

Anthony. All this is a grotesque view, so grotesque that no American can have any idea of it, and heathen priests would never have thought of it. Add to this the great mass of the people, the kickings of the mules, the meetings of the lovers, the neighings of the horses, the melodious voices of the asses, the shoutings of the multitude, and the mockings of the Protestants who reside in Rome, and you have a spectacle which would be new, entirely new, not only for American Protestants, but for the heathen themselves, and must be abominable in the sight of God. But enough, the subject is too serious, it is a religious exercise practiced by the Church of Rome in the so called metropolis of the Christian world, sanctioned by the self-styled infalible head of the Church of Rome. All we can say is, Ichabod, the glory is departed. The priests of heathen Rome would be ashamed of such a religious display in the nineteenth century.

In like manner a resemblance may be traced between the popish and pagan use of lamps and candles. The altar in every popish chapel is lighted up with candles when mass is performing; and in Roman Catholic countries, both in churches and elsewhere, it is the most common thing to meet with shrines and images of saints, before which lamps are kept constantly burning. But so did the ancient heathens; and one of their festivals was called the lighting up of candles. But the parallel must close. In an equally satisfactory manner it might be shown, that as the devotees of Rome bring gifts and offerings to their lamps in the performance of religious vows, so did the heathens; that as they worship images, so did the heathens; that as the heathen had their pantheon, the ruins of which still remain, and in which every devotee might find and worship the god he liked best, so Rome has her temple of all saints where any one may choose the patron he prefers, and where there are different services going on at the same time at different altars with distinct congregations around