

tion of a respectable man who humbly desires to worship God. Can a poor man stand such an ordeal? He possibly may, but if he does he is turned out, or the owner deliberately leaves his pew.

The reasons advanced to uphold this practice are, that by the aid of pews families sit together, and that pew rents are the only certain source of income. We have seen Churches where every seat was free, and families sitting together by the simple act of coming early. And we have seen a source of income equal to pew rents in amount and superior to pew rents in being the voluntary offering of his servants unto God. Therefore we say, let the house of prayer be open to all, and let the seats be free.

This is a right. The pew system is a usurpation. It gives to crinoline and broadcloth more than their due, not only that which bears the image and superscription of Cæsar, but the things of God—a title to worship purchased by money. It bears the stamp of earth. It savors of the littleness of man. It is in direct contradiction to the whole of our religion. The day is assuredly coming when men will wonder how such a system crept into the Church of God, where pride usurped the place of meekness, and the lowly worshiper was driven away from the Temple of the Lord.

REMAINS AND REMINISCENCES OF ANCIENT ROME.

NO. VII.

A LITTLE further from this palace, which has the good fortune to possess so remarkable a relic, was Pompey's theatre, which was of vast size, and capable of holding forty thousand spectators: the underground remains of it are now covered by another modern palace. It was the first permanent theatre built in Rome. Previous to that a temporary stage, with scenes run up for the occasion, was only used: and in times still further back, it seems that the audience had no seats, but stood during the whole performance. This theatre was afterwards burnt, and was restored by Tiberius. Adjoining it was the Senate House where Cæsar met his fate. This statue was, however, subsequently removed from the curia where it then stood, by Augustus, to another situation not far from it: which agrees with the spot where it was ultimately found. The discovery was attended by a singular dispute. The head was found lying under one house, while the body was covered by another; and the two adjoining proprietors not being able to agree as to the possession of this treasure-trove, actually proposed to divide it between them. The Cardinal de Spada reconciled their differences by purchasing the statue: and thus saved it from destruction. It ran another risk at the siege of Rome by the French in 1849. Several cannon shot struck the palace, and one entered the room in which it stood: the mark of which still shows the danger from which it happily escaped.

To the north of Pompey's theatre, in the centre almost of the old Campus Martius, near the Corso, is one of the most perfect and remarkable monuments of ancient Rome—the Pantheon, once a temple of pagan superstition, as its name denotes; now a Christian church, to which it perhaps may owe its early and continued preservation. It was built by Agrippa, in his third consulate, as the inscription on its entablature still records. He was the friend and