

Christianity upon the human heart and the human soul. He might, as many do, have given us an awful dose of the blues or a free prescription for insomnia, by laying down his premises and thus draw his conclusion, favorable to Christianity; he desired to be read, to be merciful to a long-suffering public; introduced us to a company of pagans, neophytes and confirmed christians: and left us to draw our own conclusions. A reader is always flattered, when he feels, that he is being accredited with the ordinary amount of brains and common sense.

The novel might be termed, a series of kaleidoscopic views of the progress of christianity within the empire. We behold the christian body become a stern reality, until the Roman people begin to perceive, that it is a sturdy child fast growing up to vigorous manhood; and, whilst they were pondering upon the phenomenon, the child had turned out to be a strong man prepared to do battle and level a severe blow at paganism. Every pulsation of the Catholic heart at Rome, sent its warm life-blood surging through every artery, even through the more distant vein that stretched its rosy little streak into the very extremity of the Roman empire.

Men judge the nature and fertility of a newly discovered country, by the foliage which it produces; we may assuredly form an estimate of any society from the character of the men who hold its prominent social, religious and civic positions. Should we adopt such a standard, the honorable gentlemen of the jury, who are being addressed by Sienkiewicz, need not leave their box to pass a sentence of condemnation upon pagan Rome. We see in the dark recesses of the catacombs and

in the wild hillside quarries, one Rome, actuated by a religious belief that possessed stringent, practical, universal principles whereby men could govern their passions and judge the moral turpitude or rectitude of every human act; the other Rome, overground, dwelling in lordly, noble castles is untrammelled by any like code, and neither gods nor emperors demand the seal of any such stamp, to give value to any act. Pagan Rome is a scene of spiritual desolation, spiritual darkness, unblushing immorality, legalized social and family slavery, a religion without faith, hope or charity; Christian Rome vibrates with religious activity, chaste, immaculate purity, religious and social freedom, a faith that glows with enticing imagery for the very young, or solemn service for the patriarchal grandfather, the signs of sorrow or triumph on the altars as the occasion demands, the emblem of salvation elevated on high, that whilst her children meditate upon the sad symbols of their faith, it might excite sorrow, and with sorrow, hope that gives birth to charity.

The ancient pagans, inspired with the belief that each mighty river owed its origin to a peculiar deity, built a temple at its source and offered up a sacrifice to the god to preserve the purity of the waters. that they might carry blessings to the dwellers on the river side; the home is the source, the nursery of a nation. If the honor, purity and integrity of the home are kept intact and inviolable, the nation will be blest; if, on the contrary, the family virtues are lacking, if the sacred love that binds the hearts of the husband and wife and forms the very soul of a true home is brutalized, a nation will be a disgusting mass of putrefaction. The uncrowned queen of the home