The word “these” is emphatic. It embraces both the  
emperor and his subject kings. They hate from the first.  
Their enmity is not the result of other’s persuasion;  
they never felt any other sentiment. The ten princes  
hate the Harlot (1) because she is really hateful.  
Her teaching and practice are shocking, even to unenlightened natural conscience. Her doctrines disgust  
natural reason. Transubstantiation makes infidels of  
all who will use their understanding. Her shutting  
up of the Scriptures because they witness against her,  
in spite of the many proofs that they were designed to  
be read by all Christians, is another scandal.  
 Her doctrines, specially the latter or Jesuit ones now  
in force,1 are awful and horrible. Her blood-thirstiness, venality, deceit, tyranny, covetousness, will revolt even the carnal mind. Her acts, specially in the  
latter days, when thrown off her guard by momentary  
success, will raise her up enemies, fierce and strong.  
The ten kings who rise after the first intoxication of  
men by her doctrines, will find that friends have become foes, and that she may be swept away from earth  
with the applause of most.  
 (2) They hate her, then, for what is evil in her: but  
they hate her also, for what of *truth* yet remains in her.  
She still testifies to the Trinity in Unity, to Jesus as the  
Son of God, to His incarnation, death, and resurrection; and to the Holy Spirit’s descent. These cardinal  
truths stand opposed to the Wild Beast’s pretensions.  
*He* is the one true God; he denies both the Father and  
the Son. These points the Pope cannot surrender and  
still be Pope: he is committed to them, and must stand  
or fall with them. The horizon, then, must be swept clear  
of the last traces of Christianity, ere the deadly lie of  
Satan can have free play. The hatred, therefore, of the  
emperor and his ten kings speedily destroys her.  
  
1 See Liguori’s Theologia Moralis, and Pascal the Younger.