

Joseph which in some parts actually displaces the supremacy of the Father, the Son and the Virgin—have become practically as idolatrous as any heathenism or paganism. 'Penance is put in place of repentance; indulgence sets a premium on sin; the confessional is at once despotic in its power over the conscience and destructive in its influence over modesty and virtue. The withholding of the Bible from the people, and the intervention of the church and its priesthood between the soul and God, are fundamentally opposed to both individual independence and individual development, while the intercession of saints and consequent prayers to the saints strike at the mediatorial prerogatives of the only Intercessor, and introduce a virtual polytheism into the practical creed of Christianity. Romanism *may* represent "a branch of the church of Christ," but the branch is, we fear, very rotten, and covered with fungus growths and excrescences which make it liable to summary excision by the great Husbandman.

But, in this brief paper, we desire to call attention to the other feature of *petrification*. In an age when all else is mobile and flexible, here is immobility, inflexibility. This is a century of marvelous progress. The world has never known any age like this for those victories of peace which are so much grander than any martial triumphs, and those rapid advances in art, science, letters, manners, discovery, invention, national brotherhood and universal charity, which make the most aggressive and progressive eras of the past seem like snails for slowness.

The cosmopolite looks about him, and he sees four grand features marking the present age: Intense activity, individual development, general intelligence, and tolerant charity. With all the admitted evils of the modern age, these are its prominent and undeniable characteristics. The candid observer turns to the Papal church and he finds exactly the opposite—apathetic lethargy, individual repression, general ignorance, and despotic intolerance. He has gone from a garden into a grave, from a market-place of bustling life to a museum of fossils. The century glories in progress; the genius of Romanism is to arrest progress. The Pope leads the way with his broom and resolutely sweeps back into its bed the advancing wave of the rising tide of civilization.

For more than a thousand years Rome has been allied to despotism both in church and state. The Papal church is essentially feudal; its subjects are vassals; their persons and property, service and substance, nay, even their opinions, are the perpetual property of their papal lord, Christ's vicar; they have no rights in matter or in mind, such rights are all fiefs, held of a feudal superior.

While the Pope held Italy under his "sacred toe," there was no movement. When Napoleon the First, eighty years ago, replied to the Papal bull against himself by leading the Holy Father, Pius VII.,