

that all who opposed the supremacy of the Pope in all things were Protestants in principle, and with haughty looks, almost denounced his adversaries as heretics. The contest raged for a time with fierce bitterness, and often the streets of Trent were filled with riot and bloodshed from the encounters of the retainers of the different factions. But at length the corrupt Cardinal Lorraine, a true Guise, went over to the papal side; the Spanish faction sank into silence; and one by one the most extravagant dogmas of the medieval church were incorporated into the creed of the Romish clergy. From the heights of Tyrol the fierce Jesuits and monks threw down their gage of defiance and of hate to the whole Protestant world, and to every project of reform. They offered to the heretic submission to the Pope or death.

RESULTS OF THE SECOND COUNCIL OF TRENT.

Nothing was thought of but traditional observances; the usages of Rome were preferred to the plain teachings of the Scriptures. Images were declared sacred, when the whole Jewish and Christian theology had denounced their use; had commanded the soul to seek a direct and spiritual union with its God. The gentle lessons of the Sermon on the Mount were transformed into an endless series of anathemas that were full of bitter malevolence. The sacred feast of the disciples was converted into a pompous idolatry. For the Apostles the Council showed still less respect than for the lessons of their Master. Instead of the industry, temperance, and frugality inculcated by St. Paul, it advocated monkish indolence priestly intolerance. It condemned the marriages of the clergy, when St. Peter himself, the fancied founder of the Romish church, had been a faithful husband, and in his missionary toils had been accompanied by his martyr wife; when St. Paul had instructed his pastors or presbyters to be prudent husbands and fathers, and strict in the education of their children; when even at the Council of Nice the monkish observance had been rejected at the request of an ascetic. The invocation of Mary and the saints, the worship of relics, transubstantiation, and intercession, the use of pompous robes and a pagan ritual, confession, indulgences, and endless modern observances, were enforced by dreadful anathemas, and he who ventured even to hesitate as to their propriety was abandoned to the care of the Holy Office. The use of the Scriptures by the laity was in effect forbidden; the prohibition was made total by succeeding Popes; and the instruction of the Apostle to the believer to search and try the grounds of his faith was treated with contempt by his pretended successors. Conscience and freedom of thought were to be wholly suppressed. On the question of the superiority of the Pope to the council, after long and violent debates, no open decision was made; but the matter was, in fact, determined by the reference of all the proceedings of the assembly to the revival of