

THE ITALIAN CRISIS;

OR, THE

Golden Goblet Full,

AND

ITALY RIPENING FOR DESTRUCTION

IN

CHURCH AND STATE.

"The Ten Horns (or Powers) shall hate the (Italian) Harlot, and having been made desolate, they shall make her also naked, and shall devour her fleshy parts, and shall burn her down with fire."—Rev. xvii. 16.

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APOCALYPTIC SYMBOLISM

OF THE

Great Italian Harlot, and the Latin Governments of Europe BY WHICH SHE IS SUSTAINED.

IN Rev. xvii, the apostle saith, "And there came one of the seven messengers having the seven libation-bowls, and he spake with me, saying to me, 'Here! I will show to thee the JUDGMENT OF THE GREAT HARLOT who sitteth upon the many waters; with whom the kings of the earth have committed lewdness, and they who inhabit the earth have been intoxicated with the wine of her prostitution.'

"And he bore me off in spirit into a wilderness: and I saw a Woman sitting upon a SCARLET BEAST, full of NAMES OF BLASPHEMY, having SEVEN HEADS and TEN HORNS.

"And the woman who had been arrayed with purple and scarlet, and bedizened with gold and precious stone and pearls, had a GOLDEN GOBLET in her hand, full of abominations and filthiness of her prostitution: and upon her forehead a title had been written, 'MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.'

"And I saw the woman intoxicated with the blood of the HOLY ONES, and with the blood of the WITNESSES OF JESUS: and beholding her, I wondered with great astonishment—" *vers.* 1-6.

APOCALYPTIC INTERPRETATION OF THE SYMBOLISM.

"AND the messenger said to me," John. 'Wherefore didst thou wonder? I will tell thee the HIDDEN MEANING of the woman, and of the beast which supports her, having the seven heads and the ten horns.

'The BEAST which thou sawest was, and is not, and shall ascend out of the abyss, and go away into perdition: and they who dwell upon the earth (whose names have not been written in the Book of the Life, from the foundation of things constituted—*κοσμος*) will behold with reverence while they see the beast that was, and is not, although it is.

'The sense having wisdom is as follows: THE SEVEN HEADS are seven hills, where the woman is sitting upon them, they are also seven sovereignties: the five have fallen, and the one is, the other is not yet come: and when he may have come, it is necessary that he continue a brief space.

'And the beast that was, and is not, even he is the EIGHTH, and is of the seven, and GOETH AWAY INTO PERDITION.

'And the TEN HORNS which thou sawest are Ten Royalties which have not yet received dominion, but they receive authority as sovereignties for one hour with the beast. These have one counsel, and shall deliver over their power and authority to the beast. These shall make war with the LAMB, and the Lamb shall conquer them, because he is LORD OF LORDS AND KING OF KINGS: and they with him are called and chosen and faithful.'

And he saith to me, 'The WATERS which thou sawest where the harlot sitteth are peoples and multitudes, and nations and tongues.

'And the ten horns which thou sawest upon the beast, these shall hate THE HARLOT, and having been made desolate they shall make her also naked, and shall devour her fleshy parts, and shall burn her down with fire. For the DEITY hath put into their hearts to fulfil his purpose, even to fulfil one purpose, and to yield their dominion to the beast until the things spoken of the DEITY be accomplished.'

'And the WOMAN which thou sawest is that great city having dominion over the rulers of the earth,—'" *verses* 7-18.

THE JUDGMENT OF THE ITALIAN HARLOT.

"And after these things I saw a messenger descending out of the heaven, having great authority; and the earth was illuminated from his glory. And he cried out in power with a loud voice, saying, 'Fallen, fallen, Babylon the Great, for it hath become a habitation of demons, and a den of every unclean spirit, and a hold of every impure and detested bird: for all the nations have drunk of the wine of the raging lust of her lewdness, and the rulers of the earth have committed lewdness with her, and the merchants of the earth have become rich by virtue of her voluptuousness.'

And I heard another voice out of the heaven, saying, 'Depart ye out of her my people, that ye may have no copartnership in her sins, and that ye may not receive of her plagues: for the sins have followed her until the heaven,* and the Deity hath re-

* *ὅτι ἠκολούθησαν αὐτῆς αἱ ἀμαρτίαι ἄχρι τοῦ οὐρανοῦ*—Until the time of the woman's manifestation.

membered her iniquities. Render to her even as she hath rendered to you, and double to her twofold according to her deeds: in the goblet in which she hath mingled, mix for her twofold. As much as she hath glorified herself and waxed wanton, so much torment and sorrow give her; for in her heart she saith, 'I sit queen, and am no widow, and no sorrow shall I see.' On account of this her plagues shall come IN ONE DAY, death and sorrow and famine: and she shall be burned with fire; for a MIGHTY LORD is the DEITY who judgeth her.

And the rulers of the earth, who have committed lewdness and waxed wanton with her, shall bewail her, and weep over her, when they shall see the smoke of her burning, having stood afar off for the fear of her torment, saying, 'Alas, alas, that great city Babylon, that mighty city! For in one hour thy judgment came.'

And the merchants of the earth shall lament and sorrow over her, because no one buyeth their merchandize any more: lading of gold, and of silver, and of precious stone, and of pearl, and of fine linen, and of purple, and of silk, and of scarlet: and every odorous wood, and every utensil of ivory, and all furniture of most precious wood, and of brass, and of iron, and of marble; and cinnamon, and incense, and unction, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of bodies, and souls of men.

And the fruit of the lust of thy soul has departed from thee, and all sumptuous and splendid things have departed from thee, and thou shalt not find them any more at all.

The merchants of these things being enriched by her, shall stand afar off for the fear of her torment, bewailing and sorrowing, and saying, 'Alas, alas, that great city, which had been clothed with fine linen and purple and scarlet, and decked with gold and precious stone and pearls! for in one hour so much wealth has been desolated. And every shipmaster, and every company upon the ships, and sailors, and as many as work upon the sea, stood afar off, and cried, beholding the smoke of her burning, saying, 'What city is like to that great city? And they cast dust upon their heads, and cried wailing and sorrowing, saying, Alas, alas, that great city, by which all having ships on the sea were enriched from her costliness; for in one hour she hath been desolated.'

Rejoice over her, O HEAVEN, even ye the holy apostles and the prophets, for the Deity hath avenged your condemnation by her.

And one mighty messenger raised up a stone like a great millstone, and cast it into the sea, saying, 'Thus with violence shall Babylon that great city be dashed down, and be found no more at all. And the sound of harpers and of musicians, of flutists and trumpeters, shall be heard no more at all in thee; and no artist of whatever craft shall be found any more at all in thee; and the sound of the millstone shall be heard no more at all in thee; and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great ones of the earth; for by thy sorcery all the nations were deceived.'

And in her blood of prophets and of holy ones was found, and of all that had been slain upon the earth.—Chap. xviii.

New Translation by the Author.

The Italian Crisis.

"The Kings of the earth shall hate the Harlot"—Rev. xvii. 19.

The apostle John in Rev. xvii. 3, informs us, that he was borne off in spirit into a wilderness. "Personally, he was in the isle called Patmos, under guard, as the prisoner of the Lord in the hand of the Romans. But while thus guarded, he had a vision,—that is, he saw *mentally* things which did not actually exist at the time he saw them; and things which he could not have so seen, if they had not been daguerre-typed upon his sensorium by the spirit of the Deity. This is what he means by saying of the angel, *απηνεγκε με εν πνευματι* "he bore me off in spirit." He was "in spirit" away off in the nineteenth century, while personally a prisoner in Patmos at the closing of the first; for what he saw in spirit, and recorded in the seventeenth and eighteenth chapters of the apocalypse, belongs to our present and near future.

He tells us, that he was translated "into a wilderness" *εις ερημον*. The Hebrews give the name of *wilderness* to all places not cultivated, but which are chiefly destined to the feeding of cattle, and on which trees grow wild. So that when wilderness is mentioned in scripture, we are not always to imagine it to be a place forsaken, abandoned, void of cities or inhabitants; as this word, in Hebrew *midbar*, often represents the soil near a city or village which was appointed for pasture, and where the plough never came. Thus in scripture, there are few cities which had not their wilderness, that is, uncultivated places for woods and pastures.

Peoples are styled trees, grass, forests, waters, and so forth; hence there is a wilderness es-

pecially denominated "THE WILDERNESS OF THE PEOPLES"—*midbar hahammim*—Ezek. xx. 35. The house of Israel is now in this wilderness. Adonai Yahweh has brought them there, and there he will "plead with their face to face, as he pleaded with their fathers in the wilderness of the land of Israel." Into this wilderness of the peoples John was translated in spirit or vision.

He saw there "many waters," verse 1; which, in verse 15, are declared to mean, "peoples, and multitudes, and nations, and tongues." Hence it was a wilderness of tongues, and so called because the multitudes and nationalities inhabiting it, or rather, composing it, are aggregations of wild and uncultivated races—uncultivated by that "wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy"—James iii. 17. The races, by whatever name designated, are strangers to this wisdom. The wisdom of which they glory is "earthly, psychical, and demoniac;" and all emanates from "the flesh in which dwelleth no good thing." It is the wisdom of the clergy, styled in the apocalyptic epistles, "the depths of the Satan as they speak," with which both the clergy, and the peoples guided by them, have prostituted and debauched themselves.

John saw the clergy of the mother Church, and the clergies of her Harlot-Daughters, and the clergies of the abominable names and denominations of the Western habitable, or wilderness; or "court which is without the temple given unto the Gentiles," (Rev. xi. 2); and he saw them "sitting upon the many waters," or peoples of "Christendom;" and sustained by their imperial and kingly governments. He saw this, and he represents to us what he saw, by a *drunken murderess and prostitute, sitting upon a scarlet-coloured beast with eight heads and ten horns*, as described in the chapter. He says, she was drunk with blood, and the nationalities upon which she rode, were drunk with the wine with which she drugged them. When he saw this representation of the ecclesiastical and civil constitution of what is styled Latin Christendom, he says, "I wondered with great astonishment." And well he might. Acquainted as he was with original and genuine Christianity in precept and practice, he must indeed have been astonished when he contemplated what the clergy now term christianity in its civil, ecclesiastical, and doctrinal constitution, under the aspect of the symbols presented to his view in the wilderness. The mind of the Spirit concerning our Clerical Christendom or Jezebel, is discerned in the label he has

placed upon her forehead, which is descriptive of her name or character. The original ecclesiastical institution of the apostacy he styles, "Mystery, Babylon the Great Mother:" that is, "the mystery of iniquity," Paul said was already working, and predicted would overshadow everything; in its ecclesiastical organization, would be a system of strong delusion and doctrinal confusion, and therefore "Babylon the Great:" that it would be the *mother-system* of spiritual iniquity in a multitude of forms; which forms would be "names of blasphemy" abounding in the scarlet-coloured beast, the symbol of the "many waters" in their political constitution. "I saw a woman sitting upon a scarlet-coloured beast full of names of blasphemy." The beast was full of the names, not the woman, as the construction of the original shows. These names of blasphemy which abound among the *scarlet-beast peoples* are classified by the spirit into two categories,— "the Harlots," and then, "the abominations of the earth;" so that the label upon Jezebel's forehead designates the three grand divisions of the mystery of iniquity; and which for the sake of clearness may be specified as,

1. The great Babylonish Mother, with Rome for its ecclesiastical capital and throne;
2. The Harlots, or State Churches of the West; and,
3. The abominations of the earth; or all the other names and denominations known as "the Sects."

It is a remarkable fact that all the State Churches and Gentile Sects style the Roman or Latin Church "the Mother Church." They admit that she is a true church, and the most ancient of them all; and that there is salvation in her pale. They all acknowledge that they obtained their "baptism," as they absurdly enough term their baby-sprinkling, from her; while she declares that she did not get it from the scriptures. She, however, is not so "charitable" as they; for she denies salvation to all who die out of her communion. Thus "the mother of all churches" stands confessed; while those same churches, endorsing the opinion of Martin Luther and his contemporary reformers, proclaim their mother to be no other than "the Mother of the Harlots!"

To this protestant opinion we have no objection. The Roman Church, the spiritual system of Daniel's Fourth Beast in its western development, is unquestionably the ecclesiastical mother John saw in the wilderness. But, then, we contend, that this universal admission must be carried out to its logical conclusion, which is this: namely, that the Roman Church being the "mother of the Harlots," and "the mother of all

churches," those churches must of necessity be "the Harlots" and "the Abominations." There is no evading this conclusion which is sustained by reason and doctrinal likeness. Thus the mother Jezebel teaches the congenital existence of an immortal soul in sin's flesh; so do all her Harlot daughters;—she teaches, that holy souls go to Heaven at death, where they enter upon the reward; so do they;—she teaches, that the wicked souls go immediately to punishment in material fire, so do they; she invented baby-sprinkling, or rather established it by law, and they accept her invention as their only baptism. But there is no end to the parallel. They have repudiated some of their mother's practices, and are more "charitable" in their theories; but in substance they are the same—children of the flesh, walking in the flesh, and glorying in its principles, which are the mystery of iniquity, and death to all that hold them.

"The Harlots" are styled in Rev. xiv. 4, "women"—women of bad character, with whom the Lamb's virgin-companions have no fellowship. Speaking of "the 144,000 redeemed from the earth, the Spirit saith, "these are they who were not defiled with women, for they are virgins. These are they who follow the Lamb wheresoever he goeth." This is as much as to say, they were not in communion with the Church of England and Ireland, nor with the church of Scotland; nor with the Lutheran Church; nor with the Genevese Church; nor with their Roman mother; nor in short, with any of the sects of the Gentile Court. The Antipas have nothing to do with any of these but to protest against all of them, as a family of disreputable women with whom a true believer can have no fellowship under penalty of death and everlasting exclusion from the kingdom of God.

The symbology of the first six verses of this seventeenth chapter exhibits an awful picture of Roman, Protestant, and Sectarian christendom—its mother a murderess and a drunken adúlteress; its churches, harlots; its sects, "names of blasphemy" and "abominations;" its doctrines "wine of prostitution;" and its peoples all intoxicated! The mother of all the churches is the concubine of all the kings of Europe existing upon the Latin section of the habitable—"with her the kings of the earth," says the Spirit, "have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her prostitution." This is most true. The clergy and peoples are all intoxicated, and nothing scriptural can be extracted from them upon the subject of religion.

John also saw this great Italian Jezebel

decked out in the trappings of imperial state; and holding in her hand "a golden cup full of abominations and filthiness of her prostitution." Though drunk her drunkenness was not of wine; but "with the blood of the saints, and with the blood of the witnesses of Jesus."

John says that this Queen of nations (Rev. xviii. 7,) sits, or is enthroned, upon seven mountains, represented by seven heads of the beast which she bestrides. She is a "great city," or ecclesiastical state, whose capital is the seven mountains, whence she exercises dominion over the potentates of the earth—"the woman which thou sawest is that great city, which reigneth over the kings of the earth." When John saw the vision he knew of but one city that ruled imperially; and that was the seven-hilled city upon the Tiber called Rome; and so also at this day, this is the only city having imperial dominion over the besotted kings and peoples of the Roman earth.

The beast she rides is of a scarlet colour, which signifies that it is imperial. She is also clothed in scarlet, being dyed in iniquity, transgression, and sin, whose livery is paraded by her cardinals and priests. The beast she rides is portrayed so as to represent the constitutional characteristics of the peoples, by which the reader might be able to identify the things referred to. Hence it is said to have "seven heads and ten horns." The heads have a twofold signification; first representing seven mountains; and then "seven kings," or forms of government, thereon established. The seven mountains are these:

1. Mount Cælius;
2. — Viminal;
3. — Aventine;
4. — Esquiline;
5. — Quirinal;
6. — Capitoline;
7. — Palatine.

Upon these seven elevations Rome stood in the days of John, and contained a population of millions. She was founded 753 years before the birth of Jesus Christ; so that she is now 2612 years old. Her limits are now greatly reduced. In the days of Augustus she contained two millions of inhabitants, and was fifty miles in circumference; but in 1847, she contained only 175,883 inhabitants, exclusive of Jews, whose number was computed at 8000. As long as she continues above ground she will be an interesting city. She contains 354 clerical bazaars dedicated to immortal ghosts, the saints of the Romish calendar, of which St. Peter's holds the first rank, being the largest temple in the world. It is 666 feet long, 284 wide, and its magnificent cupola rises to the height of 408 feet. It was 200 years in building. This is the

... when the man of sin, commonly styled "the Pope," sits as a god publicly exhibiting himself, because he is a god—2 Thess. ii. 4. This blasphemer is the head of Jezebel, and the centre of unity to all her children.

But the seven heads of the beast are also representative of seven forms of government upon the seven hills; and are thus stated by the spirit "five are fallen, and one is, and the other is not yet come"; and when he cometh he must continue a short space." Before John was in Patmos the first five had passed away; he was living under the sixth head; so that the other or seventh, was in his future, but in our past. The heads may be enumerated as follows:

1. The first head the *Regal* from A. U. C. for 240 years; abolished before Christ 513 years;

2. The second head the *Consular*, which continued for 11 years;

3. The third head the *Dictatorship*, for 5 years;

4. The fourth head the *Decemvirate*;

5. The fifth head the *Tribunital* with consular authority;

6. The sixth head the *Imperial* from B. C. 31 to A. D. 476;

7. The *Gothic Kingly* continued for 60 years, being only "a short space" compared with its predecessor which continued 507 years. The seventh passed away A. D. 554.

Such were the heads common to the Beast of the Abyss and the Dragon, all of which exercised their sovereignty in "the Eternal City" of the Seven Hills. But though John lived under the Sixth, or Imperial Head, the scarlet-colored beast did not exist. This is explained by the fact that the heads of this beast are also the heads of the Dragon. When John lived under the sixth the heads were on the Dragon, which ruled all the territory of Daniel's Beast. That the scarlet-colored beast organization of the Latin nations and peoples did not exist in John's day is evident from the angel's prediction that "it shall ascend out of the abyss." John saw it "in spirit," or vision; but when he looked at what existed in the political world contemporary with himself, he did not see it there. It never had existed down to its time; for history testifies to no Ten Horns, no Seventh Head, and no Mother of the Harlots, loved or hated by them, until several centuries after his death. It was therefore styled by the Spirit "the Beast that is *is*, and *yet is*"—*is to be*; and *is*, so far as manifestation of six of its heads in Rome concerned; "*is not*" in its totality, but all ascend complete "out of the abyss," all at once, but gradually—in a series of

ages, happily for us passed away never to return.

But this political constitution of "the many waters," or "peoples and multitudes, and nations, and tongues," is not to continue eternally. Providence has not delivered them up to eternal tyranny; to groan, and bleed, as a reeking sacrifice to Caesar and his Roman god. In other words, Sin's FLESH imperially, regally, and sacerdotally organized, as represented in John's vision of the wilderness of the peoples, is not to rule mankind longer than a definitely appointed time, which is now almost expired. The present constitution of the Latin populations is to be abolished. French, Austrian, and Russian Caesars, are all to be numbered among the things that were; and with them the Harlot-Mother and her Head, to whom they affect to pay so much deference at present. So that in a few years hence, when one shall read the seventeenth of the Apocalypse, and inquire, "What meaneth this?" he will be told, "It is the symbolical representation of the Gentile civil and ecclesiastical polity as it existed previous to the war of the great day of the Omnipotent Deity (Rev. xvi. 14) by which it was utterly abolished; so that now not a vestige of it remains to curse the world." When this can be said, Rome will be in the *Lago d'Avicino*—there will be no such city above ground; and when she goes down like Sodom we should rejoice if all the miscreants, called "*Popes*," that ever reigned upon her seven mountains, and poured out the blood of the Saints and Witnesses of Jesus, were raised from the dead, and shut up in her, and being subjected to her last plagues (ch. xviii. 8) should finally all go crashing down together into the subterranean volcanic abyss, perishing all in the gainsaying of Korah. When this can be said, there will be no longer any Mother of Harlots upon earth; and all her Harlot-Daughters, and Abominable Names of Blasphemy, will have ceased to be. Not a man will then be found who will acknowledge himself to be a clergyman. Clergymen of all "names and denominations of christians," as the phrase is, from "the Holy Apostolic Roman Catholic Church," as "the Satan" delight to style their "Synagogue," down to the last manifestation of abomination in Utah—will be at a ruinous discount. The whole batch of soul-traders, styled by the Spirit, "the merchants of the earth shall weep and mourn over Babylon the Great; for no man buyeth their merchandise any more"; among which is enumerated, "bodies and the souls of men"—Rev. xviii. 11, 13. Men will then be too enlightened to hire clergymen, pastors, ministers, or any other spiritual traders by whatever title

designated, to funeralize their "bodies" in consecrated ground; to preach their "immortal souls" to glory beyond the realms of time and space; to sprinkle their babies' faces with holy water in the Name of the Deity, and so blaspheming it; to minister christian consolation to murderers and pirates under the galleys; or to administer what the Devil terms, "the consolations of religion," to death-bed repentants, who have served sin all their days, and think to cheat justice by professing to be very sorry, and to die in peace with all mankind. All this "sorcery" will be despised, and hated, and remembered only as the lies, vanity, and unprofitable delusion of a past age and generation of human imbeciles.—Jer. xvi. 19. A clerical prophet then will be regarded, as he is in fact, the enemy of God and man; for certainly he is an enemy of both, who by his false teaching "blasphemes God in blaspheming his name, and his tabernacle, and them that dwell in heaven" (Rev. xiii. 6); and misdirect the ignorant in spiritual affairs. Such a prophet may profess to love God, and my "precious immortal soul," as they term it; but this is all mere practical hypocrisy, if his teaching make God a liar, make his word of no effect, and instead of showing me "the way of salvation", lead me into the condemnation of unbelief and disobedience. Such a prophet is the worst enemy God and man can have. No long prayers, holy tone, and pious grimace can compensate for this. They only aggravate the injury; and destroy a man, as Joab slew Amasa, asking of his health—2 Sam. xx. 9, 10. Such prophets are the ecclesiastical element of the beast's concubine. They are the worst enemies of the people, deceiving them, and being themselves deceived. We do not deny that many of them sincerely believe that they teach "the truth as it is in Jesus", and that they do God service in the work they perform. We do not deny this, but heartily believe it of many. Nevertheless, what they think does not make it so. If a man is wrong in all points, and he yet think he is right in all, his thoughts do not alter the fact. Saul had a zeal of God, earnestly devoted himself to the establishment of his own righteousness, and thought he did God service in persecuting the faith he afterwards embraced. But all this time he was persecuting Jesus. But, he did it ignorantly in unbelief, as do many of the people's *divines*. The great bulk of these, however, are mere professionals; ignorant enough, and indifferently honest; who really care no more for God nor man than what they can make by their soul-trading speculation. Well, we rejoice to know, that the spiritual orders are all to be abolished, with their sects, names, and denominations of pious fraud and impo-

sition. Mankind will cease to be brutes debased by superstition. They will come to know Yahweh, like Israel, from the least unto the greatest; and if any prophet then, shall yet prophecy, even his father that begot him and the mother that bore him, shall slay him, saying, "Thou shalt not live; for thou speakest lies in the name of Yahweh"—Zech. xiii. 3, 4. If such discipline were carried out now, not a clergyman would be left alive; for they all speak lies in the Lord's name, as every one knows who understands and believes the scriptures of the Old and New Testaments.

With the spiritual guides of the scarlet-colored beast's populations are also abolished the Ten Powers represented by its Ten Horns. Their kingdoms are taken possession of by the Saints for the Mystical Christ; as it is written in Daniel vii. 18, "the Saints of the Most High Ones shall take the kingdom (of the Fourth Beast) and shall possess the kingdom during the Olam, even during an Olam of the Olams," or the "season and a time" of a thousand years duration, commonly termed "THE MILLENNIUM"—verse 12; Rev. xx. 4: and again, "the kingdoms of this (the Fourth Beast) *kosmos* are become the kingdoms of our Yahweh and of his Anointed: and he shall reign for the Aions of the Aions"—the Millennium and beyond.

Here then is an entire, utter, and complete abolition of papal and protestant christendom in its civil and ecclesiastical orders and constitution. When this becomes an accomplished fact, which we believe we shall live to see if we have the ordinary longevity of our stock, the existing Latin Kosmos, or Order of Things, will be in the perdition-state. It will then be "THE BEAST THAT WAS"—a mere historical reminiscence, as all its Seven Heads are at this day.

But the interest that this beast has for us is, that we are contemporary with its last days. Its horns, as constituents of its polity, have existed 1330 years. Is there not something remarkable in this? Do these figures contain no hint? Do not five years added to them give us "the End of the Days" when Daniel "shall arise to his lot"—ch. xii. 12, 13: and bring us to A. D. 1864? *The beast that is* is to "go into perdition" that it may become "the beast that was." When is this going into perdition to begin? The answer to this question is contained in the fourth verse, namely, when the Lamb shall have come, and made war upon the Ten Powers, in the great day of the omnipotent Deity.

But there are one or two points of this prophecy to be noted before we shall have arrived at the end so much to be desired. Preparatory to this consummation something

is to be developed in relation to the Ten Horns and one of the heads of the beast. Does the reader know upon which of the seven heads the horns are planted? That is, with which head are they confederate so as to "have one mind to give their power and strength to the beast?" To this we reply, *with neither of the seven*; yet with a head partaking "of the seven", by which participation he acquires Romish characteristics. *An Eighth Head, and that imperial, in political combination with the Ten Horns, upholding the superstition of the Jezebel Apostasy* is the premillennial situation of transatlantic christendom, indicated by the Spirit in verses 11, 12, 13, and 17, of the chapter before us.

We have already stated that the Seventh Head of the beast passed away A. D. 554. This seventh head in establishing itself upon the seven mountains inflicted upon the Sixth Head a wound that for a time appeared to be unto death. For the 60 years of the reign of the Seventh Head, the jurisdiction of the Imperial Sixth Head was excluded from Rome and Italy; though it continued to reign in Constantinople over what is now termed the Ottoman, or Turkish, empire. Speaking of the exclusion of this Sixth Head from Rome and Italy, John says, in Rev. xiii. 3, "I saw one of his heads as if it had been slain unto death." But the plague, or stroke, of the seeming death-blow was healed; and the imperial Sixth Head's dominion over Rome and Italy was reestablished by the conquest of the Seventh Head in 554, by Narses, general to Justinian the Roman Emperor, reigning in Constantinople—"and the wound of its death was healed."

But though healed in the Italian Peninsula being restored to the dominion of the Sixth Head, Rome was not yet restored to sovereignty. The judgments of the Fourth Trumpet had smitten the Sun, Moon, and Stars of the Roman Firmament; and though the smiting was stayed, they were "darkened, and the day shone not for a third part of it and the night likewise"—Rev. viii. 12. The civil state of Italy, after the agitation of a tempest of twenty years, was fixed by a Pragmatic Sanction which the emperor Justinian promulgated at the request of the Bishop of Rome. The Seven-Hilled City was degraded to the rank of a provincial town; yet the senators were permitted to approach without obstacle the throne of Constantinople. It was still the residence of the Senate, to which, with the Bishop, Justinian delegated the regulation of weights and measures; but its glory was under eclipse; and this ancient capital of the world, so long accustomed to sovereignty,

was pragmatically subordinated to the city of Constantine.

It was to continue eclipsed for the third part of a day and the third part of a night, after the expiration of which the Majesty of Rome would be restored. Now, a *day*, in Jewish computation, is equal to twelve hours; and a *night* to twelve also. History shows, that the obscuration of the Roman Firmament continued for two hundred and forty years after the promulgation of Justinian's Pragmatic Sanction, which bears the date of Aug. 15, 554; and that, at the end of that period, measures were taken by Adrian and Leo III. Bishops of Rome, for the restoration of imperial sovereignty to that city; which were consummated in the crowning of Charlemagne emperor of the Romans in St. Peter's on Dec. 25, 799. Hence the "*day*" and "*night*," to be divided, could not have been a day and night of twelve common hours each; nor a day and night of twelve ordinary months, of thirty days each. They must therefore be taken for a *day-time* and a *night-time* of three hundred and sixty years each; a twelfth part of which is an hour of thirty years. Now, a third part of a time is 120 years. This must be multiplied by 2; because the obscuration lasts a third part of a day and the third part of a night. Twice 120 is 240 years; which added to the date of the Pragmatic Sanction, A. D. 554—240 = A. D. 794; leaving five years to work out the revival of the Roman Empire of the West.

A question of popular superstition, the worship of images, so fiercely disputed in the eighth and ninth centuries between the Greeks and Latins, produced the revolt of Italy from the dominion of Constantinople, the temporal power of the Bishops of Rome, and the restoration of the Roman empire in the west. It is agreed, that in the eighth century, the dominion of the popes was founded in rebellion, which was produced by the Iconoclasts, or Image Breakers. Leo the Iconoclast, emperor of Constantinople, commanded the abolition of images from all the churches of Italy; and enjoined the obedience of the Roman pontiff under penalty of degradation and exile if he did not comply. But instead of complying, he boldly armed against his sovereign, and exhorted all Italians to do the same. These swore to live and die in the defence of their bishop and the images. The victory of Ravenna confirmed the safety, the worship of images, and the freedom of Rome and Italy. The people desired to elect a new emperor; but the bishop counselled delay, and exhorted the Italians not to separate from the body of the Roman monarchy; so that till near the imperial coronation of Charlemagne, the gov-

ernment of Rome and Italy was exercised in the name of the successors of Constantine.

A combination of circumstances converted the bishops of Rome into civil magistrates. Elected by the free choice of the people, they became by their favor and their own ambition, princes of the city. Being oppressed by the Lombards, instead of applying to Constantinople for aid, they formed an alliance with the Franks, who under Pepin and Charlemagne conquered Lombardy, and gave some of the plunder to the church. Adrian the first, now pretended that Constantine had bestowed on the bishops of Rome the free and perpetual sovereignty of Rome and Italy, and the provinces of the west. This fiction believed, convicted the Greek emperors of usurpation, and made the revolt of the pope the claim of his lawful inheritance. People were then too ignorant to detect the fraud. It was believed for many centuries. The sovereignty of Rome was thus asserted; and the pretended successors of St. Peter and Constantine were at length invested with the purple and prerogatives of the Cæsars. A hostile opposition had existed between Rome and Constantinople for seventy years. In that schism the Romans had tasted of freedom, and the Popes of sovereignty. But by the conquest of Lombardy and the deliverance of Rome by the sword, the city was subject, as his own, to the sceptre of Charlemagne. The people swore allegiance to his family and person; and the election of the Popes was examined and confirmed by his authority. The original and self-inherent claim of imperial sovereignty, however, was set up by the Pope; so that when Charlemagne was crowned by the pope Roman emperor of the west, he was considered as deriving his imperial grace from the successor of Constantine and from God.

In the days of John the offices of *Emperor* and *Pontiff* were united in one man called *CÆSAR*; but at the termination of the eclipse of the Roman luminaries, A. D. 794, the offices of Emperor and Pontiff were filled by two men, Charlemagne and Leo. Charlemagne, though crowned in Rome "emperor of the west," resided at Aix-la-Chapelle, a city now on Prussian territory; while Leo and his papal successors reigned as the *Imperial Pontiff of the west* in the city of the Seven Mountains. Hence the Majesty restored to Rome was an *eleventh* horn having "eyes like the eyes of a man, whose look was more stout than his fellows; and a mouth speaking very great things;" but by its eradication of three of the ten horns, whose territories it annexed to its own, it became the *eighth* horn of the fourth beast—Dan. vii. 8, 20—ONE DOMINION in a two-man manifesta-

tion; one man reigning in *ROME*; and the other man, the *proprietor of the city and of Italy*, reigning in Aix-la-Chapelle; but in after ages, as at this day, in *VIENNA*. The body of the eighth horn symbolizes the civil and military elements of the power, while the *eyes and the mouth* represent the episcopal or pontifical element; still by *concordat* they are but one horn. Now this eleventh horn made its appearance in the Latin West AFTER the ten horns; as it is written, "the ten horns out of the fourth kingdom are ten Kings" or powers; "and another shall arise after them" and "among them."—Dan. vii. 24, 8. As we have said, this little eleventh horn became the *EIGHTH* of the system, by the subjugation of three of its predecessors. Charlemagne, who represented the secular element of the horn, was proprietor by conquest of France, Spain, Italy, Germany, and Hungary. These constructed the *new Roman empire of the West* A. D. 799; and because of the Bishop of Rome being the Imperial High Priest of this *body politic* or *beast*, it is styled, "the holy Roman Empire;" the civil head of which is called, "his Royal Apostolic Majesty," and its spiritual, "his Holiness the Pope." The history of this dominion extends over more than a thousand years. Its fortunes have been various, which cannot even be outlined here at present. Suffice it to say, that in A. D. 962, after seventy four years of intense confusion, the sovereignty passed from the family of Charlemagne. Otho I, king of Germany, restored and appropriated the empire. At the head of a victorious army, he passed the Alps, subdued Italy, delivered the Pope, and fixed the imperial crown in the name and nation of Germany. "From that memorable era," says Gibbon, "two maxims of public jurisprudence were introduced by force and ratified by time.

1. That the prince who was elected in the German Diet, acquired from that instant, the subject kingdoms of Italy and Rome.

2. But that he might not legally assume he titles of Emperor and Augustus TILL HE HAD RECEIVED THE CROWN FROM THE HANDS OF THE ROMAN PONTIFF."

In a note to this the historian says, "the Italians, Muratori for instance, only reckon the princes who have been crowned at Rome.

Now, this GERMANO-ITALIAN dominion, whose Emperors, as well as Pontiffs, were formerly *elective*, but now hereditary in the house of Hapsburg, of which Francis Joseph of Austria is the representative, is symbolized in Rev. xvii. 11. by the eighth head of the scarlet-coloured beast, or polity, by which the Roman Jezebel is carried: as it is written there, "and the beast that was, but is not, even he is the eighth." It must be remembered here, that the angel is discoursing

to John about "heads" under which the polity of the Romanized nationalities had been capitalized. There are not eight beasts, but eight heads to one beast. The angel's words are therefore historically interpreted thus—"and the beast that was, but is not, even he is the eighth head." This eighth head did not exist in John's day, for he was living under the sixth; and could have no existence until after the termination of "the short space," during which the seventh head or Gothic kingly form of government, was to reign in Rome, and until the eclipse of the Roman Majesty "for the third part of a day, and the third part of a night." should have ended. The eighth head arose seven hundred years after John, "and yet is," as the Germano-Italian, commonly known as the Austro-Papal. John saw, in vision, this dominion of the Emperor and the Pope in the wilderness of the peoples existing contemporarily with ten minor sovereignties upon the Romano-Babylonish Habitable, styled by the angel, "ten horns." This Austro-Papal eighth head which "yet is," but "is not" in John's time, though of a like character to the sixth head under which he was living being imperio-pontifical, the angel declared, "goeth into perdition," and in so doing, becomes "the beast that was:"—"the beast that thou sawest," saith he, "was and is not;" and shall ascend out of the abyss, and go away into perdition, and they that dwell upon the earth (whose names have not been written in the book of the life from (or beginning from) the foundation of (the Millennial) Kosmos, (or order of things) shall do homage, when they behold the beast which was, and is not, yet is;" and in verse 11, "the beast which was, but is not, even he is the eighth, and out of the seven, and goes away into perdition.

Perdition, then, is the fate of this Germano-Papal empire. A very desirable result certainly. But the end is not immediately. Ezekiel shows, that the Austrian dynasty will be subordinated to a Russian prince, but nevertheless the eighth head dominion will remain. A change of the sovereign house does not change the power. A kingdom may pass into the possession of different families, or houses, as in the case of France and England, yet the kingdom remains the same. The Prince of all the Russias is to become the imperial representative of the eighth head dominion. This is what from the thirty eighth and thirty ninth chapters of Ezekiel. The present Germano-Italian (for Austria is a member of the German bund) will then be a Russo-Germano-Italian sovereignty; of a far more extended jurisdiction than the Austrian and Papal combined, being the power propheti-

cally styled "Goguc of the land of the Magoguc, Prince of Rosh, Mosc, and Tobl;" which being interpreted signifies, Emperor of the land of the Germans, Poles, Bohemians, Hungarians, &c.; and Prince of Russia, Moscovy, and Siberia. This is the eighth head in its last phase. The house of Austria will most likely continue to exist, but subordinated to the imperial sovereignty of Russia. Its extinction is not necessary to this; we expect, therefore, that it will become a satrap of the Gogean dominion. But of this the prophecy says nothing.

The infusion of the Russian element into the sovereignty of the eighth head, although of the Greek form of catholicity, does not necessitate the abolition of the spiritual supremacy of the Pope. It will be fatal to his civil power, but not to his ecclesiastical authority with the ten horns; for in Rev. xix. 30, we learn, that "the beast is taken, and with him the false prophet," who is the eye and mouth of the Roman Jezebel or church, and "both of them are cast alive into the lake of the fire burning with brimstone;" by him even the king of Israel, against whom they make war. The pope venerated by the horn-powers, has still influence enough in Catholic Christendom to cause the head of the Greek superstition to respect him. The prospect before him at the present crisis is exceedingly gloomy; and much evil awaits him; but when reaction comes, the prospect, in the estimation of those who walk by sight, will brighten, and the soul merchants of Babylon the Great, protected and strengthened by Goguc, will say in their heart for mother church, "I sit Queen, and am no widow, and shall see no sorrow." But, as Paul has said, "when they shall say, 'peace and safety;' then sudden destruction cometh upon them as travail upon a woman with child; and they shall not escape;" for as the angel told John, "her plagues shall come in one day, death, and mourning, and famine; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her."—Rev. xviii. 8.

The eighth head, then, of the scarlet-coloured beast, or body politic, like all the seven that preceded it, is to go away into perdition. But before that event so much to be desired come to pass, the ten powers of the Roman earth are to have "one common counsel or policy. But before considering what this policy is, or results in, it will not be amiss to say something about the horns themselves.

The ten horns of the scarlet-coloured polity are the same powers as those represented by the crowned horns on John's beast of the sea, by those on Paul's

and by the ten toes of Nebuchadnezzar's image. In Rev. xvii, John does not treat of their origin, but of the last thirty years of their existence. He alludes to their origin in Rev. xiii. 1, as being "out of the sea," or "out of the abyss"—ch. xi. 7, phrases signifying apocalyptically, the sea of peoples, multitudes, and nations of the Mediterranean region, termed in scripture the "great city,"—Dan. vii. Daniel says, that "the four winds of the heavens strove upon the great sea; and four great beasts came up out of the sea, diverse from one another, and among them was the beast with the ten horns. Daniel's "four winds" are also introduced in the apocalypse in the seventh chapter, and the first verse; where four angels are said to hold the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree," until a certain work was accomplished, styled, "the sealing the servants of God in their foreheads" to the symbolic number of 144,000. After this was accomplished, the four winds were successively let loose in the blowing of the four trumpets, which may therefore be termed the wind trumpets, to distinguish them from the last three, which are the war trumpets. The wind trumpets began to blow at the end of the fourth century, and by A. D. 476, the Latin west was conquered by the barbarians of the north, who slew the sixth head, as it seemed to death; set up the seventh head in Rome, and laid the foundations of the ten kingdoms of Europe.

Now commentators have vexed themselves a good deal upon the date of the beast's origin. But we take it that the matter is more simple than is generally supposed. In determining the age of the United States we do not reckon from the settlement of the country; but from the declaration of their independence of the crown of England. If it had been predicted, that the union should continue to practice prosperously for 1260 years, we should reckon that period from the constitution of the republic; not from the landing at Plymouth rock, or the settlement of James Town in Virginia. The scarlet-coloured beast with its heads, horns, and harlot it sustains, is a civil and ecclesiastical polity. It was to have power to make war with the saints, and to overcome them (ch. xiii. 7) during "forty and two months" of years, which is 1260. Hence this time must be reckoned from the constitution of the ten powers as part and parcel of the latin body politic, and not from the invasion and settlement of the Roman territory. When they invaded this they were pagan or heretical hordes. They found a country with inhabitants living under Roman laws; and worshipping the immortal ghosts of dead men

and women in splendid temples, and according to a showy ritual, calculated to intoxicate the brains of uncultivated and illiterate barbarians. Having therefore acquired possession of the country by the sword, instead of changing its institutions, they adopted them; and the Roman became the civil law of their kingdoms; and the drunken harlot a common prostitute to them all; and as it is written in Rev. xvii. 1, 2, "the great harlot with whom the kings of the earth (or ten horns) have committed fornication; and the inhabitants of the earth have been made drunk with the wine of her fornication."

The voluminous imperial ordinances adopted by the barbarians were afterwards purged, retrenched and reproduced in twelve books, or tables, under the name of the *Code of Justinian*, and published April 7, 529. After this, the spirit of jurisprudence was extracted from the decisions and conjectures, and questions and disputes of the Roman civilians. This was accomplished in three years. It was an abstract of two thousand treatises comprised in an abridgement of fifty books—a reduction of three million of lines or sentences to the moderate number, of one hundred and fifty thousand, called the *digest* or *pandects*. The publication of this great work was preceded by that of the *INSTITUTES*; as it seemed reasonable that the *elements* should precede the *digest* of the Roman law. The *code*, the *pandects*, and the *institutes*, were declared to be the legitimate system of civil jurisprudence, and they alone were admitted in the tribunals, and they alone were taught in the academies of Rome, Constantinople, and Berytus. Justinian addressed to the Senate and provinces his *eternal oracles*, and his pride, under the mask of piety, ascribed the consummation of this great design to the support and inspiration of the deity. The *institutes* were published in November and the *pandects* on Dec. 16, 533.

We may remark further in relation to this constitutional basis of the Romano-Gothic horus, that there was promulged in March 533 an imperial decretal epistle addressed "to John the Most Holy Archbishop of the sacred city Rome, and patriarch;" wherein there is a solemn recognition of said Archbishop as "head of all holy churches," and as *head and judge of the faith*, by Justinian himself appealing to him for his approbation, ere he published to the Roman world a formal statement of orthodoxy; by his declaring that even the patriarch of Constantinople wished in all things to follow Rome; and by his representing the unity of all churches as converging to Rome as its centre. Thus the imperial law invested the Roman Bishop with legal or constitutional authority; so that the powers adopting the

Roman law would *de jure* accept the pope, and his church as their Jezebel.

Now, it is well known to readers of history that the Gothic or German kings, after their first conquests, were all most anxious to receive appointments from the Roman Emperor (the Western emperor while there was one, and the Eastern afterwards) as *Master-Generals* or *Patricians* of the empire; the appointment being equivalent to that of *viceroys*, and most useful in order to legitimize their government in the eyes of their Roman subjects, who in respect of number immensely exceeded the barbarian population that had conquered them. Thus Clovis the Frank in 510, had the plenary sovereignty of Gaul awarded him by the Byzantine emperor, with the title of Consul and Augustus, and a diadem of pearls as its badge or token: a grant renewed in 532 to the children of Clovis, by Justinian, with full power over the coinage.

Thus a constitutional relationship manifestly existed between the sixth head of the dragon and the beast, in which the ten barbaric powers may be regarded as imperial vice-kings. Their civil law is that of Justinian; and their ecclesiastical, that provided for them by his legislative authority. Hence their *civil* constitution as horns of the beast bears date A. D. 529-533; but as they did not all *de facto* acknowledge the Romish superstition under the pope's headship until about 75 years after, their *ecclesiastical* constitution as paramours of Jezebel does not bear date till A. D. 604-608. In 604 the emperor Phocas wrote to the bishop of Rome, and acknowledged the supremacy of the Roman see; and in 608, a gilt statue was erected to his honor with an inscription upon the base of the pillar, stating that it was erected "for the innumerable benefits of his piety, and for the quiet procured for Italy, and the preservation of liberty;" referring doubtless to his concessions to the pope. Thus, the four years from 604 to 608 are remarkable in the history of Phocas' aggrandizement of the Papal see. He confirmed the legislation of Justinian 75 years before, and as the imperialized kings had by this time all, "committed fornication" with the Roman Mother (*the harlots* not having yet been born) their civil and ecclesiastical constitution was perfected at this epoch.

Here, then, are two epochs of four years each, and seventy five years apart; the one from 529 to 533; and the other from 604 to 608. The latter, I verily believe, is the commencement of the apocalyptic "forty and two months" of chap. xi. 2, xiii. 5; or 1260 years; and the former, of Daniel's 1335 years, in ch. xii. 12; so that we are now *only five years distant from the resurrection of the saints who have been overcome and scattered by the beast.*

These horns seen in vision by Daniel and John were prophetic of what should be afterwards. Daniel saw them about seven hundred years before John, yet in John's day they had no existence. This is manifest from the angel's words, who said concerning them, "they have received no kingdom as yet." The foreign element, the outside barbarians of the German and Sarmatian countries, focalizing the Roman population around ten new political centres, had not emigrated from its native soil; nor did it for about three hundred years after John. Let those speculators, who talk about Daniel's prophecy of the kingdom of God being set up "in the days of the kings" receiving its fulfilment on the day of Pentecost, remember this. Seventy years after that day, the angel said that they had received no kingdom as yet, and added "but they receive power as kings one hour with the beast," even with him that is the eighth, and of the seven. They receive power with the eighth head of the scarlet-coloured beast. This eighth head, we have seen appeared in the year 799, and is now therefore 1060 years old. But in all that time, there has been no period in which the ten powers have agreed to give their kingdom to this eighth head; yet it is predicted, that "they have one mind, and shall give their power and strength to the beast;" "for God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled"—verse 17. This is to be for "one hour." An hour according to scripture reckoning is a *twelfth part of time*; not a twenty-fourth, as among the heathen. As we have seen from the use of "day" and "night" in the obscuration of the Roman firmament, they each stand for a time of 360 years. A twelfth part of this is an *hour of 30 years*; or a month of years, which is the same thing, a month being a twelfth part as well as an hour.

Now from these premises the proposition before us is clearly this, that *the kings or powers of the Roman earth, which have debauched themselves with the drunken murderers of the saints and witnesses of Jesus, are to receive power as kings with the eighth, or Russo-German head of "Christendom" for thirty years.* There has been hitherto no such combination as this in the history of what is called Christendom; yet both Ezekiel and John require it so to be "in the latter days" or "years." This being granted, the first thing necessary to this development is the *establishment of the sovereignty of Russia over Germany*, that the eighth head may assume the Russo-German phase; and next, that the Romish powers enter into such treaty relations with Russia as shall exhibit the continental European

polity of nations under the aspect of ONE IMPERIAL HEAD in sovereignty over TEN ROYALTIES—the eighth head and its ten horns. This is the new map of the European west to be carved out by the sword. Three of these royalties will be coiffs of the imperial crown; for the eleventh horn plucks up three of the first horns by the roots, by which it becomes the eighth of the system, or body politic. As the horns are introduced more with reference to their special operations during the "one hour," which is the last of their existence, than with regard to their previous history (though this has not been altogether ignored) we are more concerned to know them as they now exist, than as to their designation at their original appearance before the manifestation of the eighth head. They were founded by ten tribes of barbarians called, Visigoths, Sueves, Alans, Vandals, Franks, Burgundians, Huns, Lombards, Gepide, and Ostrogoths. By grants conceded by the Emperor they settled down upon his territory, and became *imperio addictas*, devoted to the empire." Some of their kingdoms fell and new ones arose; but whatever their number afterwards they are still called the *ten kings* from their first number. The kingdoms that now exist upon their territory are those of Spain, Portugal, France, Belgium, Holland (in part) Sardinia, Lombardo-Venetia, Naples, Hungary, and Bavaria-Greece. Thus they stand at present; though the probability is that on entering upon the last phase of their existence the list will be subjected to change.

But, by what process is the present constitution of the established order of Europe to be caused to pass into that defined in the proposition before us? To this question I reply, that the transition is to be effected by the operation of the power represented in Rev. xvi. 13, 14, by "three unclean spirits like frogs." The policy of the Frog-power, operating upon the Ottoman, Austrian, and Roman governments, generates unclean purposes in them, which they will seek to carry into effect by diplomatically, or demoniacally, influencing all the other powers. The effect of their diplomacy will be to divide them into hostile camps; and to bring about a general war. This, like all other wars, will, of course, have its questions of debate; and in the prophecy these are revealed as the *Eastern and Western questions*. The eastern is expressed in the words of the sixth vial, which is said to be "poured out upon the great river Euphrates; and the water thereof was dried up that the way of the kings of a sun's rising might be prepared." In this the abolition of the Turkish empire is foretold, that, being "dried up," a crisis may be prepared in which the saints may be

manifested.² The western question is indicated in the terms of Rev. xvii. 16, which declare that "the ten horns shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh and burn her with fire; for God hath put in their hearts to fulfil his will." This is the western or Italian question which is now being debated between Austria, France and Sardinia at the cannon's mouth. Rome and the kingdom of the Pope, in connection with Austro-papal policy, are the body, soul, and spirit of this question. Apart from the Roman harlot, the Pope, and the Austrian power, this question could not exist. These are the representatives of "the dark ages" in their ignorance, barbarism, cruelty and superstition. They are struggling might and main to uphold and perpetuate "the rights of sovereigns and the order established" upon these. When this comes to be perceived in the full force of the emergency which is being created, the governments of the horns "will agree and give their kingdom unto the beast"—its eighth head as the champion of "the rights of sovereigns and established order." But "the situation" must first be created and well defined; and then the powers which are now looking on with intense interest at the progress of events, will bestir themselves; first, to enter into treaty with the imperial head for the preservation of their sovereign rights and established order; and then, for the subjugation of the harlot city of the "Seven Mountains" to the order they shall have decreed.

Now, the exciting cause of these results is, as I have said, the policy of the frog-power. The historical and traditional policy of this power is adverse to the rights of sovereigns and the established order of the Romish christendom. Its policy dates from 1789-'90, which was the year of its resurrection, and ascension to the heaven of one of the horn-powers, styled apocalyptically "the tenth of the city"—that is, of France. It had been suppressed in that and other countries "the great city Babylon," three lunar days and a half of years, or 105 years, before; that is, 1685; previous to which suppression the policy embodied in "the witnesses," played the same part against "the rights of the sovereigns and established order," which the Austrian government proclaims itself the champion of, that the French revolution and Napoleon the first did, and his nephew is now beginning to do. The civil and military witnesses of Jesus against the established order of "the great city" in their wars and testimony made their enemies tremble upon the throne for 1260 years. "Fire proceeded out of their mouth, and devoured their enemies;

the waters they turned into blood; and the earth they smote with every plague" as they are now doing upon the rivers and lakes of Italy. This their policy is historical, and has been delivered to the present generation of "oppressed nationalities" in the providence of Him who uses the wicked as his sword upon the wicked, until the time appointed for "judgment to be given to the saints."

Now heaven, in carrying out its policy against the powers of the great city, is never at a loss for instruments with which to work. It has always a Cyrus, an Alexander, a Constantine, a Cromwell, or a Napoleon, in preparation for the situations it has decreed. These tools have each their own particular ambition to which they are devoted, as to a special inspiration. Ignorant of God and his purpose they seek to establish their own in which they encounter insurmountable circumstances and disappointment; they labour for themselves, but the fruit of their labour is for God—they accomplish his purpose and confound themselves.

This arrangement is notably illustrated in the history of Napoleon the first; and will also be in the career of Napoleon the third. Both of them in their course are inspired by one and the same ambition; and that is, to *Napoleonize the nationalities of the Latin Christendom*. This, of course, is subversive of the rights of all sovereigns and of the established order, which reigns in the kingdoms devoted to the papacy. The first Napoleon proved this; and the third of the name is too much devoted to the ideas of the first to stray very far from the way he "consecrated" for the satisfaction of nationalities in their cry for vengeance upon their destroyers.

Louis Napoleon like his uncle, is a *parvenu*, or upstart, among the powers. He is so much the more respectable on this account. He has started up in the midst of the great city and assumed to be the Emperor thereof. Now the constitution of that city, or polity, admits of *but one Emperor*; and recognizes him only as such *who had received the crown from the hands of the Roman Pontiff*. But there are two Emperors, both of whom are uncrowned by the Pope, the Emperor Francis Joseph, and the Emperor Louis Napoleon; consequently, neither of them is the legal representative of Charlemagne, the Emperor of the Roman West. Napoleon the first was crowned by the Pope successor to this founder of the dominion; and the house of Austria was restricted to its family domain. But the treaty of Vienna in 1815 stripped Napoleon of this honor, and restored it in effect to Austria. This treaty is now become a dead letter, and the rights and order based upon it consequently des-

stroyed. For the present, the Austrian power is in abeyance in Italy, the Pope is virtually a prisoner in the hands of the French, and the organized revolution triumphs. Such is the present situation of affairs. But they cannot long remain thus. Louis Napoleon has promised to satisfy the nationalities, which will of necessity dissatisfy the governments. He has promised independence to Italy from the Alps to the Adriatic; but will he be able to fulfil his promise; and if so, what compensation does he reserve for himself and for France? As to Italian independence that is a mere cry. There will be no such thing. The present is all delusive, and the excited hopes of all nationalities will be in the end defeated. Reaction will come. The future policy of Napoleon will stir up the powers against him, and "established order" will temporarily prevail.

Rome is the holy city of the Latin apostacy; and the established order enthroned there is hostile to every thing that does not minister to the lust and avarice of a superstitious and brutal priesthood. Its sympathy is therefore with Austrian tyranny, and with all in every place that sympathize with it; and consequently, bitterly opposed to revolutionary democracies whether championed by a Robespierre, or a Napoleon, first or third. If therefore it crown Louis Napoleon the successor of Charlemagne, the Pope will do so, doubtless, from compulsion. But the present Pope, now 78 years old, may die, leaving Napoleon uncrowned, but in military occupation of "the patrimony of St. Peter." In this event, a pope might be elected in a country not occupied by the French, out of whose mouth might proceed "an unclean spirit" invoking the aid of all Catholic powers for the deliverance of "the states of the church" from the domination of the revolutionary French. This papal invocation may be at a time when Russian policy, having witnessed the humiliation of Austria, may deem it expedient to humble France; and, as chief of a new holy alliance, to make common cause with the Pope and the kings of his communion, for the expulsion of the French from Italy. A situation of this kind would answer the requirements of the prophecy. It would bring the forces of the ten horns against Rome; and, though they would not desire to destroy their holy city, yet in effecting the expulsion of the French, or the Revolution, they would "make her desolate and naked, and eat her flesh, and burn her with fire."

But this desolation of Rome, though the annihilation of the frog power there, would not be the end of the city. Rome has often been besieged and desolated in past ages. In the reign of Judithian she was for forty days

without an inhabitant; but she has as often recovered on the expulsion of the enemy. The western question even will not be settled by the restoration of the Pope to liberty and independence in his capital and states. Rome may then rejoice over the fall of the revolution; and as a harlot sing, "I sit Queen and am no widow, and shall see no sorrow;" but the self-gratulation will be only the prelude to a disaster more striking and terrible than any she has ever experienced before. The papacy is not to be destroyed by the kings of the earth, nor by any combination of revolutionary nationalities; nor is it to be abolished before the return of Jesus Christ, and the resurrection of the saints. The eighteenth of the revelation shows this. The first verse of this chapter announces the descent of "a messenger from heaven having great power" who enlightens the earth with "his glory." After this descent, the judgment is executed in the presence of the apostles, prophets, and saints, by the Lord God; which implies their previous resurrection, and his apocalypse. Rome is then suddenly and finally blotted out of existence; and the eighth head of the beast and the Pope, or false prophet power, are for ever abolished. This occurs before the casting down of the thrones of the ten horns; for these are represented as bewailing and lamenting her destruction. But not long after this their dominion is destroyed; for in Rev. xvii. 14, it is written, these shall make war with the lamb, and the lamb shall overcome them; for he is lord of lords, and king of kings; and he will not be alone in this war, which is called "the war of that great day of the omnipotent deity"; for it is also written, that "they who are with him are called, and chosen, and faithful." Jesus and the saints, as the captains of the hosts of Israel, are the destroyers of the polity represented by the scarlet-colored beast, the horns and drunken harlot. The Italian question is solved by them after they have disposed of that pertaining to the east. They take the dominion under the whole heaven; so that "the kingdoms of this world become the kingdoms of Jehovah and of his anointed," as foretold in Rev. xi. 15.

Such is the situation now inaugurated by the war in Italy. Its development is beyond the conduct of the actors engaged in carrying it on. There may be suspensions of arms and efforts at pacification; but these are only probable incidents and episodes. The drama still goes on to the consummation of the divine purpose. The general impression is that no man can tell the end to which events are now advancing with hasty strides. Apart from adventure this is true; but with the *accidents* in hand and understood, the

interpretation sure. In the *details* of the outworking of the crisis, which are not revealed, error may occur, and our prevision may be at fault, as we are not prophets but simply the interpreters of prophecy; but of "the end" itself which is revealed, we know assuredly, that the solution of the questions of the east and west will result in the ruin of the papacy, the fall of the governments, and the establishment of the kingdom of God; and the time for the infusion of the supernatural into the crisis can scarcely transcend the epoch contained within the years 1864 and 1868.

THE GOLDEN GOBLET FULL.

"The sins have followed her until the heaven." Rev. xviii. 5.

Since the preceding columns were in the hands of the printer the battle of Solferino has been fought, and to the astonishment of all the world, an armistice has been proclaimed, and the preliminaries of peace signed by the belligerents at Villafranca. The campaign has been brief, bloody, and pregnant with great results. It lasted about two months, cost the combatants some hundred thousand lives, and not less than a hundred million sterling, and disappointed all their expectations. The king of Sardinia hoped to be king of Italy, but has only obtained the annexation of Lombardy to Piedmont; Louis Napoleon promised to expel the Austrians from the whole country, from the Alps to the Adriatic, but has expelled them from Lombardy alone: the Austrians expected to conquer Sardinia, but have been themselves conquered; the Revolutionists promised themselves the expulsion of the Austrians, the downfall of the Pope, and a free and united Italy; but have realized none of their hopes: the Pope, cardinals, and priests, trembling for their vile and worthless lives, are astonished to find their apprehensions unfulfilled, and their "Holy Father," apocalyptically styled "the False Prophet's Mouth," the "Honorary President" of a paper confederation! All this is very remarkable, and as complete an imbroglio as could have been desired by the most inimical to the peace and prosperity of the wicked.

In the columns alluded to above we said, "As to Italian independence, that is a mere cry. There will be no such thing. The present is all delusive, and the excited hopes of all nationalities will be in the end defeated." p. 11, col. 2. We did not state this as an opinion, but as an assured conviction demonstrable from Scripture. Italy cannot be free, but *drunk* and happy, because she is drunk

with Romanism. So long as she worships idols, and her spiritual guides are blasphemers, liars, adulterers, and murderers, she must be tormented. "There is no peace for the wicked, saith Jehovah." Romanism is the crime of Italy as well as its leprosy; and of this she cannot be relieved till the Lord come and the Saints arise to "execute the judgment written" upon the Roman "Devil and his Angels."

Italy cannot be free, independent, and happy, because she is a great criminal. Italy is symbolized in Rev. xvi. 4, by "rivers and fountains of waters," of which it is said in verse 6, "they have shed the blood of saints and prophets." Italy in church and state is drunk with the blood of the Saints, and with the blood of the Witnesses of Jesus.—Rev. xvii. 6; therefore her "rivers and fountains" are turned into blood—"and they became blood." The Scriptures say, "precious in the eyes of Jehovah is the death of his saints;" he will therefore certainly avenge them. Hence Italy, in church and state, the blood-stained murderess of the saints, must be punished of God before she can be free, independent, and blessed. It was the mission of Napoleon I. to give her blood to drink, and to fill her kingdom with darkness. And well he executed the work. His campaigns in Italy accomplished it. As the agent of the third angel power, he "poured out his vial upon the rivers and fountains of waters; and they became blood," and, says John, "I heard the angel of the waters say, 'Thou art righteous, O Lord, who art, and wast, and shalt be, because thou hast judged thus: for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy . . . Even so, Lord God Almighty, true and righteous are thy judgments.'"

As the agent also of the fifth angel power, he descended "upon the throne of the beast," Rome; "and the Beast's kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." They repented not. The "darkness" was removed by the entry of Vienna in 1815, by which the papacy was restored. But the Pope and his fanatic synagogue of priests have not learned wisdom by the chastigation they received; they forgot their pains and their sores, and repented not of their deeds. All the world is in motion, but they are at a dead-end. There is no improvement at Rome; all that partakes of its spirit waxes worse and worse: it is "the habitation of devils, and the hold of every foul spirit, a cage of every unclean and hateful

bird." It is Sodom, and cannot be reformed; therefore the punishment of Sodom awaits it. The Roman hierarchy has not repented, and never will repent of its adulteries, idolatry and murders. The recent massacre of unarmed men and helpless women and children by the Pope's mercenaries at Perugia, and their robberies there, are evidential of the unchanged diabolism of popery. The Pope sent his Swiss assassins to destroy his own children at Perugia, and when their bloody work was done, he thanked them for the service, and made their colonel a general. How unlike Jesus, whose representative the impostor pretends to be! He told Peter to put up his sword, and healed the ear of Malchus he had excised. He came to save men's lives, not to destroy them; and commanded Peter—"The first Pope"—as he is absurdly styled by papists—not to slay; "for," said he, "all they that take the sword shall perish by the sword." Pius IX. tells the world that he is Peter's successor, and under the orders of Jesus Christ; why, then, does he not obey orders; and instead of cutting off men's ears and destroying their lives with savage barbarity, open their ears, and heal them of the miseries under which they groan? But this is not his mission. Being an impostor and hypocrite, he assumes a character, to which he has no scriptural claim. If he be Peter's successor at all, it is only in his attitude of Satan, whom he commanded to get behind him, as an offense to him; and a savorer of the things which be of men, and not of God. Such is the Pope; the Petrine Satan's successor, the great enemy of God and men. His throne is maintained by the sword of the Papal Kings: and therefore by the sword of God he and they are doomed to perish. But the end is not immediately, though happily not very far off.

The judgments poured out upon the Papacy—the Germano-Papal dominion—through the French under General Bonaparte, was only an installation of punishment—a simple foretaste of coming terror. It was a beginning of sorrow. It is not, however, the mission of "the dark and mysterious man," Napoleon III., to consummate the work. He has too much respect for Pope Satan, and too much fear of his priests, to give them according to their deserts. His mission is to embroil their affairs in seeking to establish his theories. His policy is evidently not to abolish the pontifical kingdom, but to reform it; to abolish its abuses so far as to satisfy such of the middle classes of the Papal States as are sincere Romanists. This is what he terms the legitimate interests of satisfied nationalities; that is, his idea of what they ought to be satisfied

with. But such a legitimate satisfaction will not satisfy Satan and his priests, who are unreformable; nor the revolutionists, who desire to get rid of pontifical government altogether. Louis Napoleon can therefore satisfy neither party; and therefore his policy can only embroil, and favor the development of a revolutionary conflict with the pontifical power.

Louis Napoleon's mission as far as developed is more one of policy than of conquest. *L'empire est toujours la paix* is consequently a principle always turning up when least expected. *The empire is always peace* though war's alarms are thundering on every side. He is therefore the Napoleon of peace—always professing peace, and determined to have it, if it cost France £50,000,000 and 50,000 lives to obtain it! He is the incarnation of the peace and safety cry. He cried peace when elected emperor, and to secure it joined England in a two years' war against Russia. England cried out for continued war, but he commanded peace, and made it. Is he not therefore a man of peace! He was for peace and disarmament, and in a week after mustered near one hundred and fifty thousand soldiers on the plains of Lombardy to compel the Austrians to be at peace with their neighbors. He destroyed them by thousands, and all in the interests of peace; and when all the world was talking of war, and preparing to mingle in the strife, he cried peace; and though successful, doubtless, to his own astonishment, made overtures of peace to his imperial brother Francis Joseph, which were accepted. Could the Quaker politicians of England have been more peaceable under the circumstances? He made peace when all were for war, preparing for it, or predicting its long continuance. "No man could say where it would end," none remembered that the Napoleonic empire was always peace; and therefore none thought it would end in peace. But peace did come, and it *astonished the world*. But why be astonished? Because we are living in an epoch of astonishments, and it would be affectation to be otherwise than astonished. It is impossible to say how many more surprises we may witness before the Lord comes, because they are not *particularized* in the record; we are only informed there, that the Demon-Frog spirits shall work *wonders magna*—*remarkable events*. The events of the epoch are remarkable. They differ from the ordinary current of public affairs. They stand out as something startling and unexpected, which characterize the time as peculiar. The Dragon, the Beast, and the False Prophet open their mouths and speak under the inspiration of the Peace Prophet of the Frog-

nation. But that which comes out of them is "*unclean*" like the policy that works upon them. Louis Napoleon's professions are not to be depended on; for he cannot depend upon himself. He has no doubt learned this by his last adventure. Granting his sincerity, his power and will are not omnipotent. He wills, but, he cannot fully develop his will, and therefore he deceives, unintentionally perhaps; still he deceives, and the world will not palliate or excuse the deception. Whatever he may intend, the result is the same. The world is deceived; therefore it distrusts, arms in defence, and at length comes to blows with the empire which is always peace.

Can any man be more moderate in success than Louis Napoleon? At the head of a victorious army does he not exhibit the Christian virtue of moderation, and does he not, as the Scripture exhorts, "Let his moderation be known unto all?" Beaten and demoralized though they were, instead of annihilating them, does he not like a good Samaritan, speak peace and comfort to the Austrians, the patrons of the Pope and all his abominations, and the savage destroyers of down-trodden Italy and Hungary? Nor does this display of moderation end here; he loves his enemy to the sacrifice of his friends, and becomes the good friend of the assassin of Italy. Can anything be more uncharitable than to suspect such a pink of moderation and self-denial? Having got Austria off his hands, England fears he may make a dash at her to avenge the defeat of Waterloo! Such a suspicion evinces an inadequate appreciation of his moderation in victory, and his professions of peace. To leave her without excuse, he has ordered the reduction of his army and navy to their peace establishment. It is to be hoped, however, that England will not be deceived by this. Within a week of the invasion of Lombardy, he said that the forces of France were upon their peace footing; and that therefore there was no scope for disarmament upon the part of France. His peace establishment is therefore in keeping with the peace of Napoleonism, which is "*always peace*" even in the midst of war. No neighbor can calculate upon his movements, for he is not under his own control. He is a tool in the hand of God; and the work he has to do is to make the reign of peace impossible. His policy troubles the whole habitable and will continue to do so. It creates questions affecting Turkey, Austria, and the Pontifical Kingdom, which throw everything into confusion; and which the parties interested cannot settle without appeal to arms; and these appeals failing, as we have seen, only aggravate the malady and produce entanglements more complicated

than before. Nevertheless, it works out the divine purpose, which is declared to be, "the gathering of the Kings of the earth and of the whole habitable to the year of that great day of God Almighty." Rev. xvi. 14. To this end the nations are drifting. It is a consummation they cannot avoid. Things began to move in this direction in 1848; and no policy devisable by any of the governments can arrest them in their onward course to the adjudication of that great and terrible day. Now, the question is Austria and the Pontifical Kingdom; and soon it will be Turkey and the Holy Land; questions pregnant enough with disturbing elements to keep the powers in alternation between peace and war until the Lord comes to awake his warriors from the dust, that with Him they may "avenger the land," and tread the Italian wine-press by the space of 1600 stadia, or about 200 miles. Rev. xiv. 20:—the width of the States of the Church, or territory of the Pontifical Kingdom from the confines of Naples to those of the Duchy of Modena and Lombardy conjoined; also the breadth of the country from Ravenna upon the Adriatic to the Tiber at its opening into the Mediterranean sea.

But what is the situation laid open to the world by these events? Before the war the Austrian military prestige was imposing even upon the French. Austria overawed all the operations of Italy, so that beyond the walls of Rome French influence was of no account. Such a situation as this made the nomination of Louis Napoleon by the Pope emperor of the West and successor of Charlemagne, all but impossible. The Pope in the midst of an Austrianized Italy, and allied to Austria by Concordat, with an Austrian cabinet also, could not be induced to crown a Bonaparte, proscribed by the treaty of Vienna which had restored the Pope. Louis Napoleon, whose programme is not differ materially from his uncle's, would be legitimized among Catholic nations after his uncle's fashion, was bound to humble or break the Austrian power in Italy as a first step to his coronation. He humbled, but not broken it. So long as he holds Venetia, Austria is in juxtaposition with the Pontifical Kingdom, being separated only by the Po. For the time being, the center of Italy is Louis Napoleon. This position he will continue to hold so long as the Austrian archdukes are excluded from Parma, Modena and Tuscany; and should the annexed Sardinia, it would make difference; for Sardinia however extended equally French. Thus the arena is now faintly cleared of the Austrians, and the center is really Louis Napoleon's captive. Nothing doth hinder that he should be crowned

to the prejudice of the ancient rights of Austria? Nothing but the obstinacy of the Pope and the strong, unbroken influence of Austria in the papal councils. Popes are very perverse, and do not like to consecrate emperors who patronize such men as Garibaldi, Konrath and Victor Emmanuel. Louis Napoleon has shown himself to be a revolutionist; and the "Holy Father" regards a revolutionist as the devil into whose hands he does not desire to fall before his time. He will doubtless, therefore, temporize in pure papal fashion, in hope that something may turn up to bring the Austrians back to Lombardy and the Duchies with increased force. He has seen Austria humbled before, and yet recover herself. After action comes reaction. The death of Louis Napoleon would change the situation altogether; or a revolution might dethrone him; or a coalition of powers might aim at the same result; and in that event deliverance might come. But while the Pope might be speculating on accidents, Louis Napoleon might seek to quicken his perceptions and decisions by revolutionary pressure. Be this as it may, the situation is at present exceedingly revolutionary in its aspect. If Louis Napoleon keep Austria from crossing the Po, and leave the populations of Lombardy, Parma, Modena, Tuscany, and the Legations, to place themselves under what government they please, we shall doubtless soon hear a cry of distress from the Vatican; for the papacy left to the mercy of the peoples would soon be abolished. Something remarkable is proper to either the revolution will exalt itself in Rome and Italy against the Pope's yoke, or Louis Napoleon will be unduly to "his holiness," and cause him to appeal to the kings of the earth for deliverance.

Whatever may turn up, one thing is certain, that it will tend to a crisis threatening the extinction of the Pontifical Kingdom in Italy. It is not easy to say what steps will lead to the crisis. Of the crisis itself there is no doubt; for it is written, "The Ten Horns upon the Beast shall hate the Harlot, and shall make her desolate, and naked, and shall cut her flesh, and burn her with fire."—Rev. xvii. 16. The Ten Kingdoms of the Roman Empire are to do this. But at present they are not seen to move in this direction. Hence, that which is to move them has yet to be developed. Louis Napoleon has opened the way for it, and the coming congress or conference will contribute to its further manifestation. When the moving power is talked into being it will take possession of their hearts, and cause them to combine to carry the policy into effect. The future conduct of the Italian Harlot will cause the kings to hate her. What that

conduct will be does not yet appear; but we look upon the situation opened up by Napoleon with great interest to observe it. Doubtless the Pope and his advisers will be a great obstacle in the way of pacification; which will be a source of great irritation; for the vengeance of the powers will be intense. Rome will be occupied by a strong force, to make a combination of the ten powers necessary for its ejection. If England and her allies were to get possession of the city in connection with the revolutionists, we can easily conceive how the Catholic kings would hate the city in their hands. At present, there is no further indication of such a thing than the known sympathy of Lord John Russell for oppressed Italy, and the declared contempt of Lord Palmerston for the papal government as the worst upon earth, which it unquestionably is. The near future is far more interesting than the past. *The peace is a suspension of arms affording scope for the development of a new political phasis.* We could not see any thing in Scripture answering to the expulsion of Austria with a free and independent Italy from the Alps to the Adriatic; nor can we recognize there an Italian Confederation of petty States under the honorary presidency of the Pope. *These political devices do not answer to the apocalyptic symbols.* If they should appear, it could only be temporarily, like the unrecognized Roman Republic in 1849; and that as the means of superinducing the catastrophe of Rev. xvii. 16. But the peace suddenly made facilitates our conception of how this catastrophe may be superinduced. We see Austria humbled, but not broken; chafing under the humiliation, and doubtless watching her opportunity of retrieving the fortune of the day. We see the Pope and the priests Austrian in all their sympathies. We see the revolutionists and king of Sardinia hating the Italian Jezebel and her Austrian paramour. We see Louis Napoleon, the greatest power of the Continent, distrusted and disliked, and regarded as the disturber of the established order; a "moderate reformer" of the papal church and state, holding "the balance of power" between revolution and the governments, and ready to cast his sword into that scale which he thinks most conducive to the interests of France; that is, of himself and family. We see him too powerful in the estimation of England, Prussia, Germany, and Austria. All these things all observers can see as the conflicting elements of the situation created by the campaign in Italy, so suddenly suspended by his autocratic will. Here then is matter for the world-wide general of the conflict; not simply for the expulsion of Austria from the Alps to the Adriatic, and

the independence of Italy, but for the abolition of the Pontifical Kingdom on the one hand, and for the putting down of Revolution and the restoration of the balance of power in the overthrow of Louis Napoleon, on the other. The development, however, of such a condition of things has its stages. All will not come at once. Yesterday, Louis Napoleon was in council with Kossuth and Garibaldi, and through them with "*the Revolution*;" to-day, he is in council with the Emperor of Austria, one of their bitterest foes. It is evident, therefore, that there is no telling for twenty-four successive hours on which side he may be found. We may know this, that where he supposes his present interests are, there he will be till the situation changes. Hence, to-morrow he may be cooperating with Austria in restoring the Grand Dukes, and in subjecting the Legations to the temporal authority of the Pope, and the day after to-morrow he may be fighting to kick them all pell-mell into the Adriatic. There is no calculating upon his movements, for he is "a mysterious and irresponsible man;" he may head the revolution to-day; and to-morrow, be fighting against it strengthened by England, then his implacable foe.

But, we rather believe that he will secretly strengthen and develop the revolutionary element, for the purpose of keeping Austria in check. This policy is evidently most in harmony with his interests, which are decidedly not in accordance with those of Austria. When Austria's sense of this is sufficiently acute, it is probable that both she and the Pope will stir up war again in Italy; a war in which England, Prussia and Germany may be induced to join; not from love for the Papacy, but from distrust and hatred of Louis Napoleon. It will not have been the first time that Protestant England has sacrificed blood and treasure in defence of the Pope. The British Government will fight for any thing in support of "the balance of power," which in the mouth of an English statesman signifies, *the ascendancy of Britain upon the sea.* The twin sisters, Trade and Commerce, who rule the destinies of the British Empire, care nothing about the moral principles of the powers with which they have to do. So that they can sell their wares to advantage, and enlarge their traffic, they do not care whether God is honored or insulted by their customers; nay, they will even join in their bald ribaldry and license if it will only increase the profits of the till. This is the secret of the present quaker outcry for peace and neutrality. Trade and Commerce are quaker infidels, who only speak on the right side when the spirit of avarice moves in that direction. If it would

increase the sale of cottons in the States of the Church they would fight for the Pope with a right good will; but if a free and independent Italy would be more profitable to Manchester, Birmingham, and Nottingham, then for that, they would burn gunpowder while a shot remained in Woolwich Arsenal. Hence, the Protestantism of England is no barrier to the defence of Rome and the Pope, by that "model christian woman," as Queen Victoria, "the Head of the Church and Defender of the Faith," has been styled by some. Greater marvels than this will yet be seen.

Distrust of Louis Napoleon seems to be even now opening a breach between France and England. France, which has no colonies to serve and defend, has made and is making, contrary to treaty stipulations, prodigious efforts to develop her navy into a power surpassing all rivalry. This of necessity places her in opposition to England, whose role is that "Britannia rules the waves." It appears to us, then, that the extraordinary efforts of Louis Napoleon to create a navy superior to England's is a legitimate *casus belli* between the countries. The existence of the British Empire, "upon which the sun never sets," depends upon the naval superiority of England; and if this be lost by the creation of a superior French marine, always capable of still greater augmentation by union with Russia, England's rival in the East, it becomes only a question of time, opportunity, and convenience with her Continental rivals, when they shall "overflow and pass over" the envied isle of *Abion perfide*. The true policy of Britain would seem to be, to precipitate a conflict with France as soon as she can possibly get ready. Her safety consists in the destruction of the French and Russian navies. She will have to do this, sooner or later; and the longer she delays it after she is ready, the greater and more difficult the work to be performed. We have no apprehensions for the result. England has to meet the world in arms upon the mountains of Israel; and she will not fall till then, and that not by the power of her rivals, but by the power of Michael the Great Prince. We expect, therefore that when war breaks out between France and England, it will be the beginning of the end with Louis Napoleon, as it was with his uncle before him. When England draws the sword against him, Daniel's Little Horn with its Eyes and Mouth, will be ready enough to join her; and we believe the conflict will ultimate in his dethronement and the restoration of the Bourbons. We believe this, because France in her normal state (her present being exceptional) is one

of the Ten Horns—apocalyptically "The Tenth of the City" $\tau\omicron$ δεκάτων τῆς πόλεως. The Ten Horns are to give their power and strength to the BEAST," the Eighth Head of the Roman dominion; and are to "make a Harlot, and make her desolate." The Napoleon Power cannot be at once the Frog-Power, a Tenth Horn, and the Beast. Napoleon Power is evidently the Frog-Power, whose existence in France is the Tenth Horn, or France Regal, in alliance. Hence, for France, as a horn, to give her strength, power, and kingdom to the Beast, that which keeps the horn-kingdom in abeyance must be taken out of the way; in other words, the Frog-Power, or democracy imperialized in Napoleon, must be suppressed by his dethronement; that the Bourbon Horn may reappear. War with England will open the way for this, and also promote another result, namely, the bringing of Russia into position as the "Gog of the land of the Magogue."

The dethronement of Napoleon, then, after his revolutionary work is done, we believe, will precede the proximate solution of the Italian question; the ultimate being left for Jesus and the Saints. When he is abolished, and Russia is in position, the Ten Horn-Kingdoms will cooperate in the conquest of Italy, and final extinction of the revolution there, then probably strengthened by England and her allies, whoever they may be. This accomplished, as prophecy seems to require, the papacy will be emancipated from all revolutionary and protestant incumbrances and restraints; and she will sing like a harlot in prosperity: "saying in her heart, I sit queen, and am no widow, and sorrow shall by no means come upon me." $\kappa\alpha\iota$ $\pi\epsilon\upsilon\theta\omicron\varsigma$ $\omicron\upsilon$ $\sigma\eta$ $\lambda\omicron\omega$ —Rev. xviii. 7. This language implies the sovereignty of the Roman Hierarchy, its alliance with the State, and upon such a basis as to produce a long continued and uninterrupted prosperity. The believer, however, knows that then her eternal overthrow is at the very doors.

But we have said, that Italy in church and state is a great criminal. This is well known to all who are acquainted with the history of the Albigenses, who were mercilessly exterminated by the Italian governments at the instigation of the popes. Hume, in his history of England, says that Innocent, the third pope of that name, published a crusade against them, because they neglected the rites of the papal church, and opposed the power and influence of the clergy. And those sectaries, says he, "though the most innocent and inoffensive of mankind, were exterminated with all the

circumstances of extreme violence and barbarity." Reinier, an inquisitor belonging to the papal church, who lived during the 13th century, testifies, that "in all the cities of Lombardy, and in Provence, and in other kingdoms and nations, there were more schools of heretics than of theologians, and more auditors. They disputed publicly, and summoned the people to those solemn disputations, besides preaching in the markets, the fields, and the houses," &c. He adds, "I have been frequently present at the inquisition and examination of the heretics; and their schools are reckoned, in the diocese of Pavia alone, to amount to forty-one. The author of the Belgian Chronicle, from Casarius, A. D. 1208, says that the doctrine of the Albigenses prevailed to that degree, "that it had infested as much as a thousand cities; and if it had not been repressed by the swords of the faithful, I think that it would have corrupted the whole of Europe."

Innocent III., who ascended the pontifical throne in 1192, determined to quench it in the blood of all dissenters from this church, which they justly denominated "Babylon the Great, the Mother of Harlots," spoken of in the Apocalypse. He decreed that no terms should be kept with them; that they should be crushed, their race exterminated, and christendom struck with terror to deter men from forsaking the Italian church as by law established. As incapable of temporizing as he was of pity, the pope formed his plans without delay, and the beautiful and prosperous region of Albigensia, was delivered to the fury of countless hordes of papal fanatics; its cities were ruined; its population consumed by the sword; its commerce destroyed; and the lamp of divine knowledge, which had shone so resplendently throughout the whole wing of the Great Eagle, totally extinguished.

The instructions given to the papal emissaries were of the most sanguinary complexion. Instead of making converts of the heretics, their orders were to burn the leaders, disperse the flocks, and confiscate the property of all who dared to think differently from the church of Rome. These orders were fully executed. The civil power was stirred up against them by the intrigues, threatenings, and flatteries of the priests; so that "the beast made war against them, and conquered them, and killed them." Rev. 11: 7. We cannot now enter into details. Examples of the murderous onslaught of the Italian Harlot are found in the smoking ruins of Beziers, in which 60,000 men, women, and children were destroyed by fire and sword, A. D. 1209; in the 450 fugitives from Carcasone who were hanged and burned alive; in the 150 men and women burned in the

castle of Minerva, July, 1210; and in the butcheries in Calabria in June, 1560. The page of history teems with the conflagrations and deeds of blood perpetrated by the execrable ecclesiastics and rulers of Italy. But, though we cannot now go into details, an idea may be formed of the process by which Rome has become, as the Scripture saith, "drunk with blood," from the following letter written by a papist, and dated June 11, 1560. It was addressed to Ascanio Caracciolo, on the very day of the butchery, by one of his friends or domestics, and soon after found its way into print:—

"Most Illustrious Sir!—Having written you from time to time what has been doing here in the affair of heresy, I have now to inform you of the dreadful justice which began to be executed on these Lutherans* early this morning, being the 11th June. And to tell you the truth, I can compare it to nothing so fitly as to the slaughter of so many sheep. They were all shut up in one house, as in a sheep-fold. The executioner went, and bringing out one of them, covered his face with a napkin, led him out to a field near the house, and having made him kneel down, cut his throat with a knife. Then taking off the bloody napkin, he went and brought out another, whom he put to death after the same manner. In this way, the whole number, amounting to eighty-eight men, were butchered. I leave you to figure to yourself the lamentable spectacle, for I can scarcely refrain from tears while I write; nor was there any person who, after witnessing the execution of one, could stand to look on a second. The meekness and patience with which they went to martyrdom and death were incredible. Some of them, at their death, professed themselves of the same faith with us, but the greater part died in their cursed obstinacy. All the old men met their death with cheerfulness, but the young exhibited symptoms of fear. I shudder while I think of the executioner with the bloody knife in his teeth, the dripping napkin in his hand, and his arms besmeared with gore, going to the house and taking out one after another, just as a butcher does his sheep which he means to kill. According to orders, wagons were already come to carry away the dead bodies, which are appointed to be quartered, and hung upon the public roads from one end of Calabria to the other. Unless His Holiness, and the Viceroy of Naples, command the Marquis of Brutiane, the governor of this province, to stay his hand and leave off, he will go on

* Lutherans was at this time a common nickname for the Waldenses—a mere term of obloquy and reproach.

to put others to the torture, and multiply the executions, until he has destroyed the whole. Even to-day a decree has passed, that a hundred grown-up women shall be put to the question (a process of the inquisition) and afterwards executed, so that there may be a complete mixture, and we may be able to say, in well-sounding phrase, that so many persons were punished, partly men and partly women. This is all that I have to say of this act of justice. It is now eight o'clock, and I shall presently hear accounts of what was said by these obstinate people as they were led to execution. Some have testified such obstinacy and stubbornness as to refuse to look on a crucifix, or confess to a priest, and they are to be burnt alive. The heretics taken in Calabria amount to 1600, all of whom are condemned, but only 88 have as yet been put to death. This people came originally from the valley of Angrogne, near Savoy, and in Calabria are called Ultramontane. Four other places in the kingdom of Naples are inhabited by the same race, but I do not think that they behave ill, for they are a simple, unlettered people, entirely occupied with the spade and plough, and I am told, show themselves sufficiently religious at the hour of death."

This letter speaks volumes, and renders all comment unnecessary. Its statements are corroborated by a Neapolitan writer of that age, who, having given some account of the Waldenses in Calabria, is pleased to say: "Some had their throats cut, others were sawn through the middle, and others thrown from the top of a high cliff; all were cruelly, but deservedly put to death! It was strange to hear of their obstinacy, for while the father saw his son put to death, and the son his father, they not only gave no symptoms of grief, but said joyfully they would be angels of God; so much had the Devil, to whom they had given themselves up as a prey, deceived them."

About thirty-seven years after this, Charles Emmanuel commanded all his subjects of the Marquisate of Saluces to live "in obedience to their Mother, the Catholic, Apostolic, Roman Church;" and in 1601, published an edict of perpetual exile against all who did not renounce their religion and go to mass. The result was that more than five hundred families were driven into exile. About fifty years after this, that is, in January 25, 1655, a public document appeared, well known as "The Order of Gastaldo." It was published against all Piedmontese dissenters from the Roman Church, by Andrew Gastaldo, "Conservator-General of the holy faith," ordering them to become papists, or to leave Piedmont with their families within three days, under pain of death and confis-

cation of houses and goods. Thousands of families were compelled to abandon their homes in the very depth of winter, in a country where the snow is visible on the tops of the mountains in all the months of the year. But these things were only the beginning of sorrows to this afflicted people. For no sooner had they quitted their houses, than a banditti broke into them, pillaging and plundering whatever they had left behind. They next proceeded to raze their habitations to the ground, to cut down the trees, and to turn the country into a desolate wilderness. In April, 1655, by the instigation and contrivance of the Roman clergy, 6000 men were placed in ambush, and fell suddenly upon the inhabitants of S. Giovanni and La Torre. This force was soon augmented by multitudes from all parts of Piedmont, who, hearing that the heretics were given up as a prey for the spoiler, fell upon them with impetuous fury. After a fruitless effort to defend themselves, the inhabitants were compelled to flee for their lives. The murderers having seized the fort of Marburg, the fugitives were hemmed in on every side, and nothing remained for them but massacre. In one place they mercilessly tortured 150 women and children, chopping off the heads of some, and dashing out the brains of others against the rocks: and in regard to those whom they took prisoners from fifteen years old and upwards, who refused to go to mass, they hanged some, and nailed others to the trees by the feet, with their heads downwards. In these desolations, those who were once the richest were reduced to the necessity of begging their bread; and in short, there was no mercy for any of them within the dominions of Victor Emmanuel's predecessors of the 17th century.

This sacrifice of hecatombs of victims upon the ensanguined altars of the Italian Prophets aroused the indignation of all the anti-papal governments of Europe. His Highness Oliver Cromwell, the Lord Protector of England, was greatly incensed. He sent a letter to the Court of Turin expressive of his deep sorrow and compassion by his ambassador Sir Samuel Morland, who, in presenting it, painted in strong colors the accounts that had reached England describing "the houses on fire, which," said he, "are yet smoking—the mangled carcases, and the ground defiled with blood—virgins violated, and after being treated with brutal outrage, left to breathe out their last—men a hundred years old, helpless through age and bedridden, burned in their beds—infants dashed against the rocks," and so forth. "Were all the tyrants," says he, "of all times and ages alive again, they might blush to find that, in comparison of these things, they had

contrived nothing that deserved to be called barbarous and inhuman. The very angels are seized with horror at them! Men are amazed! Heaven itself seems to be astonished with the cries of dying men, and the very earth to blush, being discolored with the gore of so many innocent persons."

At this crisis, the poet Milton filled the office of Latin Secretary for Foreign Affairs. Never was there a more decided enemy to persecution on account of religion than he. The sufferings of the unhappy victims of popish ferocity touched his heart, and drew from his pen the following beautiful lines.

ON THE MASSACRE IN PIEDMONT.

"Avenge! O Lord, thy slaughter'd saints, whose bones
Lies scatter'd on the Alpine mountains cold;
Ev'n them who kept thy truth so pure of old,
When all our fathers worshipp'd stocks and stones—

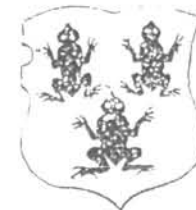
"Forget not! In thy book record their groans
Who were thy sleep, and in their ancient fold
Slain by the bloody Piedmontese—that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyr'd blood and ashes sow
O'er all the Italian fields, where still doth grow
The Triple Tyrant; that from these may grow
A hundred fold, who having learn'd thy way
Early, may by the Babylonian woe."

Yes, "the Triple Tyrant," as Milton styles the tiara-crowned chief of the pontifical kingdom, still sways his blasting influence over all the Italian fields, though happily less absolutely than in the poet's day. Nevertheless, though not so powerful, the spirit of the tyranny is unmitigated. He is still ready for robbery, murder, and adultery before the noonday sun, when by these crimes he thinks he can fasten his hated rule upon the defenceless and the weak. Witness his recent violence at Perugia. Popery is always the same—always hypocritical, bestial, and ferocious. Italy is diseased, and full of wounds, and bruises, and putrefying sores. There is no soundness in her from the crown of her head to the sole of her feet. Her fingers are dripping with the blood of the saints, and with the blood of the witnesses of Jesus; and the knife of slaughter

is still between her teeth. History with trumpet tongue proclaims her criminality to all the nations. Will providence make free and independent so blood-stained a wretch as she? Shall liberty be given to her, who is drunk with righteous blood, and drunk with the wine of fornication contained in the golden goblet of the Roman Jezebel, which is full of abominations and filthiness? Shall she be free who has enslaved the nations with chains of superstition; and thrust deep into the lowest dungeons, and subterranean caverns of the Inquisition, all she could seize who dare to rebuke her crimes, and to read and speak the word of life? Impossible! The supposition would be to affirm, that there is no retribution for the wicked, nor a God that judgeth in the earth. Italy must drink of the wrath of God, which is to be poured out without mixture of mercy into the cup of his indignation; for she worships the beast and his image, and the mark of his name is upon her forehead, and in her hand. She hath led into captivity, into captivity therefore she must go; she hath killed with the sword, with the sword therefore she must be slain—Rev. xiv. 10, 11; xiii. 10. This is the sentence that rests upon her. A seeming dispersion of the storm-clouds of her heaven is therefore only a change of their position, on which they mass themselves for a more towering and blackened tempest. The present is but the lull of the hurricane which precedes the roaring blast that uproots the giants of the forest, and lays towers in the dust. When Napoleon falls and Sardinia is plucked up by the roots, and the Mother of Harlots sits queen of the nations, let us, brethren, not weep over the disappointed hopes of Italy, and the triumph of hypocrisy. These must needs be. But rather let us rejoice, knowing that the intenseness of the night, and the gross darkness of the peoples, is the indication of the dawn; when Zion shall arise and shine, because her light is come and the glory of Jehovah has risen upon her. Isai. lx. 1.

Aug. 25, 1859.

J. T.



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