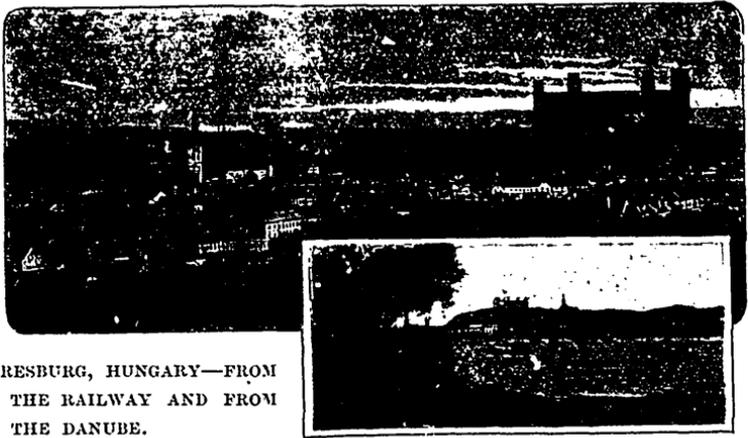


Angelo at Rome, on either side by theatrical-looking saints and angels in very dramatic attitudes. A huge cross, bearing the image of our suffering Lord, has on its pedestal the touching appeal to the thronging multitude, "Is it nothing to you, all ye that pass by?" At one end of the bridge is a group representing the sufferings of the souls in purgatory, which is more grotesque than impressive.

In the middle of the bridge is a picture on glass, which is lighted up at night, of John of Nippomuck, the patron saint of Bohemia.

loved in the next year by that of his friend, Jerome of Prague, the standard of revolt was raised here by the Hussites under their blind leader, John Ziska. He defeated the Emperor beneath the walls of Prague, and bravely held his own until his death in 1424. For more than a hundred years the strife of opinions continued between the followers of Huss and the adherents of the Papacy. When the great reformers of the sixteenth century arose, the influence of Protestantism became for a time prevalent in Bohemia; but, in 1620, the battle of the White Hill turned



PRESBURG, HUNGARY—FROM
THE RAILWAY AND FROM
THE DANUBE.

He was flung from this bridge, according to legend, into the Moldau five hundred years ago for refusing to betray the secrets of the confessional. His body was discovered by the miraculous light emanating from five stars which were hovering above it. These are now the symbol of the saint in art.

No memories of Prague, however, are more potent than that of the heroic reformer, John Huss. He was rector of the University of Prague, and here first taught the doctrines he had learned from Wycliffe, the English reformer. After his base betrayal and martyrdom at Constance, 1415, fol-

lowed the scale in favour of the Papacy. And so it is that this noble city, that may be called the very cradle of the Reformation, became and has ever since remained among the foremost on all the continent of Europe in its adherence to Rome.

"The old Hussite church, the Teynkirche, erected in the fifteenth century, and containing the tomb of Tycho Brahe, had, formerly, among its most prominent ornaments a large gilded chalice, in token of the doctrine that the communion was to be administered to the laity in both kinds. There are, however, still three