

"that all Spain would have fallen a prey to the here-y, if the Inquisition had delayed the application of the remedy but three months." We know what that remedy was, and how with fire and sword and unknown tortures the progress of truth was arrested. Just one hundred years later, or in the year 1669, a feeblér revolution in religious thought broke forth. The Alombrados or Enlightened, under Michael Molinos of Saragossa, saw men, indeed, as trees walking, but clung with the greatest tenacity to the truth which they were able to grasp. Their influence was long felt in France, where Madame Guyon appeared as one of Molinos' foremost followers, and in Germany; but the Inquisition was again called into play in Spain, and it was effectual.

For two hundred years Spain groaned under her ecclesiastical tyranny and complete spiritual bondage, and now, rejoicing in her new found liberty, she has declared, over the black ashes of the Inquisition fires, that all men shall worship God according to the dictates of their conscience.

This is not the only blow that Romanism has received. Monkish cruelty and folly have fired the hearts of German and other Roman Catholic ecclesiastics and laymen with indignation at the present state of their Church. Patriotism also has been a lever to raise those whom the very name of Catholic prevented from rising, in indignant protest against all Ultramontaniam. Father Hyacinthe, at the very time when a man was wanted to step into the breach, has come forward, calling loudly for Reform. And all this has taken place on the eve of the great Ecumenical Council of Rome, now sitting. The dogma of papal infallibility forms the great topic for the discussion, or rather for the enunciation, of which the council was convened. Well would it be for the Christian world if the overwhelming majority of Latin clergy present in St. Peter's were to assert and publish that infallibility. Men are waiting for the result, and as soon as infallibility is thundered from the guns of St Angelo will it be denied by Roman Catholics beyond the mountains, and a breach of no ordinary magnitude be created in the *Unity of Christendom*.

In England, the Romanists have been seeking to widen their influence and extend their borders. Some prizes, like the young Marquis of Bute, have fallen to them from the perverts; but their great work has been among the clergy of the Church of England. During the past year the Ritualistic party has spoken out as it never did before in favour of a re-established communion with the Church of Rome. Any ecclesiastical trials that have taken place in consequence upon the openness of men's defection from the truth have but shown that the Church of England is powerless to check the evil, and that the only means for obtaining a pure Church is disruption, and that probably as a sequel to disestablishment.

Disestablishment in Ireland is working well. The Presbyterian and Episcopal Churches are thrown upon the people's sympathies and their own active exertions, and these will doubtless be sufficient for all their need. The Roman Catholics are not permitted to have it all their own way in Ireland. Missionaries are busy at work among them from Protestant Churches, and a growing spirit of opposition to the authority of the priests, long supreme as lords of conscience, purse, and action, is not the least striking feature in the present protean Irish character.

In Scotland, the question of Union has again been agitated, and arrangements for what is deemed the inevitable result are quietly going on, in spite of the strenuous opposition of Drs. Gibson and Begg, and their warlike minority. While this has been the case in Scotland, the two