

pagan analogies. In Italy itself, the seat of the great apostasy, this is especially the case. After fifteen centuries of the supreme influence of the teaching of Romanism, the Italian peasantry are found to-day sharing many of the superstitions and customs of their pagan ancestors of the classic period. Indeed, in the recesses of the Appenines, and in the remote regions of Calabria, many of the descriptions of peasant worship found in Horace and Juvenal may be applied, with scarce any modification, to the practice of to-day. This is true also, to a very remarkable extent, even of the worship of St. Peter's and the Sistine Chapel itself.

Yet, through the ages, Rome has had a wondrous moulding power on the political and social life of Christendom. She has made the kings of 'he earth drunk with the wine of her sorceries. The nations have poured their wealth into her lap; but her increase of riches has but increased her moral corruptions. She has been filling up the measure of her iniquity, and calling down the righteous retributions of Heaven. So great became her moral pollution that when sincere-minded votaries, like Savonarola and Luther, visited her sacred shrines in the spirit of most devout worship, they were horrified at the crimes perpetrated in the name of God, and were driven into revolt against the anti-Christian system. The records of pagan persecution pale before the lurid fires of the Inquisition and the *autos da fe*. Rome has been drunk with the blood of the saints, and in every land where thought has endeavoured to free itself from the trammels of superstition, the axe and the stake, the thumb-screw and the rack, fire and the sword have been ruthlessly employed to suppress and extirpate the so-called heresy of Protestantism. Civil liberty, crushed in Italy, in Spain, in France, was driven for refuge to the fens of Holland, and to the inviolable sanctuary of freedom—the wave-guarded island of Britain.

Our author goes on with his terrible indictment to show that Rome is still the foe of civil and religious freedom. The conflict with science, with free thought, and untrammelled literature has been a long and uninterrupted struggle. A free press, free schools, and an open Bible are the greatest enemies that the Papacy has to contend with. Hence the implacable war that is