

The Present Policy of the Papacy.

The Church of Rome is the positive element of modern Christianity. We do not consider it to be an exponent of the doctrines of the Nazarene by any means, because it is manifest that it accepts or rejects whatever it pleases of his teachings, or our money system would not be what it is. Nevertheless, it is a wonderful organization, and, to its long line of seventy-six popes, all other dynasties are things of yesterday. If we deny its right to a longer existence among us now, we do not desire to deny its previous usefulness. To us, credal religions, like those who believe in them, have their rise, progress, and decay, and no belief has ever existed but has in some way or other forwarded the advance of our race. In the early times, from the sixth to the tenth century, the Church of Rome was the protector of the people against the tyranny of the kings and nobles of Europe, their instructor in the arts and sciences and the great conservator of their rights. That was the period of its lusty youth and vigorous manhood, and it wrote its name in legible characters on every country in which it existed. But, after that period, in our opinion, it commenced to decay. Probably the main cause of its decadence was its vain effort to organize charity. It read the text "sell all that thou hast and give to the poor" incorrectly, by omitting the word "and" and inserting "church" instead. Then it became corrupted with money. Offerings which at first were honestly put to their uses and given to the needy, in the tenth and eleventh centuries were largely monopolized by the church. It was in vain that the three great and honest reformers—Jerome, of Prague; John Huss, of Bohemia; and John Wycliffe, of England—protested against such alienations of the charity of the people, they were attacked and confined as heretics before and even after death. Of course, after their condemnation, the corruption increased, until in the sixteenth century the pride and insolence of the Vatican shocked the human reason by the placing of a money value on crimes and by the sale of indulgences. Then arose a second batch of reformers headed by Martin Luther, of the Palatinate, of the Pope in England, Scotland, Switzerland, and other countries in Europe. In all, where it was not conquered, its authority was shaken. But immediately after the above change, granting Loyola brought about a reformation within the church of Rome. He swept out the follies and the crimes of the Vatican with a besom of destruction. But his efforts were in vain—it was too late.

Previous to the sixteenth century, the Church of Rome in all countries stood upon the power of the masses, and maintained their rights against manly men; but, after what is called the Reformation, its policy was changed, and it assimilated itself with the rulers against the people. The great French Revolution, in which the people attacked both priest and king, was the first innovation of this arrangement, and the declaration of the infallibility of the Pope, in our own times, has annihilated it. Under these circumstances, the Papacy is again compelled to turn its face to the people for aid with its politicalism rises in value, and the divine right of kings is getting below par.—Ed.

The Naturalization Laws.

The Sacramento Record, as we have before noticed, has taken umbrage at the naturalization laws, and thinks that they ought to be so remodelled that acquisition of citizenship would be a slower and more difficult process. The reason the Sacramento Record gives for advancing this line of thought is that political matters are growing more and more corrupt, especially in large cities, and that the foreign element as it entered into the ranks of the people, was more likely to become mischievous and demoralized than any other. Now two wrongs never make a right, and therefore we shall refrain from calling the attention of our California namesake to the fact, that it is singular, that while lamenting the introduction of foreigners into the voting classes, on account of their lack of appreciation of the true value of and the responsibilities incurred by the right of suffrage, yet it cordially supported giving the ballot to 800,000 negroes, not one in a thousand of whom could or would place a proper estimate on the privilege with which they were endowed. However, passing by these contradictory positions, it would seem to us that the Sacramento Record jumps to a very violent conclusion, when it charges naturalized citizens with being more likely to indulge in fraudulent practices than those to the manor born. As a general rule a great majority of the emigrants that reach the shores of the United States, are pushing, intelligent and industrious, and as they gradually become absorbed in the mass of the people, they form some of the most valuable assets of the country, and their presence is one of the sources of the great prosperity of the country, and contributed more than anything else to its rapid settlement and the progress of its uses of man. Looking at the matter in this light, the remarkable falling off in the numbers of emigrants arriving on the Atlantic coast, has been noticed with much regret and misgiving. Seeing this, it is not quite singular that the Sacramento Record should still further discourage immigration by advocating such an alteration in the naturalization laws as would render the privilege of suffrage more difficult of acquisition by the foreign born citizen.—Pioche Record.

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