

**GENEVA AND ROME: ROME PAPAL AS  
PORTRAYED BY PROPHECY AND  
HISTORY; A DISCOURSE ADDRESSED TO  
THE STUDENTS OF THE THEOLOGICAL  
SCHOOL AT GENEVA; 1844**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649318513

Geneva and Rome: Rome Papal as Portrayed by Prophecy and History; A Discourse Addressed to the Students of the Theological School at Geneva; 1844 by L. Gaussen

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Cover @ 2017

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**L. GAUSSEN**

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**ROME PAPAL**

AS PORTRAYED BY

**PROPHECY AND HISTORY.**

**A DISCOURSE**

ADDRESSED TO THE STUDENTS OF THE  
THEOLOGICAL SCHOOL AT GENEVA.

BY

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WITH AN INTRODUCTION BY

**THE REV. E. BICKERSTETH, A.M.**

RECTOR OF WATTON, HERTS.

. LONDON:

**W. H. DALTON, COCKSPUR STREET.**

1844.

## PREFATORY REMARKS.

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NEVER did the Church of Christ more need all the armour which God has provided for it against the apostacy of Rome, than it does at this time. There is a great revival of the mystery of iniquity. This might justly have been anticipated. Its fall is to be with violence, suddenness, and at once. We may expect that as Jezebel of old, just before her destruction, *painted her face, and tired her head, and looked out of her window*, hoping to win her enemies by her deceitful charms, so her true anti-type, Popery, will now put on all its show and attractions. It does so everywhere. It is bringing forth all its fictions with more than wonted zeal and earnestness. It cannot indeed conceal its tyranny; the decree against the Jews at Ancona; the imprisonment of Dr. Kalley at Madeira; the

efforts now making in France, still help to prove its identity with the apostacy that has *a mouth that speaks great things, and wears out the saints of the Most High.*

The most remarkable feature in popery at present, is the working out of those false principles to which it has adhered, and the shameless profession of them in the face of Europe. The worship of the Virgin is gloried in from the Pope to the humblest priest. The cruel atrocities of past ages are sanctioned and perpetuated in the medals to this hour re-struck and sold from the mint of Rome. The ultra-montanism of popery, its extreme principles, are now the prevailing principles in all papal kingdoms. It shrinks not from the avowal of its past abominations. Recovering from the wasting effects of the vials that have hitherto marked the divine displeasure, Babylon rebuilds her towers, that the last vial of wrath may show the nations of the earth, by the greatness of her fall, *that great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*

The destruction of the papal clergy in France, wonderfully prepared the way for the triumph of the Jesuits. The clergy stood by their king against the Pope. Professor Ranke observes,

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speaking of the time of Louis XIV., and Innocent XI., "It has ever been a maxim of the French court to control the papal power by means of the national clergy, and the national clergy by means of the papal power." But the following extracts from Professor Michelet's address, given in the Protestant Magazine for March, will show the fallen state of the Gallican clergy, and the towering ambition of the Jesuits, those devoted adherents of the Pope, and bitter enemies of the truth as it is in Jesus.

"Where, then, are the clergy of France? Where are all those parties who were the life of society under the Restoration! Extinguished, dead, annihilated! What is become of that little Jansenism, little, but so vigorous? I search, and I find it only in the tomb of Lanjuinais. Where is M. de Montlosier? where are our loyal Gallicans who desired the harmony of Church and State? Disappeared. They have abandoned the State which forsook them. Who shall dare, in the present day, to say he is Gallican, to call himself by the name of the Church of France!

"The timid Sulpician opposition, (little Gallican,) however, is itself destroyed, with M. Fraysinous. St. Sulpice is comprised in the teaching of the priests, in the routine of the seminary,



leaving the world to the Jesuits. It is for their pleasure St. Sulpice seems to have been created; as long as the priests are educated there, *they* have nothing to fear. What could they desire better than a school which does not teach, and which has no desire to teach? The Jesuits and St. Sulpice exist now very well together; the compact is tacitly made between death and the grave.

“That which they do in these seminaries, which are quite closed to the law, is only known by the nullity of its results. Their books of tuition are superannuated books, trash, abandoned everywhere else, and inflicted only on the unfortunate young priests. Is it astonishing that they go forth from thence strangers to knowledge and to the world? They know from the first step that they carry forth nothing that they should; the most judicious are silent; an opportunity of shining prominently presents itself, the Jesuit arrives; as the envoy of the Jesuits, he takes possession of the pulpit; the priest retires. And it is not, however, the talent which is wanting, nor the heart; but all is at present against them (the priests.) They only know it too well; and this feeling contributes also to lower them in their own estimation. Thought ill of by the world, ill-treated by his own party, the parish priest (be-

hold him walking in the street) goes dejectedly, often with a timid and more than modest air, taking willingly the edge of the pavement. But would you see a man! Behold the Jesuit pass! Do I say one man? Many in one alone! The voice is soft, but the step is firm. His step proclaims, without his speaking, 'I am called *legion*.' Courage is an easy thing to him who feels within himself an army to sustain it, who, if compelled, looks to himself to defend it, and to that great body of Jesuits, and through a whole world of titled persons, and of fine ladies, who, in case of need, would move the world for him. He has made the vow of obedience—to rule, to be Pope with the Pope, to have his part in the great kingdom of Jesuits spread out into every kingdom. He attends to its interest by secret correspondence in Belgium, in Italy, in Bavaria, in Savoy. The Jesuit lives in Europe, to-day at Fribourg, to-morrow at Paris; the priest lives in a parish, in a little damp street as long as the wall of the church; he resembles only a miserable, sickly plant which is placed in a window. Behold these two men at work. And first let us observe on which side this pensive person will turn who arrives on the *grand place*, and who appears to hesitate. To the left, that is the parish church;

to the right is the house of the Jesuits. On the one side what shall we find? An honest man, a man with a heart perhaps under that rough and awkward exterior. The priest carries the law and the decalogue as a weight of lead; he is slow, full of objections and difficulties. You speak to him of your scruples, he adds to them still more; your affair appears to you bad, he finds it very bad. But go into that adorned Italian chapel; though it will be a little sombre, fear not; enter, you will be very quickly reassured and relieved. The Jesuit priest will assure you your case is trifling: you find there a man of spirit. Do you speak to him of the law. 'The law may reign there below (with the priest,) but here,' he would say, reigns grace; here the sacred heart of Jesus and of Mary. The Virgin is so good.\*

"There is, besides, a great difference between the two men. The priest is bound to maintain a proper deportment, by his Church, by the local

\* "The Jesuit is not only confessor, he is *director*, and, as such, consulted in all cases: and twenty such directors, by previous arrangement, may exercise an entire control over the actions of the thousands of persons, whose most secret thoughts are revealed to them. Marriage, testaments, and all the other acts of their penitents, are discussed in such councils."