

1415, followed in the next year by that of his friend Jerome of Prague, the standard of revolt was raised here by the Hussites, under their blind leader John Ziska. He defeated the emperor beneath the walls of Prague, and bravely held his own until his death in 1424. For more than a hundred years the strife of opinions continued between the followers of Huss and the adherents of the Papacy. When the great Reformers of the sixteenth century arose, the influence of Protestantism became for a time permanent in Bohemia; but in 1620, the battle of the White Hill turned the scale in favour of the Papacy. And so it is that this noble city, that may be called the very cradle of the Reformation, became and has ever since remained among the foremost of all the continent of Europe in its adherence to Rome.

I was, however, much struck to find with what care the memorials of Huss are still preserved in the city which had thus practically disowned him. In the Library of the Bohemian Museum, among its greatest treasures, is the autograph challenge which Huss affixed to the gate of the University of Prague, offering to maintain against all comers the articles of his belief—an anticipation of Luther's "Ninety Theses" at Wittenberg. The Jesuits' College contains many of his manuscripts, and, most curious of all, preserves a Hussite Liturgy of a later period, with illuminations illustrating partly the Gospel history, partly the life of Huss himself; on one of the pages of which are three small pictures—Wycliffe striking the Light, Huss blowing the Flame, and Luther holding the blazing Torch. The college fathers point to these miniatures with a smile, perhaps a whispered *absit omen!* They may point to the city without, which, faithless to its early promise, is "wholly given" now to Popery; but there is a reality in the symbol which the world will one day prove!

As it is, the signs of the dominant faith are encountered everywhere. The great bridge contains between twenty and thirty statues and groups of saints, with a great crucifix in the centre bearing on its pedestal the inscription, *Is it nothing to you all ye that pass by?* At one end of the bridge is a singular group of souls in purgatory, more grotesque than impressive. But chief among the saints commemorated here is John Nepomuk, who, it is said, was flung from this bridge into the Moldau, in 1383, for refusing to betray the secrets of the confessional. His body, it is added, floated for some time on the surface with five stars hovering over his head. To commemorate the alleged miracle, there is