

them, just as the inclinations of the people lead them to worship this or that particular saint. That as in catholic countries there are roadside saints and roadside altars, before which it is no uncommon thing to see travellers prostrating themselves, so had the heathen; that as Rome has her Pope, Paganism had its pontifex maximus—its high priest—a far more likely predecessor of his holiness, as every scholar knows, than the apostle Peter. In a word, that as Rome has shows and processions for almost every day in the year, fasts and festivals in regular succession, in which all that is mortifying and disgusting on the one hand, and all that is voluptuary and gaudy and gorgeous on the other, is obtruded on the public notice, and demands the public homage; that as she has religious orders and classes as distinct and scrupulous as the immobile castes of India, divided into male and female, into monks and nuns, and these subdivided again into white and grey, black friars and brown, carmelites and dominicans and franciscans, so had ancient heathenism. Let the scholar compare the graphic descriptions given by HERODOTUS and other classic writers, of an idolatrous procession, in which the chief magistrates used frequently to take part, attended by the priesthood in their canonicals, and carrying upon a pageant the images of their gods, and images, too, of another kind, which I dare not name, while they were followed by the principal youth of the place, arrayed in linen surplices, singing hymns in honour of the god whose festival they were celebrating, and accompanied by the populace at large—with a procession of the Romish Church, such as is seen in Rome, almost every week, such as was seen in Halifax the other day. Let the scholar but compare what he knows of the ancient vestal virgins with the modern cloistered nuns, what he knows of the ancient augurs and pontifices, and helb, and Fratrus Arrabs with the modern monks and friars. Let him but reflect on what he knows of the lazy begging priests among