of St. John, proclaimed Rome as *the seven-hilled city*.”  
 “On the imperial medals of that age which are  
still preserved, we see Rome figured as a woman on  
seven hills, precisely as she is represented in the Apocalypse.”  
 The coin of Vespasian, described by Capt. Smyth  
(Roman Coins, p 310), represented “Rome seated on  
seven hills; at the base Romulus and Remus suckled  
by the wolf: in front, the Tiber personified”: pp.  
279, 280.  
 Horace says, “The gods, who look with favour on  
*the seven hills*.”  
 Tibullus—“Ye bulls, feed on herbage of *the seven  
hills*.”  
 Propertius—“The lofty *city on seven peaks*, which  
rules the whole world.”  
 Ovid—“But Rome looks round on the whole globe  
from *her seven mountains*, the seat of empire and abode  
of the gods.”  
 These will suffice as heathen testimonies.  
 The Fathers regarded Rome as Babylon. “When I  
dwelt *in Babylon*,” Jerome says, “and resided within  
the walls of the *scarlet adulteress*, and had the freedom  
of *Rome*, I undertook a work concerning the Holy  
Spirit, which I proposed to inscribe to the Bishop of  
that city.”  
 “*Babylon*,” Augustine says, “*is a former Rome, and  
Rome a later Babylon*.”  
 The earliest commentaries on the Apocalypse consider Rome to be Babylon.  
 Many Romish writers of the first eminence admit  
the same interpretation; as Bellarmine, Baronius,  
Bossuet, Hug.  
 Bellarmine says, “Moreover *John in the Apocalypse  
everywhere calls Rome Babylon*, as Tertullian noticed,  
(against Marcion, book 3), and as is *clearly to be inferred*