Italy, the home of the Vatican. Up to the middle of the last century Italy was under the dominion of the Papacy, and up to that time Italy was weak, disorganised, invertebrate. It was divided into a number of little kingdoms, which were the prey of the invader. Rome was the centre of one of these kingdoms, over which the Pope ruled, and Rome was one of the most corrupt States in Europe. Patriots and poets dreamed of a noble Italy, a freer Italy, an united Italy. Their great enemy was the Church. The Pope would have none of Mazzini's cry of a Free Church in a Free State. Then at last the dreams of the patriots and the poets took practical shape. Garibaldi made his appeal to young Italy, and Italy became free, Italy became united. For years liberty-loving Italians fought for the freedom of their land, their great enemy being the Papacy. Until 1870

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the Pope kept them out of Rome by the aid of French soldiers. Then, owing to the war between Germany and France, those soldiers were withdrawn, and the whole of Italy became free. Italy threw off the Papacy, Italy determined to live her own life. The Pope raved, and the Church poured forth its curses, but the people held to their freedom. With what result? Italy has been reborn. No sooner did the country free herself from the Vatican than a new and better era commenced.

I need not tell the story of Holland, and Norway, and Denmark, and Sweden. All the world knows that as soon as they threw off the yoke of Rome, and became Protestant, they immediately sprang into prominence in the councils of Europe, and that in spite of great difficulties they have maintained their place among the progressive peoples, and have been among the healthiest forces in our modern civilisation.

I imagine that many, who read this have been to Switzerland, but I wonder whether they have considered why some parts of Switzerland are so much more clean, and prosperous, and godly than others. Those

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who know this little country thoroughly, and who have studied its life carefully, tell us that one could almost draw a line without the aid of a map where the Protestant cantons end and where the Roman Catholic cantons begin. In the former you have cleanliness, contentment, prosperity, and godliness, while in the latter you have dirt, squalor, and poverty.

And this on a small scale suggests the relative conditions of North and South America. As all the world knows, the North of America was in the main colonised by England, a Protestant country, while the South was colonised by Spain. All the world knows too how great the North of America has become, so great that every visitor is amazed at her mighty cities, her vast industries, her almost countless inhabitants. But the progress of the North has not extended to the South. There you have corruption of the worst nature; you have instability of government; you have an ignorant, stagnant, oppressed, degraded population. Repeatedly in talking with those who have travelled and lived in those southern republics I have heard the same

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story : the priest, the Church is the enemy of the people.

I need not dwell on the condition of Portugal, and Poland, and similar countries, neither need I dwell on the contrast between Germany and Austria, for the description I have given of other countries applies to them. Protestantism, the breath of liberty, means intellectual, commercial, moral, and spiritual advancement, while Romanism means decay and death.

The only country dominated by Catholic influence, and which yet is materially prosperous and progressive, is Belgium, but even there you have a life altogether inferior to that of Holland ; neither can we forget that under the late King and Government of Belgium the great crime of the Congo has been committed. And this also we must remember. While every Protestant Church condemned the Congo atrocities, and exerted its influence on behalf of those who were so devilishly treated. the Roman Catholic Church as a Church was silent, shamefully silent, criminally silent.

What inference, then, are we to draw from these things? In the previous chapter it is

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urged that if Rome succeeded in conquering England, it would mean the destruction of Protestant principles, the principles of intellectual and political and spiritual liberty. And, furthermore, it would mean, as a natural result of this, the decay and ruin of our land.

This is not mere supposition. It is not a flight of the imagination. The facts of history support it up to the very hilt. Let Rome conquer our country and we may write *Ichabod* upon nearly all that is best in our national life.

In a report of a speech, under the auspices of "The Ransom Guild for the Conversion of England," by Mr. G. E. Anstruther, the Secretary of the Guild, and reported in the *Catholic Times*, February 17, 1905, I find the following sentence: "Protestantism against rationalism is powerless, Catholicism against rationalism is all-powerful." This statement was followed by loud cheers on the part of the audience. I rubbed my eyes as I read it. It evidently appealed to this Roman Catholic audience; but how far is it true? Again one has to appeal to facts. How far is Romanism



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powerful against rationalism? If history is not a figment of the imagination, and if the facts of life are not utterly worthless, they prove that Rome is one of the great causes of rationalism, in so far as rationalism means agnosticism and atheism.

Consider, for example, the case of France. Time was when France was regarded as among the most faithful and dutiful daughters of the Church of Rome. Protestantism was driven from France by fire and sword. The Huguenots were not allowed to live there in the time of Louis XIV. The King's favourite mistress, Madame de Maintenon, under the influence of a Jesuit priest, persuaded the King to destroy the Edict of Nantes, and thereby made it impossible for a Protestant to live in that country. If any one wishes a popular, and at the same time a faithful, picture of this epoch, let him read "The Refugees," by Sir A. Conan Doyle, who was himself educated a Romanist. He enforces what every historian teaches, that to all intents and purposes Protestantism was destroyed by persecution. From that time Romanism reigned supreme. With what result? France is an atheist nation.

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“ Romanism all powerful against rationalism ”! France teaches that Rome has driven the nation to atheism. Out of a population of less than 40,000,000 more than 30,000,000 are professed atheists. Indeed, during the last few years France has by Act of Parliament thrown off the last vestige of Roman power.

Belgium, although in a less degree, tells the same story, while Italy, the home of the Vatican, has not only robbed the Church of almost every shred of her former power, but she is ceasing to be a believing people.

It has been said again and again that the most Catholic nation in Europe to-day is Spain, and it is the most moribund, the most degraded, with the exceptions, perhaps, of Turkey and Russia. But what effect has the Roman Church had on Spain? In the main the effect may be seen in two ways. A part of the people are believing, they obey the Church, they are the slaves of the priest, and they are the most backward of the civilised peoples of the world. These are the faithful of Spain. They are not tinged with heresy, they obey the mandates of the Church without question, and as a conse-

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quence the hand of death is upon them. But there is another class in Spain which is rapidly increasing. In this class are the rationalists, the anti-clericals of Spain. Mr. Isaacson, in his "Rome in Many Lands," quotes an orthodox Spanish paper, entitled *El Corres Español*. This paper states that only 1,500,000 men and 3,500,000 women obey the clergy of Spain. The population of Spain is about 18,000,000, and the remaining adult portion of the population is in the main rationalist, although many of them outwardly conform to the Churches. What and who has made them anti-clericals, and often unbelievers? The Church which has oppressed them.

It is true that vast numbers of them dare not avow their atheism, because the Church controls by its wealth and its influence practically all the public offices of Spain, but the atheism exists. Mr. McCabe says that of forty books that the educated Catholic reads to-day thirty-five of them are rationalistic.

Rome has killed, and is killing, faith by urging the nations to believe what the first gleam of intelligence shows them to be mere

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idle tales and childish superstition. How can the intelligent Spaniard believe in a religion which offers pardons of sins for sale, even as they were offered by Tetzal in the time of Luther? How can he regard Christianity as a religion of purity when the Church of the nation which represents that religion is corrupt to the core? How can the Catholic Church hold men to faith when it is for ever struggling to keep the people in darkness? The Census of 1903 in Spain returned 11,945,971 as entirely illiterate out of a population of 17,667,256.

Why did the Church use its influence to murder Ferrer? Was it for any crime he committed? Was it because he was cruel or base? Did he hate his country? The sum and substance of his crime, as all the world knows, was that he hated the darkness in which the Church caused the poor Spaniards to live, and that he sought by his schools to let the light of knowledge and truth shine into their lives.

What wonder that the people are learning to hate the Church? What wonder, too, that they, believing that the Church is the representative of religion, have turned their

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backs upon faith, and have become rationalists, agnostics, atheists?

This, then, is another result of Rome. Those who obey its priests become intellectual slaves, while others, abhorring that slavery, drift into godlessness and atheism. This is the story of Roman Catholic countries, writ large on the pages of their history.

There is another fact also to be borne in mind. If a tree is known by its fruits, what are we to say of the moral results of Romanism? It is a well-known fact, as it was stated in many English newspapers some years ago, that although Romanists form only about one in sixteen of the population in Great Britain, they form one in four of the criminal classes of our land.<sup>1</sup> It is, moreover, a well-known fact that Roman Catholic countries stand on a far lower plane of morality than Protestant countries. Wherever Roman Catholicism holds undisputed sway there is corruption in the State and a low standard of morality among the people. And what is one of the causes of this? In this connection I cannot, perhaps,

<sup>1</sup> *The Tablet*, February 12, 1898.

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do better than quote from Mr. McCabe's "Martyrdom of Ferrer," to which I have referred. He says :

" I need not linger over the morality of the Spanish clergy. As an ex-priest, I have always refused to create prejudice against my late co-religionists by discussing this side of their affairs. . . . There is immorality enough even among priests in this country. Sordid cases came to my personal knowledge. In Belgium the condition—a condition that any candid person will expect from an enforced celibacy and good living—is far worse. In Spain and the South of Italy it is flagrant, nor is it confined to the lower clergy and the monks. A writer in the *Church Quarterly* (October, 1902) relates how an Italian prelate calmly discussed with him the fact, which he neither resented nor denied, that one of the candidates for the papal throne, one of the most distinguished cardinals in the Church, was a man of 'conspicuous immorality.' The cardinal in question, whose life was described to me in Rome, kept a mistress in a villa not many miles from the Vatican. . . . From time immemorial in the Latin countries the clergy

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have withheld their strictures on the conduct of their followers, and the greatest laxity prevails. . . . It is a foolish superstition, encouraged by Catholics, that the laxity of the Latin races is a matter of temperature. The Northern races were just as bad before the Reformation. The notorious laxity is due solely to the fact that an immoral clergy never dared to press on the people their theoretic gospel of chastity."

What would be the result if Rome were to capture England? Surely the facts adduced bear out the picture drawn in the previous chapter. It is not a matter of theory, it is a matter of fact, as the story of the nations testifies.

For it must be admitted that in the final analysis religion is the great working force of life. No people, no nation can long live without a religion. It is deep-seated in the very life of man. And more, in a deep, vital sense, a people, a nation, is governed by its religion. Unconsciously the thoughts, the ideals, the aspirations of any community are coloured, shaped, and moulded by the prevailing religion. A false conception of God, a false conception of man's relations

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to God means a false life, a false character. A true religion means true men, an uplifted community. A religion impregnated with lies is bound to produce disastrous results. Only the truth finally uplifts life. If the Church of Rome has through the ages uplifted men, it is because of the eternal truth which is embedded in it. If the Church has done harm, it is because of the lies which fester at its heart. No lie can produce good, only the truth can do that, and perhaps one of the great reasons that the Church of Rome has produced such fearful results in every land where she has reigned supreme is because a lie nestles in its very heart.

There are two terms which are often confused, "the Papacy," and "the Roman Catholic Church." In a sense they are one, in another sense they are two. The Roman Church is the visible, organised body seen throughout Christendom. The Papacy is the force which governs and controls the Church. It is centred in the Vatican ; it claims to be the Word of God, life of God. Every Roman Church in every land obeys the Papacy. It is from the Vatican it receives its orders, it is to the Vatican that it looks for guidance.



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The dictum of the Papacy is final, because it lies at the heart of the whole organisation.

And here is the fact. At the very heart of the Papacy is a forgery, a lie. It depends upon that forgery, that lie. The Clementine homilies, and the Isidorial decretals, on which for centuries the Papacy rested for its authority, have been proved to be mere fabrication, and every scholar and historian regards them as forgeries, having no foundation in truth.

In confirmation of this statement, I cannot do better than refer my readers to Hallam's "Middle Ages," especially as Hallam is universally accepted as one of the most careful and impartial of our historians. In this work, vol. ii. chap. vii. part i., the historian deals extensively with the question of Papal Supremacy, and he tells us that there appeared at the end of the eighth century, under the name of one Isidore, an unknown person, a collection of ecclesiastical canons, now commonly denominated the False Decretals. These purported to be decrees of the early Bishops of Rome, and which went to establish an appellat jurisdiction of the Roman See in all causes. The writer

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suggests that these decretals were probably forged by some bishop in jealousy or resentment. Be that as it may, these forgeries were accepted by a so-called infallible Church, and not only accepted, but acted upon. Hallam says, vol. ii. p. 167 : " Upon these spurious decretals was built the great fabric of Papal supremacy over the different national Churches ; a fabric which has stood after its foundations crumbled beneath it, *for no one has pretended to deny for the last two centuries that the imposture is too palpable for any but the most ignorant ages to credit.*"

Thus the boasted authority of the Papacy has no other support than a forgery. A lie lies at the very heart of the system, and what is more, educated Catholics know that it lies there. From this lie can be traced many others. When one great falsehood nestles at the heart of a religion, it becomes the father of other lies, until the religion is poisoned.

" No lie is of the truth," no lie can produce good, no lie can help a people.

To say that the Roman Catholic religion does not contain much that is true would

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be false. It has much that is common to our common Christianity. It is this which has kept it alive. It is this which has nurtured its saints and inspired its noblest workers. In order to rid the system of lies reformers have struggled and died, but the lies live on, and thus in many things the system has ceased even to resemble the gospel of the Founder of Christianity.

The work of the Reformation was to purge the lies from the truth. Protestantism exists that the truth as it is revealed in the gospel may be given to the world. "The message of our Lord to men was, 'Ye shall know the truth and the truth shall set you free.'"

## CHAPTER VII

### THE DUTY OF PROTESTANTS

WHEN we turn from a study of Romanism and contemplate the bare possibility of England relapsing into the bondage and darkness which any candid study reveals, we are tempted in indignation and apprehension to use any and every means to resist the encroachments of the dreaded power. And especially the examination of the tortuous and unscrupulous means which Rome employs to achieve her ends tempts us to borrow her methods to resist her advance. But to repel force with force, injustice with injustice, cruelty with cruelty, cunning with cunning, persecution with persecution, is for Englishmen impossible. Our whole genius as a nation arises from the repudiation of these very methods. There would be no gain at all, as experience has abundantly shown, in vanquishing Rome by Roman

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methods, for those Roman methods are above all what we most wish to vanquish. It is the fatal, the corrupting notion that force can ever produce religion, the illusion that persecution of error ever furthers truth, the pitilessness of a triumphant dogmatism, the subtle and tortuous ways of religious propagandism, which we desire to banish from our national life and from our national religion.

Thus our modes of opposing Rome are necessarily limited by the very principle which leads us to oppose her. If we could grasp and use the arm of the State to crush her, we should deliberately abstain from that advantage. If we could save perverts from going into her fold by judicious adaptations of truth, the careful concealment of facts which might be an offence, we could not employ that bad instrument to achieve the good end. The methods of Rome achieve a momentary success, only to produce a fierce reaction and miserable failure. Signor Bartoli has told us how he was led to leave the Jesuits and the Roman Church. What opened his eyes was the discovery that the strong argument on which he had been

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taught to rely in his defence of the Roman position was *a forgery!*

One day in 1896, fresh from his studies, and a newly-made Doctor of Theology, he was induced to attempt a reply to an Anglican argument for the validity of the Anglican Church and Orders. He felt that his task was easy; he quoted a famous passage from Cyprian's *De Unitate Ecclesie*, which demonstrated the claims of the Papacy from the Father of the third century. When this work was done, he happened to be in Germany, and showed it to a German Jesuit, who said to him: "Is it possible that you do not know that this passage is an interpolation?" The shock to this truth-seeking mind was terrific. He had actually been led to build the supreme dogma of Roman authority, not on the third-century Father, who, indeed, distinctly repudiated that authority, but on a forged interpolation, inserted into the treatise by that authority itself in order to prove its claims by that characteristic way.

Dr. Bartoli began to inquire. He found that the whole system of the Papacy and the method of its defence were typified by this experience.

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He has left the Church of Rome and is becoming a leader in the Protestant Church of Italy. Rome's inveterate trust in forgeries, duplicities, and hoodwinkings is ultimately her betrayal. It is in this way that she produces Protestantism ever afresh. If she got rid of all Protestants to-day, she would have another batch on her hands to-morrow; truth-loving souls in her own fold would come out, choked by the stifling atmosphere of fraud and violence, determined to breathe the fresh air.

The methods of Rome must, therefore, be repudiated, deliberately and consistently repudiated. Intrigue, backstair workings, trimming, hiding inconvenient facts, giving a false emphasis to convenient facts, the employment of the civil Government to promote the interests of a religious belief, the unjust disqualification or persecution of religious opponents, the use of positions of trust to insinuate a proselytising agent surreptitiously—all these approved methods of the Roman propaganda are for us out of court. We cannot fight Rome with her own weapons. We can only use the weapons of truth; we cannot even in our warfare in-

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fringe the principles of liberty and of even-handed justness.

Directly men turn their eyes Romeward they begin the practice of deceit. Newman, even in 1833, could write to a friend: "I expect to be called a Papist when my opinions are known; but, please God, I shall lead persons on a little way, while they fancy they are only taking the mean, and denounce me as the extreme." <sup>1</sup> "Since I have been at home," writes Hurrell Froude, "I have been doing what I can to proselytise in an underhand way." <sup>2</sup> Guile, deception, underhand ways, are precisely what we as Protestants cannot use. We turn to the light, we stand for truth. Better Rome should win the day than that we should resist her by lying. Better the liberties of England should be lost than that the sovereignty of justice, toleration, and love should be impaired.

Then are our weapons against Rome weak and few? No; they are mighty before God to the casting down of strongholds (2 Cor. x. 4). They are not "of the flesh,"

<sup>1</sup> Newman's "Letters," vol. i. p. 490.

<sup>2</sup> Froude's "Remains," vol. i. p. 322.



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it is true, but if we will only trust to them, they are sure to succeed. Truth, liberty, justice, the living faith in the living God, the firm grasp of Christ as our Saviour, and the reception of the Holy Spirit as our Teacher, Comforter, Guide—can these simple spiritual weapons prevail? Are we safe in renouncing *all* carnal weapons and casting ourselves wholly on truth and on God? Assuredly.

It may be said to be the function of Protestantism to-day to demonstrate the validity of these spiritual weapons, and to repudiate the errors which our Protestant fathers have made in resorting to weapons of another character. Frequently the charge is brought up against us that Calvin procured the death of Servetus. How does he differ from the Pope in this method of persecution? Our reply is unhesitating. He did not procure the death; but if he had done so, we must have repudiated him.<sup>1</sup> The whole difference lies in this, that Rome, in the destruction of heretics, acts in conformity with her principles, principles which she still holds and defends. Calvin, so far as he was responsible for the exe-

<sup>1</sup> See "Treatise on the Secret Providence of God," pp. 128, 129. "Calvin's Works," vol. viii. p. 646.

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cution of Servetus, exhibits the survival of the bad Roman doctrine, as is not astonishing in one who was trained in the Roman Church ; and it is with difficulty that we throw off the under-garments of early training even when our outer garments are changed. But Protestantism, as it has come to realise its own principles, unhesitatingly condemns Calvin. The difference is vital : Rome can only cease to persecute by surrendering her fundamental principles ; Protestantism must surrender its fundamental principles in order to persecute.

But in what sense are we to use *truth* as our weapon against Rome? In this sense : We must acquaint our people with the forgotten facts of the Roman Church, and with the unknown underlying principles which are so skilfully concealed in the modern propaganda as it is carried on in England. Further, we must support the Modernists in their claim to let in the light of science and criticism, to search the assumptions and dogmas of the Church.

And in this God-given task we must set truth in the forefront and follow it as a guide.

1. The truth must be told about Rome. We may acknowledge with sorrow and

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shame that Protestant controversialists have often been led into extravagance and violence. But is that a reason for not telling the truth about Rome? Surely not. We want our wisest, best instructed, and most charitable minds to place before the Church and the country the exact truth. We know only too well what the Catholic Truth Society says; its subtle way of representing Rome as if it were Protestant, in order to commend it to Protestants. It publishes a tract, "What do Roman Catholics Believe?" And the answer to the question is a summary of the things which Catholics believe in common with Protestants. It leaves the careless reader to conclude that the belief of Catholics is the same as that of Protestants. Truth has to answer the question: "What else do Catholics believe?" For the whole difference is made by the super-added beliefs—the belief in tradition which neutralises the Bible, in the Pope and the priest who intervene in the soul's approach to God, in the Mariolatry and saint-worship which reduces the meaning and value of the soul's direct relation with Christ. Truth means in this connection the whole

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truth and nothing but the truth. It is our duty to inform ourselves and our fellow-countrymen of this whole truth concerning Rome.

The truth can be found; it is open to us. What Rome teaches in the Encyclicals of her infallible Popes can be known, just as what she teaches in the writings of her authorised doctors is open to the student. William George Ward, in his infatuated love of the Papacy, wished that he might have Bulls and Encyclicals of the infallible Pope laid on his breakfast-table every morning with the *Times*. The Church is an *Ecclesia Docens*—that is, she is a living voice, professedly teaching the truth of God. She told the world in 1854 that the Virgin was conceived without sin. She told it again in 1870 that the Pope is infallible. She has recently, in the Encyclical “*Pascendi Gregis*,” told us how she meets the search for truth, how she deals with Catholics who surrender themselves to that search.

All this should be known in England. If, in the full light of what Romanism is, and what it teaches, and how it works, England submits to Rome, well and good. Who shall

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complain? But the truth about Rome must be stated and known. The perversions and concealments of the Jesuitical proselytisers must be exposed. In this way truth will make us free. I know, for instance, that if my countrymen knew as much of Rome as I do, they would not dream of going over to her, and of restoring our common country to her tender mercies.

We must take pains to bring out the exact teaching and tendency of Roman Catholicism. We must, if I may be allowed the term, rub it in. People are slow to grasp it; they cannot believe that men bearing the name of Christian can possibly believe what Catholics believe, or act as Catholics act. We must insist on it, until the country really grasps the inwardness and the outwardness of the Roman creed. It has only to be known, in a free and truth-loving community, to be rejected with the same vehemence now as it was in the sixteenth century. Rome is not better, but worse, than she was in 1525. At the time of the Reformation the Jesuits were yet in the womb of time; now they are the strongest, the dominant force, in the Roman Church.

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Jesuit morality, Jesuit teaching, Jesuit wire-pulling *are* Roman Catholicism. And for Englishmen to understand the Jesuits is to repudiate them. The spirit of England is as far removed from the spirit of the Jesuits as human nature can be divided part from part. Everything that Englishmen love and believe in, the Jesuits repudiate. Everything that Englishmen hate and loathe the Jesuits believe and practise.

For example, there has not in recent years been a more unanimous opinion in England than the condemnation of King Leopold of Belgium. He was a man whose private life was the scandal of Europe ; he was responsible for that hideous régime on the Congo which England rightly described as the greatest crime in history. Sir Arthur Conan Doyle, a convert from Romanism, roused the whole country to the horror of that iniquity. It is safe to say that there is not a genuine Englishman breathing who does not condemn Leopold and feel that a faith in future punishment is demanded by the necessity— if there is any moral order at all in the universe—for such a life of lust and greed and cruelty to suffer in a future world the

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penalty which it has eluded here. That is the sentiment of England, the sentiment of morality, the sentiment of a pure and unsophisticated human nature.

Now, how does the Jesuit, and the Church led by the Jesuit, regard the same phenomenon? Here is the newspaper account of the sermon preached by the most prominent Catholic preacher on the Sunday evening after Leopold's death: "Preaching last evening at St. Mary's, E., Father Bernard Vaughan said that while drawing a veil over the private life of the late King Leopold, they might look with admiration upon much that he had done publicly for the lasting good of his people. *Belgium was an object-lesson to Europe.* He was glad that the late King had in the hour of his extremity expressed his sincere sorrow for the bad example he had given his subjects, and he died publicly confessing his belief in the Catholic Church." That is Catholicism all over. Belief in the Catholic Church covers all sins. No immorality, cruelty, brutality matters in the least as long as men believe in that Church, that mother of sins.

You draw a veil over the private life.

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It is an irrelevant detail that the man repudiated his wife and his children, and took to himself another woman, to whom he left his bloodstained millions. It is not worth mentioning that the man ruined more innocent girls than any man ever did since the worst of the Roman Emperors. The whole horror of that Congo régime, the millions of lives sacrificed to the man's greed, under the hypocritical pretence of civilising and protecting the helpless natives, is quietly passed over. In the Jesuit breast it excites no condemnation, no censure. The simple narrative of what was done by Leopold is so blood-curdling that even strong men have nearly swooned in the vain attempt to read it through. But the Jesuit passes it with placid acquiescence. Leopold died publicly professing his belief in the Catholic Church. That is enough. There is nothing in Leopold's life inconsistent with that belief, nothing in the Catholic system which could restrain a man from such a life. All this he could be and do, and be a good Catholic. There is no crime or vice which is not tolerated as long as the authority of the Church is admitted. If Leopold had



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been a model of virtue and had become a Protestant, the Jesuit would have been roused to fury and indignation ; no language would have been strong enough to denounce him, no lies would have been wrong which could misrepresent and calumniate him. But he might be the worst man that ever breathed and yet be a good Catholic. The ruined girls and the tortured and massacred natives of the Congo rise up to meet him in Sheol: " Art thou also become weak as we? Art thou become like unto us?" If there is a hell, we know that this man is there. We are even forced to believe in hell, that our instinct of retributive justice may be satisfied. But meanwhile, " the Church "—how could it be the Church of the Bible or the Church of Christ?—speaks smooth things. " He died publicly professing his belief in the Catholic Church." That is all that is wanted—not righteousness or goodness ; not mercy or purity. No, the grossest impurity, the most unscrupulous avarice, the cruellest treatment of wife and family, do not count. Belief in the Catholic Church, and that alone, is needed.

Nothing more morally corrupting than

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this can be conceived. A religion which makes belief in itself the one thing needful, and allows that belief to be, not the motive to goodness, but the substitute for it, is a curse to mankind. This is the religion of the Jesuits. The whole soul and conscience of this country are against it. Our duty is to show what this religion is, and the fruit it bears, that the country may judge.

2. Hardly less vital is it to vindicate the truth of science and of criticism. Here we join hands with the Modernists. We do not believe that their conclusions are correct. We claim the same right to judge their opinions that we do to judge the opinions of our own scholars. We no more accept Loisy and Tyrrell than we do Cheyne and Troelsch. But we are sure that the only guarantee for truth and progress is that men should be at liberty to inquire, and to state their conclusions freely as Loisy and Tyrrell have done. If ecclesiastical censure, excommunication, and practical ruin are to fall on every one who dares to think and to utter the truth that is in him, we relapse into the darkness of the Middle Ages. It is quite certain—and the fact should be

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brought home to England—that if the Church secured the authority she is claiming, if she controlled the education of the country, as she seeks to do, the same mental blight would fall on England that has gone near to destroy the Latin countries. Every Protestant who goes over to Rome promotes that appalling result. Even if he retains his own freedom, and dares to speak, as Tyrrell did; even if he criticises Rome as Lord Acton did—no Protestant controversialist ever passed such appalling judgments on Rome as Acton the historian and the Catholic did—and in some way vindicates his own conscience by such freedom of utterance, yet he throws his weight into the scale against truth and freedom, he helps to lead in the subjugators of his country.

Is there a sight in the world more pitiable than that of those noblemen and commoners of prominence who, in order as they think to save their own little souls, do what they can to bring our country under the yoke? They would destroy the liberties, the hard-won liberties, of England, and bring back the Papal tyranny, in the face of the witness of history and the actual facts of the Catholic

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world, in their craven desire for personal ease and deliverance from the burden of truth. Under the Roman domination science cannot flourish, criticism becomes a blunt and futile weapon. Galileo will always be forced to his humiliating repudiation. An Encyclical "Pascendi Gregis" will always be hurled at those who dare to think and to express their thoughts. We must induce men to realise the intellectual death which the Church brought upon Europe in the Middle Ages, the intellectual torpor which she brings to-day wherever she is not corrected by an overwhelming Protestant majority; we must burn into the brain of England the one fact that 120,000,000 out of the 180,000,000 Catholics in this world are illiterate. We must teach the young to see how civilisations decay where the rights of science and criticism are denied. The facts are so patent, the Church is so unchangeable, the actual leaders of Catholicism are so obscurantist, that the task is not impossible, difficult though it confessedly is.

3. Truth is the first weapon in the warfare of Protestantism. One of the liberating

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spirits of the nineteenth century in England was Matthew Arnold, and a verse of his might well be inscribed on our banners ; for it tells the secret of our English life and training, and affords the guarantee for that renewed warfare against Rome which we thought had been accomplished by our fathers in the sixteenth century :

“ For rigorous teachers trained my youth,  
And fed its lamp, and trimmed its fire ;  
Showed me the high white star of truth,  
There bade me gaze, and there aspire.”

We cannot lay too much stress on this. If Romanism *is* Christianity, if this system is the intention of Christ, if this practical repudiation of the New Testament, the teaching of our Lord and of His Apostles, has any justification, in theoretic truth or in practical results, let us be eager to accept it. Let us have an open mind. The Bible is before us, history is before us, the work of Catholicism is before us. We have no interest to misrepresent the doctrine or the practice of the Roman Church. If we are misinformed, we are ready to retract ; if we are ignorant, we want to know. But if the

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infallible Pope said at the Vatican Council that he "*wished of course that Catholicism should have the benefit of toleration in England and Russia, but the principle must be repudiated by a Church holding the doctrine of exclusive salvation,*"<sup>1</sup> we ought to know; England ought to know it. The Roman Church is in favour of intolerance.

For my own part, I take my stand wholly on what Rome herself teaches and does. I lay no stress on her abuses or her failures. All Churches have their faults. But it is her avowed doctrine, her closely organised system, and her admitted mode of working it, facts, indisputable facts, which are sufficient, if known, to save England from yielding to her blandishments.

No instructed Catholic can deny (1) that his Church repudiates the principle of toleration; (2) that his Church places the Pope in a position which requires the absolute and unqualified surrender of the mind and even of the conscience to his authority; (3) that St. Alfonso de Liguori, a Doctor of the Church, whose writings were declared by the Pope to be free from error, taught

<sup>1</sup> Acton, "History of Freedom," p. 520.

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that the priest is the creator of his Creator, and that the soul can get to heaven by Mary more readily than it can by Christ.<sup>1</sup>

If the Pope could publicly deny these things, if Catholics were entitled to deny them, it would be quite different. They do not; they cannot. Their only weapon of evasion is to leave these things in silence and to fix on some trifling error of language or quotation, and to suggest that one who states these facts is untrustworthy.

It is the Catholic method of controversy,

<sup>1</sup> See "Glories of Mary," p. 248. "O immaculate and entirely pure Virgin Mary, Mother of God, Queen of the universe . . . through thee we have been reconciled with our God." "Thou art the consolation of the world . . . the salvation of the whole world . . . O immaculate Virgin, we are under thy protection, and therefore we have recourse to thee alone; and we beseech thee to prevent thy beloved Son, who is irritated by our sin, from abandoning us to the power of the devil." Or again, on pp. 251, 252: "O Mary, thou art omnipotent to save sinners . . . We are all God's debtors, but He is a debtor to thee." If any Catholic in authority would or could repudiate the appalling extravagances of St. Alfonso de Liguori, we should have hope of reformation. But no, every good Catholic is absolutely bound to the teaching of this Doctor and canonised saint of the Church.

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which, when it is understood, is the most damning evidence against the Roman Church. She knows that what she calls "truth" is no longer true to the enlightened mind, and must be repudiated by all who love truth for truth's sake. She is engaged in an endless effort to divert men's minds from the subject of truth and to force them into submission to authority. But just in proportion as we see the "high white star of truth" we repudiate that Church which has dimmed it, and, so far as possible, hidden it.

But while this is the general principle of our resistance to Rome, a demand for truth and a belief in truth, practical questions emerge: Ought we to maintain the Oath which the Sovereign is bound to take at the Coronation? Ought we to insist on the inspection of convents? Ought we to allow public money to go to the maintenance of Catholic schools?

When Protestants are called to action to-day it is on these issues that the appeal turns; and we cannot be too careful in discriminating. It injures our cause if in the defence of it we are tempted to advocate



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anything which violates our own principles of liberty and justice.

There is the question of the Coronation Oath. It was once a vital matter to exclude a Catholic king. Charles II. and James II. were our last Catholic kings. The one reduced the moral tone of this country to the lowest point it has ever reached ; the other brought our liberties and our Constitution to the verge of ruin, and we were saved only by the glorious revolution of 1688. When the last Catholic king was driven with ignominy from our shores, and the " Pretenders " were finally vanquished at Preston Pans and Culloden, this country registered its silent vow : " Never again ! " And no Catholic, oath or not, could ever sit on the English throne. He would be so entirely out of harmony with the country that the Throne, which maintains its position and authority solely by the goodwill of the people, would be overthrown. If the King became a Catholic, the heart of his people would necessarily turn from him. It is by a far surer and more radical method that the King is kept Protestant than by the Oath. For, indeed, the Oath is no hindrance to a

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Catholic, as the later Stuarts showed. If the sovereign were a Catholic, he would get a dispensation from the Pope to take the Oath, which repudiates Catholicism. The Oath, therefore, is no security, and little is gained by preserving an antiquated and unreal safeguard. Or if, while the establishment of a Church continues in this country, it is necessary to secure by a formal enactment that the sovereign is a Protestant, the Oath can, at any rate, be modified in its terms, so that the language which is unnecessarily offensive may not wound the Catholic subjects of the Crown. If the Oath itself is an antiquated and useless defence, still more is the language in which it is couched an unnecessary and mischievous irritation.

To countervail Romanism the best, and only, method is to give Roman Catholics absolute equality with Protestants, to remove all disabilities, and apply the uniform principles of liberty and justice. The country quickly finds that Catholics disqualify themselves for the higher and the more important posts. If we ever had one Catholic Chancellor, there would be little fear of

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having another. The Catholic training and the Catholic principles, the complete subjection of the Catholic mind to priest and Pope, make it impossible for a Catholic to hold the highest place in the judiciary of a free people. He would bring the whole system of law into suspicion. No judge can be impartial whose conscience and intellect are in the keeping of an alien authority.

The security for Protestantism in the high offices of the State is intrinsic rather than statutory. We can, if our principles are right, fearlessly trust that security. We have only to remember that every genuine Catholic firmly believes that the government of the land *ought* to suppress heresy, and that the canon law overrides civil law, to see that "good Catholics" cannot be trusted in the high places of the State.

Of course if the country became Catholic, the King, the Lord Chancellor, and the judges might safely be Catholic, as they are in Spain or Belgium; but that is a situation which need not be discussed, for England would have ceased to be England.

The inspection of convents is quite different. There is no injustice, and no

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unworthy interference with liberty, if the country demands the inspection of these, as of other institutions. The demand of the Roman Church for exemption from the control and securities which a wise Government offers may be granted as a favour, but cannot be conceded as a right.

If laundries and industrial schools are inspected, in order to avoid the abuses and cruelties which easily spring up in such institutions, there is no reason why these institutions should not be inspected when they are connected with convents. And, with the enormous increase of convents in this country, especially when many of them are those French communities which fled from their own country in order to elude the salutary inspection of the Government, it would be wise and perfectly just to insist on such inspections here. But it is to be remembered that the inspection is entirely in the interests of the institutions themselves; and if they decline the guarantee which such inspection gives, they must take the consequences. Give them time, and conventual institutions always perish by their own intrinsic corruptions. An unnatural and

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demoralising system brings its own Nemesis. Catholic countries, like Italy and France, are always driven, in the long run, to suppress the convents as a national danger. But a free people under Protestant rule can afford to let them alone until their inevitable day of doom comes. If Catholics choose to enter into that useless and futile life which has been sufficiently revealed to the world by the writings of Joseph McCabe, or by the narrative of Miss Moulton, who escaped from the convent at Bergholt, they should be allowed to do so. After all, it is fortunate in a way that Catholicism borrowed the monastic ideal from Buddhism; it is one of the main reasons of its sterilisation and ultimate ruin.

Before Protestantism became a living power, Catholic countries were bound to suppress monasteries and convents in order to escape a threatened death; but when the world is practically Protestant, and the life of the country is secured by the principles of liberty and truth, it need not interfere with those deluded people who, in ignorance of the redemptive work of Christian faith, seek a refuge from the world in the cloister.

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We should, therefore, probably be wise if we limited our demand for convent inspection to the perfectly reasonable requirement that industrial and educational institutions must submit to inspection, whether they be in connection with convents or not.

The question of Catholic education raises a more difficult and complicated problem. There is no doubt that if the Catholics become a powerful body, and threaten in any way to master the community, we must defend ourselves from the influence of the priests in the schools. The ruin of Ireland has been justly traced by Mr. Hugh O'Donnell to the priestly domination of the Irish schools. And Father Crowley's book, "The Parochial School a Curse to the Church, a Menace to the Nation," shows how mischievous the Catholic schools are even in America. No free country could maintain its freedom, or even its intelligence, if the schools and universities were left in the hands of Rome. Probably nine out of ten Englishmen are aware of this; and the country would be justified in insisting on secular education if there were even a fear of priestly domination in the schools.

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But it may be fairly urged that the Catholics are a very small section of our English people. Of the 2,000,000 Catholics in this country, 1,800,000 are Irish or foreigners; only 200,000 are genuinely English. These Catholics, like the Jews, pay rates. Considering the necessity of Catholic education for the support of Catholicism, a great and generous country may justly consent to the principle that Catholics may pay their rates to the Catholic Schools. The more complete we can make our system of public schools, with the common religious teaching and atmosphere which meet the needs of all Protestants, the more safely we may grant to sections, like Catholics and Jews, schools of their own. Inevitably the public schools will draw away from, and supersede, the sectarian institutions. Enlightened Catholics will, in their children's interest, prefer the public schools, as they do in America. We need not therefore make the education question the first line of our defence against Rome. Leave Rome to educate her own children, and you only hasten her decay. History, science, literature, taught with a Roman bias, put

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the children and the youths at a hopeless disadvantage in competition with the scholars of free and enlightened schools. Light is the great boon ; Rome perishes because she loves darkness rather than light. ~

What, then, is the method for resisting Rome, beyond the bold statement of the facts, and speaking the truth in the love of it? If we are not to depend on the methods which savour of political disqualification or political repression, if we are to give the Catholics advantages and liberty such as they would never dream of giving to us when they have the power, on what can we rely in the struggle for freedom from the Roman domination?

On what did our fathers rely when they were called upon to oppose Rome with her as yet unbroken prestige and power? For a thousand years she had ruled with all the appearance of Heaven-given authority ; her organisation, absolute and crushing, was ubiquitous ; she had kings and governments as her obedient tools ; she had prisons and thumbscrews, racks and faggots at her disposal. But our fathers overthrew her by the



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simple power of the gospel of Christ, by the truth as it is in Jesus, by the co-operation of the Holy Spirit. The weapons of our warfare are spiritual and mighty to the pulling down of strongholds. Rome professes to laugh them to scorn, but she knows they are irresistible. To-day, of the 500,000,000 of Christendom, only 180,000,000 are in the Roman obedience; and the vast majority of these are illiterate. The truth has won, and is winning. Surely, if slowly, by the laws of God which are always operant, Catholicism is breaking up, and Christianity is coming. Truth, light, liberty, these are the solvents of that dark and hoary system.

But our surest way of taking our part in the victory of light is to enter into the living experience of the gospel of our Lord Jesus Christ. Directly we come to Him, and are pardoned and reconciled to God by His work, we receive the Holy Spirit, witnessing with our spirit that we are the children of God. We stand fast in the liberty with which Christ has made us free. Straightway the Bible becomes to us a light and a power. We have within reach our Authority

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and our Criterium. The spiritual life which comes to us in this faith and experience enables us to resist the Roman error and despotism with the power of God. The Reformers were irresistible by virtue of this power; we by the same means can be irresistible too.

We must grasp our real weapons; we must occupy our proper strategic positions. God is with us, Christ is our captain, within us works the Holy Spirit, that brought cosmos out of chaos and light out of darkness. No one who has once looked into the law of liberty, and understood the forces which came in Jesus Christ to redeem and regenerate mankind, can have any doubt that the gospel is the power of God unto salvation. And with this certainty our way becomes plain, and all doubt and misgiving vanish. It is the gospel which shatters the Roman system as it shattered the heathenism of which the Roman Church is so close an imitation. The tradition perishes before an open Bible. The Virgin and the saints recede before the living Christ. Priests and Popes are superseded by the Church, which is itself a kingdom of priests.

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Finally, let us not be dismayed because Rome, perishing all over the world, finds a temporary shelter and an apparent success in these Protestant countries, where her methods and principles are unknown. If England in her mighty youth was able to resist and to repudiate the Pope, we may be sure that in her maturity she will not succumb. If the cycles of the past should be repeated, if another Bloody Mary should seize the throne, and light the fires of Smithfield, the spirit of England would find another Elizabeth, another Cromwell. What we have been we yet shall be. If our fathers rejected Rome on account of its practical corruption and oppression, we are not likely to submit to it when we understand how those corruptions and oppressions are inherent in the system, when we behold with open and purged eyes the theoretical errors and the dogmatic fictions which lead inevitably to these practical results.

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